

E. Bruce

MAGNALLIA CHRISTI AMERICANA;

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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 1638.

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.

It was his opinion, that as for our *bodies*, thus for our *spirits* also, *Cibus simplex est Optimus*;* and accordingly he studied *plain preaching*, which was entertained by his people with a *profitable hearing*. And as Luther would say, he is the ablest preacher, *Qui pueriliter, Trivialiter, Populariter, simplicissime docet*.† so our Hooker, for the sake of the sacred and solid *simplicity* in the discourses of this worthy man, would say, "If I might have my choice, I would choose to live and die under Mr. Blackman's ministry."

There was a great person among the reformers in Germany, who had almost the same name with our Blackman; that was Melancthon,‡ and indeed this good person was a Melancthon among the reformers of New-Haven; in this happier than he, that his lot was cast among a pious people, who did not administer so frequent occasions as the Germans did for the complaint, "That old *Adam* was too hard for his young name-sake."

For a close, I may apply to him the ingenious epitaph of Beza upon Melancthon:

*Cui Niveus toto Regnabat pectore Candor;
Unum cui Cælum; cura laborque fuit
Num Rogitas, quâ sit dictus Ratione Melancthon?
Scilicet Euxinum, quâ Ratione vocant.§*

[For this is a well known sea, called Euxine, or *harborous*, because there are no good *harbours* in it.]

CHAPTER VIII.

THE LIFE OF MR. ABRAHAM PIERSON.

It is reported by Pliny, and perhaps 'tis but a Plinyism, that there is a fish called Lucerna, whose *tongue* doth shine like a *torch*; if it be a fable, yet let the tongue of a minister be the *moral* of that fable; now such an illuminating tongue was that of our Pierson.

He was a Yorkshire man, and coming to New-England, he became a member of the church at Boston; but afterwards thus employed, towards the year 1640. The inhabitants of Lyn, straitned at home, looked out for a new plantation; so going to Long-Island, they agreed both with the Lord Starling's agent and with the Indian proprietors for a situation at the *west-end* of that Island: where the Dutch gave them such disturbance, that they deserted their place for another at the *east-end* of it. Proceeding in their plantation, by the accession of near an hundred families, they

* Simple food is best.

† Who in a child-like, unconstrained, popular and simple manner imparts instruction.

‡ From μέλας, "black."

§ Do you ask why one whose character is of snow-like purity, and whose aspirations tend only heavenward, should be called Melancthon? [black.] For the same reason that a certain sea is called the Euxine [the sea of harbors].

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 entring 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.†*

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.