



18

RARE BOOKS

SCC

1131

The life of the very
Reverend and learned
Cotton^x Mather, D.D. & F.R.S.
late pastor of the North Church
in Boston

* * * * *

By Samuel^v Mather.

Boston.

MDCCXXIX.

So much Erudition, such high Degrees of Piety, and such an Active Life in doing Good, united in the same Person, are very rarely seen among the Sons of Men. By a transient Acquaintance with Him, one wou'd think, that being sanctified from the Birth, He had made the utmost Improvement of his Time in the PURSUIT OF KNOWLEDGE: But upon a further View of the Social Part of his Life, the continual Resort of Visitants, with his gentle and easy Entertainment of 'em at all Hours, and how He wou'd scarce let the Meanest or Youngest pass Him without Instruction; It seem'd as if almost all his Time were swallowed up with CONVERSATION: And yet, being let into a more intimate Discovery of his numberless and perpetual Contrivances and Labours to do Good in the World; one wou'd then be ready to conclude that he cou'd have no Time left for Either, but must have spent it all in ACTION.

HAVING made Himself an Early Master of the Learned Languages, One of the special METHODS by which he so well improv'd his Time and acquir'd such a vast Extent of Science seem'd to be; that tho' for his Progress in Divine Literature, He kept to the constant Study of the SACRED ORACLES in their inspired Originals; yet for Other Writings he cared not to trouble Himself with any but those that were likely to bring him something New, and so increase his Knowledge. In two or three Minutes turning thro' a Column, he cou'd easily tell whether it wou'd make Additions to the Store of his Ideas. If it cou'd not, He quickly laid it by: If otherwise, he read it, passing over all those Parts which contain'd the things he had known before, perusing those Parts only that represent'd something Novel, which he Pencil'd as he went along, and at the end reduced the Substance to his Common Places, to be review'd at Leisure; and all this with wonderful Celerity. So short a Course he took in universal Science---that as he increased in it, the more Time he had occasion to expend in it, thro' the

Author ; till at length there were but few Books published that would take him much to read, and many that were celebrated for their various Learning he found had little in them but what he had been acquainted with before.

NOR were his Common-Places the only Treasuries of his rich Ideas : They were but mere Securities that He might not lose them : And He us'd to have them at command on the most sudden Incidents, and in common Conversation, which had therefore always something new, and was ever entertaining and instructive. By this means it was that He had the most agreeable and effectual way of Reproving a Friend for what appear'd amiss, or of Exciting to a neglected Duty, that I ever met with. Instead of doing this directly, which might have been too Offensive, He wou'd rather bring some History or Observation in the Form of a pleasant Narrative, which He had ready at hand for all Occasions ; and being extremely suitable, wou'd leave His Friend to the most pungent Application.

AND his glowing CHARITY and PIETY spread a further Lustre on his other Excellencies. His burning Zeal for GOD, and fervent Benevolence and Love for Men, were continually working in Him, imploying all his Talents, Tho'ts and Cares, by Night and Day, and breaking forth into numberless Projections, and intense Indcavours, which wasted and consum'd his Life. He was an utter Enemy to religious Tyranny and Imposition : He was of very Catholick and Comprehensive Principles : He never valued any particular Forms of Worship, unless they were of Divine Appointment : But it was the Spirit, the Power, the Practice of the great Duties of Religion in the CHRISTIAN Institution that his Heart was set on : And this he was for Propagating, by convincing and moving Arguments, warm Persuasions, bright Examples, by every winning Way that could be that of, His own truly primitive and noble Simplicity, His own Liberty.

THE following Draughts will give the Publick an entertaining Specimen of his wonderful Improvement of Time, and the various and surprizing Methods He invented and pursued for the Advancement of this vital Piety, both in Himself & Others. Tho' deliberate in Speech, yet expeditious in Inditing; and having the Pen of a ready Writer, that knew not how to faulter in its swift career; He continually preserved Records of the several Rules and Schemes He formed for his own Direction, and of his diurnal Prosecutions of them. He has by this means left a great Abundance of excellent Materials for his more private History: And the Accounts that follow being extracted chiefly from them, are also agreeable to that Part of his Life which fell under the Observation of those who were acquainted with Him; and so nearly answered to these latent Rules now published, that we cou'd not but conclude He had them always in his Eye, tho' we had never seen them.

HIS Son, the Compiler having these great Advantages, can have therefore no Occasion to invent any Additions to his Dear Father's History. He has rather aimed at Brevity, and to write as little upon every Head as possible. And indeed, if He had Published all that his Written Memorials would have enabled him, or that himself and others have been Witnesses of, He had not only swell'd the Volume to too large a size for the present Age to bear, and thereby hurt its Usefulness; but he might have also given such a full Account of this extraordinary Person as would have exceed'd the Belief of those who were Strangers to Him. The very bare Narration would have rather looked like the celebrated Life of CYRUS, and be despis'd by Posterity whether it were design'd and drawn for a mixt Romance, or a real History.

THE native Fondness of a filial Mind for a Father's Honour, may give Occasion for the Reader to suspect, in such a case as this, an excess of Praise. But if some other Pens had been employ'd in drawing the Description of this exalted Character, [

am very certain they would have given themselves a greater Liberty, as not being quite so cautious of exceeding as a natural Relative. And for other things, the ingenuous Reader will rather indulge the blooming Offspring of so Great a Parent; Especially, when the First Fruits he consecrates to the Publick use, are so rich and salutary as these before us.

BUT now, Methinks, I have need of some good Apology for my own Presumption to Preface the Life of such a Man, and recommend it to the World. I have none but this, -- That the now Blessed Subject of it having been pleased to admit me into an happy Intimacy with Him, upon my Return to this my Native Country; I have been thereby too highly obliged ---- to deny the Desires of his Orphan Son, that I would introduce him thus into the Publick view, and from my own Experience say so much as may in some measure move the curious Passenger, to turn aside and look into this reflecting Mirvour, and with pleasing Wonder contemplate the Great Original.

AND to say no more, ---- I cannot think to wish a richer BLESSING in the present State of the Prophetick System; than that the GOD of the Spirits of all Flesh, would in my own dear Country, and every Other, raise up Numbers of such Ministers as this, and prosper this Superiour Example for the forming and animating of them: That they may burn and shine as He, and prepare the World for the most illustrious Appearance of the GREAT GOD our Saviour JESUS CHRIST, that SUN of Righteousness, ---- the boundless and flowing Source of all the infinitely lower Excellence and fainter Brightness we in every Place and Age, admire in Others.

Boston, Feb. 27.

1728, 9.

Thomas Prince.



A LIST of the SUBSCRIBERS.

HIS Excellency WILLIAM BURNET *Esq. Captain
General & Governor in Chief in and over His
Majesty's Provinces of the Massachusetts-Bay and
New-Hampshire in New-England.*

The Honorable WILLIAM DUMMER *Esq. Lieut.
Governor of the Massachusetts.*

The Honorable JOHN WENTWORTH *Esq. Lieut.
Governor of New-Hampshire.*

A.

THE Rev. Mr. Hull Abbot, of Charlestown.
Mr. Moses Abbot.

Mr. Abijah Adams.

Mr. Eliah Adams, *Merchant.*

The Rev. Mr. John Adams, of Newport.

Mr. John Adams.

Mr. Matthew Adams.

The Rev. Mr. Benjamin Allen, of Bridgewater.

The Rev. Mr. James Allin, of Brookline.

The Rev. Mr. Nathanael Appleton, of Cambridge.

Edward Arnold of Duxborough, *Esq.*

The Rev. Mr. John Avery, of Tyre.

Mr. Nathanael Ayres.

B.

B.

- The Hon.* Edward Bromfield *Esq.* *Seven Books.*
The Hon. Jonathan Belcher, *Esq.* *Two Books.*
The Hon. Melatiah Bourn, of Sandwich, *Esq.*
 Mr. Stephen Badger, of Charlestown.
 Mr. John Baily, of Marblehead.
 Mr. Samuel Bayley.
 Capt. John Ballantine.
 John Ballantine jun. *Esq.*
 Mr. John Barnard.
The Rev. Mr. John Barnard, of Marblehead.
 Mr. William Barnsdel.
The Rev. Mr. Samuel Barret, of Hopkinton.
 Mr. Alden Bais.
 Joseph Baxter, jun. *M. A.*
 Andrew Belcher, *M. A. Merchant. Two Books.*
 Jonathan Belcher jun. *B. A.*
 Mr. Jeremiah Belknap, *Two Books.*
 Mr. Nathanael Belknap, *Bookseller, Fourteen Books.*
The Rev. Mr. Thomas Blowers, of Beverly.
The Rev. Mr. Joseph Bourn, of Sandwich.
 Capt. Thomas Bowen, of Rehoboth.
 Mr. Thomas Boylston, *Seven Books.*
 Dr. Zabdiel Boylston, *F. R. S.*
 Zabdiel Boylston jun. *M. A.*
The Rev. Mr. Daniel Brewer, of Springfield.
 Thomas Brintnal, *B. A. Three Books.*
 Mr. John Brock.
 Mr. Edward Bromfield jun.
 Madam Rebekah Brown.
The Rev. Mr. Richard Brown, of Reading.
 Mr. Jeremiah Bumstead.
 Mr. Samuel Burril, *Seven Books.*
 Mather Byles, *M. A.*

C.

- The Hon.* John Clark *Esq. Itinerary, Seven Books.*
 John Callender, *M. A.*
 Mrs. Mary Campbell.

- The Rev.* Mr. Ezra Carpenter, of Hull.
 Mr. John Chamberlain of Charlestown.
 Joseph Champney, jun. *M. A.*
The Rev. Mr. Charles Chauncey, of Boston.
 Mr. Richard Checkley, *Apothecary.*
The Rev. Mr. Ames Cheever, of Manchester.
The Rev. Mr. John Chipman, of Beverly.
 Mr. Benjamin Clark, of Cambridge.
 Mr. Samuel Clark, of Brookline.
 Mr. Ebenezer Clap, of Dorchester, *Two Books.*
The Rev. Mr. Nathanael Clap, of Newport,
 [*Fourteen Books.*
 Mr. Tristram Coffin, of Newbury, *Four Books.*
The Rev. Mr. Benjamin Colman, of Boston.
 Mr. Josiah Conant, of Mansfield.
 John Cookson jun. *B. A. Two Books.*
The Rev. Mr. William Cooper, of Boston, *Two Books.*
 Major Henry Cope.
 Mr. Thomas Copp.
 Capt. Elias Cotting, *Two Books.*
The Rev. Mr. Nathanael Cotton, of Bristol,
 [*Seven Books.*
 Roland Cotton, *M. A. Seven Books.*
 Mr. Nathanael Curtis, of Topsfield.
The Rev. Mr. Job Cushing, of Shrewsbury.
 Nathanael Cushing. *B. A.*
 Mr. Thomas Cushing, *Seven Books.*
 Thomas Cushing jun. *M. A. Merchant.*
 Ammi-Ruhamah Cutter, *M. A.*

D.

- Richard Dana, of Marblehead. *M. A.*
 Mr. Samuel Dana, of Pomfret.
The Rev. Mr. John Danforth, of Dorchester.
 Mr. John Darrel, *Two Books.*
The Rev. Mr. Josiah Dennis, of Yarmouth.
The Rev. Mr. Jonathan Dickinson, of Elisabeth-
 [Town, New-Jersey, *Seven Books.*
 Mr. William Downe, *Three Books.*
 Mr. John Draper, *Printer.*
 Samuel Dummer *Esq.*

The Rev. Mr. Samuel Dunbar, of Stoughton.
 Mr. Edward Durant.
 Mr. Barrat Dyre, *Four Books.*

E

Mr. Andrew Eliot.
 Mr. Benjamin Eliot, *Bookseller, Seven Books.*
 Mr. John Eliot, *Bookseller, Seven Books.*
The Rev. Mr. John Emerson, of Portsmouth.
The Rev. Mr. Joseph Emerson, of Malden.
 Mr. Thomas Enmons.
 John Eyre, *M. A. Merchant.*

F.

Mr. William Fairfield, of Wenham.
 Mr. William Fairfield *jun.*
The Rev. Mr. Benjamin Fessenden, of Sandwich.
 Mr. Grafton Feveryear.
The Rev. Mr. Samuel Fisk, of Salem.
 John Fitch, *B. A.*
 Mr. Thomas Fleet, *Printer, Seven Books.*
 Mr. James Fosdick.
 Francis Foxcroft of Cambridge, *Esq. Two Books.*
The Rev. Mr. Thomas Foxcroft of Boston.
 Mr. John Franklin.
 Mr. Enoch Freeman of Harvard-College.
The Rev. Mr. Thomas Frink, of Rutland.

G.

Mr. Edmund Gale.
The Rev. Mr. James Gardner of Marshfield.
 Mr. Nathanael Gardner.
 Mr. Richard Gardner, of Cambridge.
The Rev. Mr. Ebenezer Gay, of Hingham.
 Mr. Bartholomew Gedney, *Seven Books.*
The Rev. Mr. Joshua Gee, of Boston.
 Mr. Henry Gibbs.
 Mr. Robert Gibbs, of Providence, *Apothecary.*

- Mr. Aaron Gillet, of Colchester, *Seven Books.*
 Nicholas Gilman, *M. A.*
 Mr. John Goldfinith.
 Mr. John Goldthwait, *Four Books.*
 Mr. Nathanael Goodwin.
 Mr. Thomas Goodwill. [*Books.*
The Rev. Mr. Nathanael Gookin, of Hampton, *Two*
 Mr. Bartholomew Green, *Printer, Two Books.*
 Mr. Bartholomew Green jun. *Printer.*
 Mr. Bartholomew Green, *Goldsmith.*
 Mr. John Green, of Malden.
The Rev. Mr. Joseph Green, of Barnstable.
 Mr. Timothy Green, of New-London, *Printer,*
 [*Seven Books.*
 Mr. Timothy Green jun. of Boston, *Printer, Seven*
 Stephen Greenleaf, *M. A.* [*Books.*
 Mr. William Greenleaf, *Two Books.*
The Rev. Mr. John Greenwood, of Rehoboth.
 Isaac Greenwood, *M. A. Hollisian Professor of the*
Mathematicks, &c. at Harvard-College, Two Books.
 Samuel Greenwood, *M. A. Merchant, Three Books.*
 Jeremy Gridley, *M. A.*
 Mr. John Gridley.

H.

- The Hon.* Edward Hutchinson *Esq. Treasurer of*
 [*Harvard-College, Seven Books.*
 Dr. Robert Hale, of Beverly.
 Mr. Thomas Hancock, *Bookseller, Fourteen Books.*
 Mr. Nathanael Hasey.
 Mr. John Helyer, *Seven Books.*
 Mr. Daniel Henschman, *Bookseller, Fourteen Books.*
 Mr. Charles Hendley.
 Mr. William Hide, of Newtown.
The Rev. Mr. Nehemiah Hobart, of Hingham.
 Noah Hobart, of Hingham. *M. A.*
 Mr. Charles Hobby, *Merchant.*
 Wensley Hobby, *M. A. Two Books.*
 Mr. Nathanael Hodgdon.
 Mr. Ebenezer Hough, *Merchant.*
 Mr. Ames Howard.
 Mr. Joseph Hubbard, *Two Books.* The

Thomas Hubbard, *M. A. Seven Books.*
 Mr. Jabez Hunt.
 Mr. John Hunt, *Merchant, Seven Books.*
 Thomas Hutchinson jun. *B. A. Two Books.*

J.

The Rev. Mr. Samuel Jefferds of Wells.
The Rev. Mr. William Jenison, of Salem.
 Mr. Thomas Jenner, *of Charlestown, Merchant.*
 Mr. Ephraim Jones, *of Concord.*

K.

Mr. Gershom Keyes, *of Shrewsbury, Seven Books.*
 Mr. Jonathan Kimball, *of Wenham.*
 Mr. Eleazer Kingsbery, *of Needham, Two Books.*
 Mr. Samuel Kingsbery, *of Walpole.*
 Mr. John Kneeland jun.
 Mr. Samuel Kneeland, *Printer.*
 Mr. Abraham Knowlton, *of Ipswich.*
 Mr. Ebenezer Knight, *of Marblehead.*

L.

Capt. John Larrabee, *Two Books.*
 Mr. William Larrabee.
 Mr. Joseph Lafenby, *Two Books.*
 Mr. Nathanael Leemin, *of York, Seven Books.*
 Mr. Knight Leverett, *Goldsmith.*
The Rev. Mr. Daniel Lewes, of Pembroke.
 Joseph Lewes, *M. A.*
 Isaiah Lewis, *of Northfield, M. A.*
 Library of the *North-Church, in Boston.*
 Library of the *South-Church, in Boston.*
 Mr. Benjamin Little, *of Newbury.*
 Mr. Tristram Little, *of Newbury, Seven Books.*
The Rev. Mr. Benjamin Lord, of Norwich.
 Mr. Daniel Loring.
The Rev. Mr. Israel Loring, of Sudbury.
 Mr. Joseph Lovett *of Chelmsford.*

S U B S C R I B E R S.

Mr. William Lowder.
 Mr. Michael Lowell.
 Mr. Caleb Lyman.
 Benjamin Lynde, jun. of Salem, *M. A.*

M.

The Rev. Mr. Edmund March, of Almesbury.
 Mr. William Marchant.
The Rev. Mr. Josiah Marshal, of Falmouth.
 Capt. John Mason, of New-London.
 Mr. Joseph Mason of Watertown, *Seven Books.*
 Mr. Ralph Mayer.
The Rev. Mr. Experience Mayhew, of Chilmark.
 Mr. John Mead, of Southborough.
The Rev. Mr. Henry Messenger, of Wrentham.
 Timothy Minot, of Concord, *M. A.*
 Mr. Edward Moberly.
 Mr. Thomas Moffatt, *Merchant.*
 Mr. Samuel Morris, jun. of Woodstock.
The Rev. Mr. Joseph Morse, of Stoughton.

N.

Israel Nichols jun. *M. A.*
 Dr. John Nicoll, of New-York.

O.

The Rev. Mr. John Owen, of Groton.

P.

The Rev. Mr. Ebenezer Parkman, of Westborough.
The Rev. Mr. Edward Payson, of Rowley.
 Mr. Nathanael Pearse.
 Capt. Daniel Pecker.
 Mr. James Pecker.
 Mr. Edward Pell.
The Rev. Mr. Ebenezer Pemberton, of New-York.
 Mr. Joshua Penhallow.

- Dr. John Perkins, *M.A.*
 Dr. John Perkins
 Mr. Eleazer Phillips, of Charlestown, *Bookseller,*
 Mr. John Phillips. [*Fourteen Books.*
 Mrs. Sarah Phillips of Charlestown.
 Mr. Joseph Pomery.
 Mr. John Pratt, of Malden.
The Rev. Mr. John Prentice, of Lancaster.
 Nathan Prince, *M.A. Fellow* of Harvard-College,
 [*Two Book.*
The Rev. Mr. Thomas Prince, of Boston, *Two Books.*
 Mr. Benjamin Procter.
 Mr. Joseph Procter, *Two Books.*
 Mr. William Pynchon, of Springfield, *Seven Books.*

Q.

John Quincy of Brantrey, *Esq.*

R.

- Mr. Samuel Rand, of Charlestown.
 Mr. William Rand, *Apothecary,* *Seven Books.*
 Mr. Jeremiah Richards, of Roxbury.
 Mr. Paul Rivoire, *Goldsmith.*
 Mr. George Robinson, *Two Books.*
The Rev. Mr. John Robinson, of Duxborough.
 Mr. Gamaliel Rogers, *Printer.*
 Mr. George Rogers, *Merchant,* *Two Books.*
The Rev. Mr. John Rogers, of Ipswich.
The Rev. Mr. Nathanael Rogers, of Ipswich.
The Rev. Mr. Ebenezer Roslitter, of Stonington.
 Daniel Ruffel of Charlestown, *Esq.* *Two Books.*
The Rev. Mr. Jonathan Ruffel, of Barnstable.

S.

- The Hon.* Samuel Sewall *Esq.* *Two Books.*
 Madam Mary Saltonstall, *Two Books.*
 Mr. Jonathan Sewall, *Merchant,* *Two Books.*
The Rev. Mr. Joseph Sewall, of Boston.
 Samuel Sewall *Jun.* *Esq.*
 Mr. Samuel Sewall, *Merchant.* Stephen

Stephen Sewall, *M. A. Fellow of Harvard-College.*
 Mr. John Shaw.
 William Smith, *jun. of Charlestown, M. A.*
 Mr. Samuel Stacey, *of Marblehead.*
 Mr. John Staniford.
 David Stearnes, *of Watertown, B. A.*
 Joseph Stimpson, *of Charlestown, M. A.*
 Anthony Stoddard *Esq. Two Books.*
 Mr. Joseph Stone *of Framingham.*
 Mr. John Symmes.

T.

Capt. Christopher Taylor.
The Rev. Mr. John Taylor, of Milton.
 Mr. Gershom Tenney.
 Oxenbridge Thacher, *M. A.*
The Rev. Mr. Ebenezer Thayer, of Roxbury.
 Mr. Benjamin Thwing.
 Mrs. Lydia Thwing, *of Cambridge.*
 Mr. Solomon Townsend.
 Mr. Samuel Trott.
The Rev. Mr. John Tufts, of Newbury, Three Books.
 Mr. Andrew Tyler, *Goldsmith.*
 Mr. Samuel Tyley, *Public Notary, Two Books.*

V.

Mr. Thomas Verien, *Seven Books.*

W.

The Hon. Isaac Winflow of Marshfield, Esq. Two
 Mr. Isaac Walker. [*Books.*
The Rev. Mr. Nehemiah Walter, of Roxbury, Two
 [*Books.*
The Rev. Mr. Robert Ward, of Wenham.
 Mr. William Warner, *Two Books.*
 John Warren, *M. A.*
The Rev. Mr. John Webb, of Boston, Two Books.
 Mr. Joseph Webb, *Seven Books.*
 Nathan Webb, *M. A.* *The*

The Rev. Mr. Habijah Weld, of Attleborough.

Samuel Welles, *M. A.*

The Rev. Mr. William Welsted, of Boston.

Mr. Nathanael Wheeler.

The Rev. Mr. John White, of Glocester.

Mr. Samuel White, *Merchant*, Seven Books.

Oliver Whiting of Billerica, *Esq.*

Ezra Whitmarsh *jun.* of Weymouth, *M. A.*

Mr. Thomas Wier.

The Rev. Mr. Samuel Wigglesworth, of Ipswich.

The Rev. Mr. Eleazer Williams, of Mansfield.

The Rev. Mr. Elisha Williams, *Rector* of Yale-
[College in New-Haven.

Mr. Jonathan Williams, Two Books.

The Rev. Mr. Nathanael Williams.

The Rev. Mr. William Williams, of Weston.

Mr. Joseph Winn.

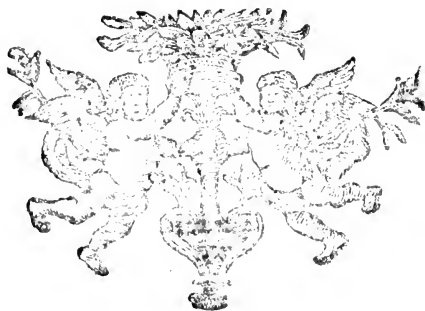
Peleg Wiswall, *M. A.*

Mr. Ebenezer Witt, of Marlborough, Two Books.

Mr. Benjamin Woods, of Marlborough, Seven Books.

Y.

Mr. William Younge.





T H E

Introduction.



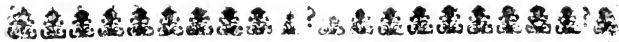
It is agreed by all, that *Lives* of eminent Men are very profitable, and that the *Writing* of them is of great Use to the World; especially if their *Examples* have bin very shining, and they have served their Generation according to the *Divine Will*; and therefore it is that so many *Ancients* and *Moderus* have endeavoured to transmit thro' Ages down to the latest Posterity the *Lives & Actions* of their virtuous and excellent Friends.

It has ever likewise bin allow'd proper for Sons to communicate to the World Accounts of their good and great PARENTS; to tell what they were, what they have done and suffer'd; how they tho't, and on what Accounts others are, have bin, or may be the better for them: I say, it has bin look'd upon as convenient for Sons thus to honour their Parents; who have bin beloved, and highly favoured of Heaven; for were it otherwise; why are there so many *Examples* in later
B
Times

Times as well as in former Generations, of this *filial Piety*? And besides, whatever some may think of their *Partiality* and *Prejudice*, it must be acknowledged that they are *most capable* of Writing concerning their *Parents*; for they have their *private Memorials*, they have had more *free Intimations* of their *Mind*, and have the most *thorow Acquaintance* with the *secret Springs* of their *Actions*: On these Accounts they are rather more capacitated than others; and therefore I hope to be excus'd, or at least indulged in this Performance by the ingenuous and considerate Reader.

ENCOURAGED and animated by the many *Sons of Ingenuity* who have gone before me, and particularly by my own FATHER and GRANDFATHER, who have raised *literal Monuments* for their *Parents*; I shall now write *the Life of*, I might say with Sir HENRY WOTTON, *the Best of Fathers*: I shall write it with an inviolable Fidelity and Truth; and I here declare that my Design in *this Book*, is chiefly to glorify JESUS CHRIST and to serve His Church: *Ac ne Patris mei Fame parcerem, si ejus Laus cederet in CHRISTI opprobrium & Corruptionem Evangelii & Scandalum Ecclesie* *.

* Molinæi Examen Amyrald. advers. Spanhem l. 2. p. 137.



THE
L I F E
O F

The Reverend & Learned

Dr. Cotton Mather.

CHAP. I.

The Subject of the History ; his Birth, Education, Early Religion, Marriages and Children, with his Methods of Education, and Rules of private Conduct.

SECT. I. *The Subject of this History, with an Account of his Descent and Family.*

1. **D**R. COTTON MATHER --- He was born Thursday Feb. 12. 1662, 3. at Boston in New-England.

I have no great Disposition to enquire into the *remote Antiquities* of his Family ; nor indeed is it matter of much Consequence that in our *Coat of Arms*, we bear *Ermine*, Or, *A Fess*, Wavy, Azure, three Lions rampant ; or, for a Crest, on a wreath of our Colours a *Lion Sedant*, or on a Trunk of a Tree *vert* ; --- The *Religion* and *Learning* found in the Family was the most agreeable Pleasure to *my Father*, and yields the most satisfactory Reflection to me.

2. Dr. INCREASE MATHER --- whose Relation, as *Pastor* to the *North Church* in *Boston*, as *President* of *Harvard College*, whose printed

Composures both Latin & English, and whose Agency in the Courts of three Monarchs for his afflicted Country have rendred him univerfally known --- was his Father.

3. His *Mother* was MARIA, the Daughter of the Renowned Mr. JOHN COTTON; who was a Man of very exalted *Piety* and uncommon *Learning*: Out of Respect to this excellent Man, He was called COTTON.

SECT. 2. *His Education, his Eagerness and Progress in Learning; and early Favours confer'd on him.*

1. HIS Education was at the free School in *Boston* under the Care, first of Mr. BENJA. THOMPSON, a Man of great Learning and Wit, who was well acquainted with *Roman* and *Greek* Writers, and a good Poet; *last* under the famous Mr. EZEKIEL CHEEVER, who was a very learned, pious Man, and an excellent School-master. Under these two Masters he made a laudable Proficiency.

2. By *twelve* years of Age, he had composed many *Latin* Exercises, had conversed with TULLY, TERENCE, OVID and VIRGIL, had gone thro' his *Greek Testament*, and entred upon ISOCRATES, HOMER and his *three Grammars*; and at that Age was admitted into *College*. The pious Dr. HOAR, who was then President, according to Custom, gave him this *propheticall* Award for his initial Declamation,

Telemicho veniet, vivat modo, fortior Ætas.

3. AFTER his entrance into *College*, he made as quick a Dispatch as before, Mastering *Hebrew* perfectly, digesting ALEXAND. R. CHARLSON'S Tables, which he transcribed; composing Systems of *Logic* and *Physic*, which were afterwards used by others; and in a Word, describing the Circle of all the *Academatical* Studies. Many are the Books which he then
read

read with ingenious Remarks, of which he kept an Account in his *Diary*.

4. WHEN he took his first Degree, which was at the Age of *Sixteen*, Mr. OAKES the President, in his Oration at the Commencement which I have read, thus expressed himself concerning this hopeful Youth,

--- *Alter vero COTTONUS MATHERUS nuncupatur. Quantum Nomen! Erravi, fateor Audientes, dissem et enim, quanta Nomina. Nihil Ego de Reverendo PATRE, Academic Curatore vigilanti Tuo, municipii Academici socio primario, dicam; quoniam coram & in Os laudare nolim: sed si Pietatem, Eruditionem, Ingenium elegans, Justitiam Solidam, Prudentiam & Gravitatem AVORUM Reverendissimorum JOANNIS COTTONI et RICHARDI MATHERI, referat et representet, omne tulisse Punctum d. c. s. terit. nec Despero futurum, ut in hoc Juvene COTTONUS atq; MATHERUS tam re quam Nomine coalescant et reviviscant.*---

You will find in the Course of this History, that this great Mans Sentiments were just, and his Expectations answered: So that I may now insert the true Character of him, when he made some Figure in the World; which I chuse to bring in here, because it has some Relation to President OAKS's Prophecy.

A Friend thus writes of him;

“ For *Grace* and *Art* and an illustrious *Fame*,
 “ Who would not look from such an om'ous Name;
 “ Where *two great Names* their Sanctuary take,
 “ And in a *Third* combin'd a *greater* make?”

5. WHEN he was half a Year short of *Nineteen*, he proceeded *Master of Arts*, and received his Degree at the Hand of his Father who was then President. The Thesis which he then maintained was, *Puncta Hebraica sunt Originis Divine*: But he afterwards saw cause to change his Mind, and held the contrary Opi-

nion to the last. He tho't, with the great PRIDEAUX and some others, that the *Points* were an Invention of the *Masorites*; and, because he could read and perfectly understand *Hebrew* without them; he imagined there was no need of them, unless for the ignorant, as the *Jews* without Question were, after the *Babylonish Captivity*, when the *Points* were contrived for their Instruction.

6. HE might well make a considerable Progress in Learning, being in his earliest Years pretty *healthy*, having withal a *great Capacity for Learning*, and being blessed with that first step to Knowledge, a modest *Inquisitiveness*.

7. AND, as it is observed there are *very few* who prove *great Men* unless they begin betimes, he was very desirous of following *SENECA'S* Advice, that is, *to hasten and learn betimes, lest when old, he should be obliged to it* †: And indeed he betimes laid up a good Stock of Knowledge; like the *busy Ant* that adds to its heap, not ignorant or unaware of the future ††.

8. AND, if what some great Men have hinted be true *Nemo Vir magnus sine Afflatu* *, while he was yet young he bid fair to be great, for he believed he should be so, he expected it; and therefore (*multa tulit secitq, &c.*) he bore and did many things and disregarded all the Difficulties that would encompass him.

SECT. 3. *His Early Religion.*

IT is an excellent Maxim, That *the best Gifts are vain unless Piety adorn them*: And of this Mind was he, of whom I am writing, from his very Childhood.

† *Peregr. Et prospera ne tibi accidat, ut Seneca discas.*

See *E. M. 77* & *Horat. lib. Epod. Carmen Seculare.*

* *Cic. de Nat. Deorum. l. 2.*

AND, altho' his Desire of Learning was very great and strong, and his Attainments were truly considerable, he was not more noted for these *Gifts* than for his early *Piety* and Religion.

FROM his earliest Days there were several *good things found* in him. When he began to speak almost, he began to *pray*, and practised this Duty constantly while he was a School-Boy; and, altho' he used no *Forms* in secret, he composed some for his School-Fellows & obliged them to pray. Before he could write notes of Sermons in *public Assemblies*, he commonly wrote what he remembered when he came home. --- He read the *Scriptures* with so much *Ardor* and *Affiduity*, that *fifteen Chapters a Day* divided into three Exercises, and nothing less, would suffice him. --- He would moreover reprove his Play-mates for their wicked Words and Practices.

2. As he grew Elder, he joined himself to a *Society of Young Men* that met on the *Sabbath Evening* for Religious Ends and Purposes; and unto these Meetings he ascribed his *first Rise* and Improvement in the Art of *Speaking*, of *Praying*, &c.

3. BY Reason of some Miscarriages into which he was surprizingly bro't, he was very Young put upon enquiring into his Estate; whether he were not an *Hypocrite*, if not a *Cast-away*? He found very frequent Returns of *Doubts* and *Fears*; and therefore resolutely and frequently renewed his *Closure with JESUS CHRIST*, as his *only Relief* against them. During *this* time, when he was languishing under the Sense of his Vileness, and thinking with himself, *Will the LORD accept of one that has done and bin as I have?* Why during this time, he tho't it proper to open his Bosom to his Father: Upon so doing his Father told him, *There was no Sinner repenting and returning but CHURCH will accept of him: For (said he) observe it even among Men; there is a vile Sinner; a good Man beholds and abhors him: Yet if this Man ever*

becomes a new Creature, the same good Person, notwithstanding his former Vileness, will embrace him and take him to his Bosom; and this (continued he) is an Emblem and Image of the Spirit of JESUS. --- Wonderful was the Quickning these Words gave him: They influenced his Addresses to Heaven, in which he then had sweet and strong Intimations of the *Divine Favour*.

4. WHEN he was fifteen, he was much affected by reading Dr. HALL's Treatise of *Meditation*, with his Proposals of proceeding *Methodically* in this great *Duty of Christianity*. Upon this, He read several other Books upon that Subject, and made many Essays at a *Logical* and regular Method for daily Meditation, and proceeded so far that he wrote a Discourse upon that Subject, which at this tender Age found a good Consideration among several ingenious Friends. The Result of all was, that he finally pitched upon *this Method*. The Meditation consisted of two parts: In the *first*, He proceeded more *doctrinally*; to instruct himself either with answering a *Question*, or with explaining a *Scripture*, or with considering the *Causes*, the *Effects*, the *Adjuncts*, the *Opposites* and *Resemblances* of the Thing that was his *Theme*. --- In the *second* Part, he proceeded more *practically* to affect himself in three Steps; *first*, an *Examination* of himself. *next*, an *Expatriation* with himself: and *last*, a *Resolution* in the Strength of Grace offered in the new Covenant. This happy way of *preaching with and unto himself* he was acquainted with betimes.

5. AND before this, even at *fourteen* Years of Age, he began to keep *Days of Fasting and Prayer* alone in his Study; and in those Duties he made at first SCUDDER's *Christian's Daily Walk* his Directory, --- But of his *Fasts* (together with his *Thanksgiving*) and his Devotions & Methods in them, I treat largely in Chap. 6. whither I refer my Reader.

s. HAVING past his first *Sixteen Years*, he was tho't of Age eno' to join to a *particular Church*: He did so then accordingly, and renewed his *Baptismal Vows* and Covenant. By approaching to the *LORD'S Table*, he tho't himself obliged to be very particular in *Self-Examination*. I will here transcribe one Instance of his *Self-Examination*, which he wrote when thort of *Seventeen*.

“ Setting my self upon the Work of *Self-Examination*, I find;

“ 1. Concerning my *Faith*.

“ I am convinced of the utter Insufficiency in my own *Righteousness* to procure my *Salvation*. I see my own *Righteousness* to be *nothing* in point of Acceptance with *GOD*. I see a woful *Hypocrisy* has acted me, *Sluggishness* and *Selfishness* hath attended me, in the very best of all my Services.

“ I perceive now no other way for my *Salvation*, but only by the *LORD JESUS CHRIST*; *Refuge* fails elsewhere on every Hand.

“ I behold a *Fulness* & a *Beauty* in *JESUS CHRIST*; HE is worth loving, worth prizing, worth following.

“ Such is my Desire to obtain an Interest in HIM, and make HIM the only Portion and Support of my Soul, that it is one of my greatest Grievs, to find my Heart so dull in going forth after HIM.

“ 2. Concerning my *Repentance*.

“ I abhor *Sin*, because it is abhorred by *GOD* and contrary to HIM.

“ *SIN* is my *heavy Burden*: *Death* it self would be welcome to me to free me from such a *Burden*.

“ I am *heartily troubled* for the *Sin* in my *Heart*, and that fountain of Corruption, *the Plague of my Heart* afflicts me.

“ 3. Concerning my *Love*.

“ I long to see and know the *Favour of GOD* unto me; the sight of *That* would make all my Afflictions light.

“ I desire to be as active as may be in promoting the *Honour of GOD*; and I seldome come into any

“ Company,

“ Company, without contriving, Whether I may not
 “ act or speak something for That in it, before I
 “ leave it.

“ I am sorry, that I love God no more.

“ The Saints, that have the Image of God, are
 “ those whom I value most.

“ A Mean Person with Grace is more amiable to
 “ me than another who is otherwise never so well
 “ qualified, but *Graceless*” ----- There are some
 other of his *Examinations*, when in *Younger* Years and
 in *advanced*, which you will find in the 6th Chapter of
 this Book: I brought this one in here, as a specimen
 of his early Sense of Religion.

7. ANOTHER Thing, in which he demonstrated
 his *early Piety*, was his incessant *Aspirations* after
 Usefulness. He was always of MELANCTON'S Mind,
 who said, *Let who will abound and encrease in Riches,*
they may for all me; I look upon my Works as my
Treasure †: He therefore sought all Occasions for
 doing Good.

THE Maxim he went upon was this, that a Power
 and Opportunity to do Good not only gives a Right
 to the Doing of it, but also makes the Doing of it a
 Duty: A Maxim truly noble and divine both in its
 self, and in its Effects! And it is built upon those
 Words of our blessed Apostle, *As we have Opportu-*
*nity, let us do Good unto all Men **.

HAVING a Principle of Good-Will to Man deeply
 rooted in his Soul, he was very soon and very strongly
 desirous that it might grow and flourish, and that
 others might be the better for it.

HE first set himself to contrive what Good he might
 be able to do in his *Father's Family*, by instructing
 his Brethren and Sisters, and by exhorting the Ser-
 vants.

HE anon proceeded to impose it as a Rule upon
 himself, never to come into any Company where it

† *I Operibus sit Abundantia mea; Divitiis per me licet
 abundet quisquis voluerit.* * Gal. VI. 10.

might be proper for him to *discourse*, but he would, if possible, so order it that it might be serviceable to the Company; and, he saw the Fulfilment of that Promise, *To him that has shall be given*: For, upon his faithful Improvement of his Talents, He found his LORD and Master went on and multiplied his *Opportunities*, untill he came to serve whole *Churches, Towns and Countries*.

FROM his own happy *Experience* therefore, when he was advanced in Age, he would often advise *Young Men*, to contrive and study as early as possible to do *Good*, to love it and to account it a noble Thing. While *We* and our *Opportunities* are but *small*, he would have us *invent* as many ways as we can to be serviceable: He would not have us impertinent, immodest or ostentatious in our *Essays*; but would have us with humility, and yet with *Readiness*, *begin betimes* with our *small Stock*, and expect that, before we have done, *God* will do *great things* for us as well as by us. I have made some *Digression*; but the *Usefulness* of it will make *Amends* for it. I shall have *Occasion* hereafter more particularly to mention his *great Usefulness* and extensive *Labors*.

8. HE very young tho't it his Duty to give unto the *LORD* of all, some part of the finall substance which was afforded him. Even from 4 he devoted a *Tenth* to our *Melchizedek*; and from his Childhood was very good, manly and generous.

I will mention but *two Instances* here of his good Spirit and *Charity*; (having *Occasion* e're long to give you some more) you will take them in his own Words;

“ It may not be amiss now and then to mention a
 “ *Remarkable Providence*, and make some Remarks
 “ on the *retaliating Dispensations* of Heaven towards
 “ me. One thing, that I will observe, is what I met
 “ with in the *twenty first Year* of my Life. I can tell
 “ that the *LORD* has most notably, in many Instances
 “ retaliated

“ retaliated my Dutifulness unto my *Father*. Some
 “ of the Instances which I have taken Notice of may
 “ seem trivial, but yet the *Retaliation* I saw in ’em
 “ gave them a *Relish*.

“ As now, I was Owner of a *Watch*, which I was
 “ fond of for the Variety of *Motions* in it. I saw my
 “ Father took a Fancy to *it*, and I made a Present of
 “ it unto him, with some Tho’ts that as it was but a
 “ peice of due Gratitude unto such a Parent, so I
 “ should not go without a Recompence. Quickly
 “ after this there came to me a Gentlewoman, from
 “ whom I had no Reason to expect so much as a
 “ Visit : But in her Visit, she, to my Surprize pray’d
 “ me to accept, as a Present from Her, a *Watch*,
 “ which was indeed preferable to that, with which I
 “ had parted. I resolv’d hereupon to stir up *Duti-*
 “ *fulness* unto *Parents* in my self and others more
 “ than ever.

“ At another Time; I bought a *Spanish Indian*
 “ Servant, and bestow’d him upon my Father. Some
 “ Years after this a Knight, whom I had laid under
 “ many Obligations, bestow’d a *Spanish Indian* ser-
 “ vant upon *me*. Many more such Things I might
 “ mention ; but I give these for a *Taste*.

SECT. 4. *His Marriages and Children, with his Methods of Educating them.*

1. BECAUSE I chuse to finish what I have to write concerning him (*inter privatos Parietes*) in his *private Capacity*, I encline now to bring in *this Section*, and a following one.

2. MR. MATHER tho’t it adviseable in his 24th Year to *Marry*. He *first* look’d up to *Heaven* for Direction, and heard the *Counsel* of his Friends ---- The Person he first pitch’d upon was Mrs. ABIGAIL, the Daughter of the Honourable Col. PHILLIPS of *Charlestown*, to whom he ’was married. She was a comely ingenious Woman and an agreeable Consort. She died in the Year 1702.

3. UPON

c. UPON her Death his Family was in great Dark-ness & Disorder; which made him continually look to HIM *from whom descends every good Gift, to heal the Breach* God had made on his Family. His Petitions were *abundantly* granted. God showed him a Gentlewoman a near Neighbour; whose Character I shall give as I have it from those who intimately knew her: --- She was one, of finished *Piety and Probity*, and of an unspotted *Reputation*; one of *good sense*, and blest'd with a compleat *Discretion* in ordering an Household; one of singular *good-Humour* and incomparable Sweetness of Temper; one, with a very handsome engaging *Countenance*; and one *honourably descended & related*; 'Twas Mrs. ELIZABETH HUBBARD; who was the Daughter of Dr. JOHN CLARK. She had been a Widow *four Years*, when Dr. MATHER married her, which was *Aug. 18. 1703*. He rejoiced in her as *having great spoil*, and in finding her *found great Favour of the LORD*. They lived together in perfect Concert and Harmony *ten Years*: She died *Nov, 3. 1712*. with *Willingness*; the *Fear of Death* was extinguished in her; She committed her self into the Hands of her SAVIOUR, and in the same gracious Hands She left her Children --- She was much *beloved* and greatly *lamented*.

4. IN his *fifty third Year*, July 5. 1715. he was married to his *third Wife*. She is the Daughter of the renowned and very learned Mr. SAMUEL LEE: She was the Widow of Mr. GEORGE, a worthy Merchant, when Dr. MATHER pay'd his Respects unto her in order to be Marry'd. She is a Lady of many and great Accomplishments, and is the *Doctor's* disconsolate Widow.

5. BY this last Gentlewoman, he had *no Issue*: by the *two former Wives* he had *fifteen*, only two of which are living; *one a Daughter* by the *first Wife*; the *other*, a SON by the *second*; he is the Writer.

By his *first Wife* he had *nine Children*, of which but *four* arrived to Man's or Womans Estate. --- The
first

first was named KATHARIN ; a young Woman of good *Wit*, who understood *Latin* and read *Hebrew* fluently. She died of a *Consumption*. *Nuptiarum expers & adhuc protervo --- Cruda Marito.*

THE next was ABIGAIL : She was of a very amiable *Countenance* and loving *Disposition*. She was Married and had *four* Children, *two* of which are living : She died with *Composure* and *Joy*, in *Child-Birth*.

THE *third* was INCREASE ; a young Man well beloved by all who knew him, for his *Superiour good Nature* and *Manners*, his *elegant Wit* and *ready Expressions*, He went to Sea, and in his *Passage* from *Barbados* to *Newfoundland*, was lost in the *Atlantic*.

By his *second* Wife, *two* Children only liv'd to grow up, out of *six*.

His dear Daughter ELIZABETH was *one*, who was married, and in *two* Years after died. She very much resembled her Mother in her *various Vertues*.

6. I must here mention it for the *Glory of GOD*, as well as the *Honour of his Servant*, that altho' He met with so many Bereavements in his Family, (as well as Sorrows on other Accounts) yet He never *fainted in the Day of Adversity* : He tho't his Sorrows should rather *animate*, than *hinder*, his numerous *Essays to do Good* : And therefore when the *Desires of his Eyes* were *taken away*, and when He was *deprived* of his Children, none of these Things mov'd him so far as to hinder him from his Duty. No ! He ever *preach'd* after their Deaths, every one of their Deaths, and *printed the Sermons*, that so others might be the better for his Griefs.---- And indeed He always counted, it was in very *Faithfulness* that He was *afflicted* ; for under every Calamity, He considered how his CHRIST might be glorified both by his *Example* and by useful *Writings* ; and, in short, under the repeated *Rains of Adversity*, He grew more and more *fruitful in every good Work*.

7. I will conclude Sect. 4. with reciting some *special Rules*, which He observed in the *Education of his Children*.

1. HE pour'd out continual *Prayers* to the *GOD of all Grace* for them, That HE would be a *Father* to them, bestow HIS *Son & Grace* upon them, *guide them* by his *Counsel* and bring them to *Glory*. And in this *Action*, He mention'd them *distinctly*, every one by *Name*, to the *LORD*.

2. HE began betimes to entertain them with delightful *Stories*, especially *Scriptural* ones: And he would ever conclude with some *Lesson of Piety*; bidding them to learn that *Lesson* from the *Story*.

AND thus every *Day* at the *Table*, He used himself to tell some entertaining *Tale* before he rose; and endeavor to make it useful to the *Olive-Plants about the Table*.

3. WHEN his *Children* accidentally at any *Time* came in his way, it was his *Custom* to let fall some *Sentence* or other, that might be *monitory* or *profitable* to them.

THIS *Matter* occasioned *Labor*, *Study* and *Contrivance*.

4. HE betimes try'd to engage his *Children* in *Exercises of Piety*; and especially *secret Prayer*: For which he gave them very plain and brief *Directions*, and would suggest unto them the *Petitions* which he would have them make before the *LORD*, and which he would therefore explain to their *Apprehension* and *Capacity*. And he would often call upon Them; *Child, Don't you forget every Day to go alone and pray as I have directed you*.

5. HE betimes endeavored to form in his *Children* a *Temper of Benignity*. He would put them upon doing *Services & Kindnesses* for one another, and for other *Children*. He would *applaud* them when he saw them delight in it. He would *upbraid* all *Aversion*

tion to it. He would Caution them exquisitely against all *Revenge*s of *Injuries*, and would instruct them to return *good Offices* for *Evil* ones. He would show them, how they would by this *Goodness* become like the Good GOD and the blessed JESUS. He would let them discern he was not satisfied, except when they had a *Sweetness of Temper* shining in them.

6. As soon as possible, he would make the Children learn to *Write*: And when they had the Use of the Pen, he would employ them in Writing out the most instructive and profitable Things he could invent for them. In this way he propos'd to fill their Minds with *excellent Things*, which he hop'd would make a deep Impression upon their Minds.

7. HE incessantly endeavoured, that his Children might betimes be acted by Principles of *Reason* and *Honour*.

HE would first beget in them an high Opinion of their *Father's Love* to them, and of *his* being best able to judge, what shall be good for them.

THEN he would make them sensible, it was Folly for them to pretend to any *Wit* or *Will* of their own: They must resign all to *Him*, who would be sure to do what is *best*; *his Word* must be *their Law*.

HE would cause them to understand, that it is an *hurtful* and *shameful* Thing to *do amiss*. He would aggravate this on all Occasions: and let them see how *amiable* they will render themselves by *well-doing*.

THE *first Chastisement* which he would inflict for any ordinary Fault, was to *let the Child see and hear him in an Attention*, and hardly able to believe that the Child could do so *base* a Thing; but believing that they would never do it again.

HE would never come to give a Child a *Blow*; except in case of *Obstinacy*, or something that is very *criminal*.

To be *chased for a while out of his Presence*, he would make to be look'd upon as the sorest Punishment in his Family.

HE would with all possible Insinuations come upon them to gain this Point, That *to learn all great Things, was the noblest Thing in the World.* He was not fond of proposing *Play* to them as a *Reward* of any diligent Application, to learn what is good; lest they should think *Diversions* to be a better and nobler thing than *Diligence.* He would have them to propound and expect at this rate, *I have done well; and now I will go to my Father, who will teach me something curious for it.* He would have his Children account it a *Privilege* to be taught; and would sometimes manage the matter so, that *Refusing to teach* them something should be looked upon as a *Punishment.* The Strain of his *Threatnings* therefore was; *You shall not be allowed to read, or to write, or to learn such a thing, if you do not as I have bidden you.*

THE *Slavish* way of *Education*, carried on with *Raving & Kicking & Scourging* (in *Schools* as well as *Families*) he looked upon as a dreadful Judgment of *God* on the *World*; he tho't the *Practice* abominable, and express'd a mortal *Aversion* to it.

8. THO' he found a vast, a wonderful Advantage in having his Children strongly byass'd by the Principles of *Reason & Honour*; (which he observed that Children will feel and understand sooner than is commonly tho't for;) yet he would not neglect any Means and Endeavours to have *higher Principles* infused into them.

HE would therefore betimes awe them with the sense of the *Eye of GOD* upon them in the *Ways* which they take.

HE would show them how they must love our Lord *JESUS CHRIST*; and how they must demonstrate it, by doing what their Parents require of them.

HE would often tell them of the good *Angels*, who love them, help them; guard them from Evil and do many good Offices for them; who likewise take a very diligent Notice of them, and ought not in any measure to be disobliged.

HE would not say much to them of the *evil Angels*; because he would not have them entertain any frightful rancies about the Apparitions of *Devils*: But yet, he would briefly let them know, that there are *Devils*, who tempt them to Wickedness, who are glad when they do wickedly, and who may get leave of God to kill them for it.

HEAVEN and *Hell* he set before them clearly and faithfully, as the Consequences of their good or bad Behaviour here.

9. WHEN the *Children* were capable of it, he would take them *alone* one by one; and after many affectionate, loving, strong *Charges* unto them, to fear GOD, to serve CHRIST and shun *Sin*; he would *pray with them* in his Study, and make them the Witnesses of the Agonies and Strong Cries, with which he, on their behalf, addressed the Throne of Grace.

10. HE found much Benefit, by a particular Method as of *Catechising* the Children; so of carrying on the *Repetition* of the public Sermons unto them.

THE Answers of the *Catechism* he would explain, with Abundance of brief *Questions* which make them to take in the whole meaning; and he found by this Way that they did so.

AND when the *Sermons* were to be repeated, he chose to put every *Truth* into a *Question*, to be Answered with *Yes* or *No*. In this way he would awaken the *Attention* as well as enlighten the *Understanding* of his Children. And in this way he would take the Opportunity to ask, *Do you desire such or such a Grace of God?* And the like: And in this way, he had Opportunity to demand, and perhaps to obtain their *early* and frequent (and why not *sincere*?) *Consent* unto the glorious Articles of the *New-Covenant*. He thought the *Spirit of Grace* might fall upon them in this *Action*, and they might be seiz'd by HIM and held as His Temples thro' Eternal Ages. Blessed be God it was so with several of them.

THUS

THUS I have recited the *usual Methods*, which Mr. MATHER observed in bringing up his Children: There are several other Things which were very praise worthy in his Carriage towards Them, but not of that Consequence with *those* I have written; and therefore I shall omit them.

SECT. 5. *Miscellaneous Heads of private Conduct.*

1. IT is a saying of GERSON'S, *Qui bene vivit semper orat*, He that lives well, prays without Ceasing. Mr. MATHER was one of those good Livers. He prayed always, at least, *Six times a Day* every Day.

2. HE was a Gentleman of uncommon *Dispatch* and Activity, and yet was ever upon good *Devices*; so that, tho' he was *constantly* doing Service, he was ever enquiring * *How he might do more Good?*

UPON DAVID'S *Arm* being able to break a *Bow of Steel*, AUSTIN'S Gloss is, that *his Intention of good Works was indefatigable* †. Altho' the *literal* was not; the *Gloss* was, fulfilled or found in Mr. MATHER.

3. HIS *Conversation* he endeavour'd to render extremely entertaining, and it was so; for he produced such a variety of useful Discourse as made him welcome wherever there was any Relish for *Learning, Politeness* and *Ingenuity*. He had the *se ne scay qui i* of *Conversation* in Perfection. As for his *Friends* when in Company with him, when his *Speech* dropped upon them, after his *Words*, they spake not again; they waited for him, as for the *Rain*, and they opened their *Mouth* wide as for the latter *Rain*: If he laugh'd on them, they believ'd it not. --- And as for his *Enemies*, -- even they confess'd his Excellent and

* *Nihil credens actum, dum quid superesset agendum*

† *Intentio bonorum Operum in ea erat indefatigabilis.*

profitably pleasing Conversation, and in Society with him they were filled with *silent Wonder*. *Happy the Conversation, and happy the sharers in it* ||!

I shall here give you the *Rules* he observed in *Conversing*: They may be ranked under three Heads.

First, HE would not affect *Volubility* in his Discourses, but, on the contrary, much *Deliberation*. The *Gravity* and *Discretion*, accompanying such a Caution, he beheld as of greater Consequence to one in all Companies, than the Reputation of *Wit*, which by a greater *Volubility* of Tongue might easily be acquired: And besides he remembered *in many Words there wants not Sin*.

Secondly, HE would studiously decline to utter any thing, that he foresaw might be *useless*; and much more, every Thing that might be *hurtful* and *sinful* to be uttered. It was his Ambition every where to speak *wisely*, and say only those Things that one or other might be the *wiser* or *better* for.

Thirdly, HE would, with all the nice *Contrivance* imaginable, improve Opportunities to say something or other, that might particularly set off *some Glories* of his LORD: He would every where contrive, if it were possible, to let fall some Sentence or other, by which high *Thoughts* of CHRIST might be raised in those that heard Him.

4. *THINKING* his *Charitable Disbursements* may most suitably be reserved for the next Chapter; I shall only here give you his *private Sentiments of Charitableness* in his own Words;

"I am not unable with a little Study to write in *seven Languages*: I feast my self with the *Sweets*

3 *Est a Conversatio, in qua Inimici nullam reperiunt occasum
ad malefate in legitimis DEI. Hieronymi.*

of all the *Sciences* which the more polite Part of
 Mankind ordinarily pretend unto. I am entertained
 with all kinds of *Histories* ancient and modern.
 I am no stranger to the *Curiosties*, which by all
 sorts of Learning are brought unto the curious.
 These *Intellectual* Pleasures are far beyond any
Sensual ones.---- Nevertheless, all this affords me
 not so much Delight as it does, to relieve the Dis-
 tresses of any one poor mean miserable Neighbour ;
 and much more, to do any extensive Service for
 the Redress of those Epidemical Miseries under which
 Mankind in general is languishing, and to advance
 the Kingdom of God in the World.---- His pri-
 vate Conduct was consonant with his Sentiments.

5. IT was his watchful Desire and Study, never to
 maintain a *personal Quarrel* with any Man breath-
 ing ; but rather deny himself of his Humor, his Esteem,
 ---- or any Thing in the World. His Reason
 was, because no Man can manage a *personal*
Quarrel without losing abundance of precious
Time, which may be laid out infinitely better in
 the Service of CHRIST and his Church ; besides a deal
 of inevitable *Sin*, which will insinuate it self into
 every *personal Quarrel*, by which one's internal Peace
 is broken. And further, since we have but a *short*
Time to live in the World, He tho't it foolish to throw
 away any of it in Squabbles.

6. CONSIDERING that for Men, even *good Men*
 to *speak Evil* one of another, is a very evil Thing---
 He tho't it would be a considerable Service to seek
 the Suppression of that Vice or any Vengencies that
 in himself. Wherefore, after Flights to his Uses for
 Strength to *Will* and *Perform*, he made these Reso-
 lutions.

THAT he would never speak *falsely* of any Man ;
 and that if he spake *Evil* of any Man, it should be un-
 der these Limitations and Regulations.

First, THAT He would keep a *Charity* for the Person of whom he spoke, wishing most heartily that *all Good* might be spoken of him; and he would from *Charity* speak to those when with them; --- always thinking, *Whether what he said might be for the Benefit of the Hearers?*

Secondly, IF He spoke what was *Evil* of any Person, he would carefully watch over his Heart, that he did not utter it *with Delight*: He would manage it with *Brevity* and *Aversion*, as a very ungrateful Subject.

Thirdly, WHEN he must, or was obliged to *speak* what is *Evil* of any Man, if he knew of any *Good* that could be spoken of him, he would before to balance the *Evil* with the mention of the *Good*.

Fourthly, BEFORE he would *speak Evil* of a Man, he would consider whether he should not first *speak* to him; and, be it how it will, he would ordinarily *speak* nothing, but what he should cheerfully and contentedly say in the Hearing of the Man of whom he is talking.

AND,

Fifthly, HE would aggravate nothing; and when he spoke of an *Evil* would not make it worse than it was.

THESE Rules he conscientiously observed.---Would to GOD, others were so careful as to take a due Notice of them!

7. BECAUSE he did not love to be disturbed with tedious & impertinent Visitors, and because his Friends (*Alex. Temporis Fures*) might sometimes unreasonably interrupt him, he wrote over his Study Door in Capitals, BE SHORT. And yet, let him be ever so busy when a Friend came to see him, he threw all by, he was perfectly easy, with pleasure communicated the Observations he had lately met with, and was so very obliging that, altho' his Friends knew his hurry and great Business, they knew not how to leave Him.

§. He

8. HE would rarely see a torn Leaf of a *Bible* in the Street, but would take it up with some particular Mark of Respect; not knowing but he might find some *special Admonition*. This he found a very *profitable Practice*.

9. WHEN he rode abroad, He would most commonly take some young Gentleman with him, with whom he us'd to *pray* in private at their Lodging in Inns and Gentlemen's Houses, and unto whom he would endeavour in all possible ways to recommend *Religion* with the sweet and easy, but strong Charms of it.

10. WHEN he went into any considerable Towns, he would for the most part beg *Play-Days* for the Boys; and, as a Condition for their being excused from School, he would enjoyn some *Religious Task* upon them.

11. If he heard that any Person had done him *wrong* in Word or Deed, he would seldom let him know that he had any Knowledge of it. The best Way he tho't was to *forgive* the wrong and bury it in *Silence*. For besides the Consideration due to the *internal Advantage* reaped by such Christianity, there is *this* to be considered; Such is the *Malignity* in the most of Men, that they will *hate* you only because they know they have *wronged* you. They will, as far as they can, *justify* the wrong they have done you; and because they imagine you owe them a like *wrong*, they will bear a confirmed *Spite* to you. But he found the best way was *Patience & Silence*; the Consequence of which has been, those who *wronged* him became his *best Friends* afterwards.

12. I was going to relate some other *Rules of Practice*, of *Prudence*, and also to tell the Methods which he kept to, to *preserve* Health. But I remember he has described his Practice in those *Rules* and *Methods* which he has mentioned at the End of his *METHODO AD MINISTERIUM*, to which I refer you.

13. I will conclude this Section and Chapter with an Account of *two Books* in which he was writing constantly.

THE first was his *Quotidiana* (as he call'd it) or *Common-Place Book*; in which he wrote along the remarkable Passages in any Author as he read him; but for fear he should be at a loss in finding any Passage, entred as he found it, he therefore number'd every Quotation, and at the End of his Book had an *Index of Names, Things, &c.* so that he could presently have Recourse to the Sentences he wanted.

THE *other Book* was his *Diary*; in which he kept an Account of the most considerable Articles in which he had *done* his Duty, as well as those in which He had been *deficient*.

THERE was a German one SEBASTIAN HEINRIC, who, not many Years ago, published for the Course of one Year whatever he *did, read or saw* for that Year.

MR. MATHER'S *Diary* was not such a *Medley*: No! There was none but *important* Matters entred into it. I will only take Notice of what I have collected in observing *one Day*, and *one Year* of it.

I find in one of his Diaries an Account of the Transactions of *one Day* as follows. " This Day I performed the Duties of my *general Calling*, instructed the Scholars under my Charge, underwent the Diversion of *Meals and Company*, with whom I was a considerable while; I *made* a long Sermon and *preached* it; I spent more than a little Time at the *private Meeting*, where I preached, and read over *Knox's Historical Relation of the Island of Ceylon*.

IN the Observation of one whole Year of his Diary I took Notice of it,---

THAT he had preached above *seventy two publick* Sermons, and many *private* ones; perhaps near *half* as many.

THAT

THAT not *one Day* passed without some Contrivance to do Good invented and registred; besides, I suppose, many never entred his Memorials.

THAT no *one Day* had passed without being able to say at Night, that *some* of his Revenues, tho' *small*, had been dealt out to pious Uses.

THAT he had prepared and published about four-teen Books.

THAT he had kept *sixty Fasts* and *twenty two Vigils*.

A vast Variety of other Things I find recorded, which I shall omit: I bring this only as a Specimen of his *Diary*, how it was replenished and what Pains he took not to spend his Life in vain.

BUT notwithstanding He took such Care of spending his Time; yet, I often in his Books find him complaining of his *Deficiencies*, &c. His first Years, He calls, *Time so mispent as to render it unworthy to be called a Life*; after he was grown in Years, he chose rather to say, such a *Year of his Age* than his Life: On one of his Books I read, such a *Year of a forfeited Life*; on another Year, of "*my sinning against my precious REDEEMER*": On another, "*Alas of my Unfruitfulness*"! On a fourth, "*A Year sweep'd away in Sin and Sloth*". So that it might be said of Him, as was said of one that was very *exact in his Walk*, that his Life was *perpetua Censura*, a continual Centure of himself.

ALTHO' he thus complains of himself; it would be happy for the *greatest Part* of the World, if they could give *so good an Account* of their Time and their Talents. *Blessed is such a wise and faithful Servant, who when his LORD cometh, is found so doing.*

I might under this Chapter have given you a large Account of his *Fasts*, &c. (which belong to his private Character and Conduct) but I had rather reserve them, until the 6th Chapter obliges me to produce them.

C H A P. II.

His public Appearances and signal Services, in the Ministry, and in Concerns abstrated from it.

SECT. I. *His Ministry, Preparation for it, Hindrances of it, Introduction into it, and Methods in it, &c.*

I. **T**HERE was one Thing, which, from his Cradle, seem'd to have a dark and sad Aspect upon his Usefulness, and that was an *uncommon Impediment in his Speech*. Several great Men were *Stammerers* before him, as a MOSES, a PAUL, a VIRGIL, and a BOYLE; and perhaps such great and good *Companions in Adversity* might render it less tedious and more tolerable.

2. WHILE he was full of Concern for Relief from this troublesome Infirmity, that good old Schoolmaster Mr. CORLET gave him a Visit on purpose to advise Him; *Sir, said he, I should be glad if you would oblige your self to a dilated Deliberation in speaking; for as in Singing there is no one who Stammers, so by prolonging your Pronunciation you will get an Habit of speaking without Hesitation.*

3. HERE I must inform my Reader, that because of his *Stammering*, he had almost, for some Time, laid aside the *Tho'ts* of being a *Minister*, and had with great Application studied *Physic*: But, upon prosecuting Mr. CORLET'S Advice, and having procured with Divine Help an *happy Delivery*, he was perswaded by his Friends to desert the Calling of a *Physician*; He did so: And after having studied *Theology* rationally and without Prejudice, he prepared for *public Appearance*: And because of the Calling he had relinquished, he did in his first Sermon consider our blessed SAVIOUR as the glorious *Physician of Souls*;

Souls; chusing those words for his first Text in Luke IV. 18. He hath sent me to heal the broken-hearted.

4. SERRARIUS thought, that none were called *Rabbins*, but such as were advanced in Years and had received Imposition of Hands and taught some Scholars. But altho' he was well read in this Subject, Mr. BASNAGE says, he was mistaken; for NACHMANIDES was stiled *Rabbi* at *eighteen* Years old, because he distinguished himself at this green Age, and began to teach.

Mr. MATHER deserved the Title of *Rabbi* at the *same* Age; for he then distinguished himself and began to teach: For on *Aug. 22. 1680.* He first preached for his *Grand-father* at *Dorchester*, the Sabbath after for his *Father* at *Boston*, and the Sabbath succeeding was in his other *Grand-father's* Desk at *Beyon.*

5. THE NORTH CHURCH at *Boston* having Time after Time taken notice of his *great Gifts & Abilities*, on *February 23d. 1680.* gave an *unanimous* Invitation to him, to be an *Affiant* to his *Father*, and made him encouraging Offers for his Support.

6. AFTER this, they had further Experience of his *Ministerial Qualifications*, and on *Jan. 8. 1682.* unanimously chose him for their *Pastor*, and desired his *Ordination* as such over them. He for some Time *declined* any Compliance with their *repeated Calls*, partly because they were not in extreme *Want*, having his *Father* with them, who was hearty & strong; and partly from a *modest* Opinion, and low Apprehension of himself and his Talents. CHRYSOSTOM says, that when he read that Text, *Heb. XIII. 17. They watch for your Souls, as they that must give Account ---* the words caused an *Earthquake within him, and produced an holy Trembling in his Soul. ---* The same words, with continued Reflections on them, made him *fear and quake exceedingly*, about entering into *sacred Orders.*

7. NEVERTHELESS, at last, he was prevailed with to accept the sacred *Burden*; (*Onus Angelicis Humbris ferri landum!*) and he was ordained *May 13th 1684*; when Mr. ALLEN, Mr. WILLARD and his FATHER *imposed Hands* on him; with the good Apostolical ELIOT, who gave him the *Right Hand of Fellowship*.---A truly primitive Ordination! which he never once in his Life scrupled the *Validity* of! After a curious Examination of most of the *Fathers* in the three first *Centuries*, he was verily perswaded that *every one* of them had been perverted and abused by designing Men to serve their own Ends, especially in the Instance of *Ordination*: And yet granting that not one of them had been debauched, and all of them were unanimous for *Episcopal* (or *Diocesan*) *Ordination*; I say granting this; yet he firmly believed that the *scriptural Ordination* (excepting the *extraordinary Part*) were such as *his own*; and ever looked upon the *Choice of the People* as agreeable to the Rights of Mankind in general, of a *Church* in particular, consonant with the sacred Scriptures, and tho't *no Ordination regular*, unless *Election of the People* preceded it. I write not here my own Sentiments (I dare not pretend to write them,) but the *Doctor's*.

8. I shall here transcribe some Passages I find in his *Diary*, relating to the *Cure of Pride*, a Sin, which *all* are subject unto, and more especially *Ministers*, and which ought with Care and all Diligence to be avoided.

THE apprehension of the cursed PRIDE (the
 “ Sin of *young Ministers*) working in my Heart,
 “ fill'd me with inexpressible Bitterness and Confu-
 “ sion before the LORD. In my *early Youth*, even
 “ when others of my Age are playing in the streets,
 “ I preached unto very great Assemblies, and found
 “ strange Respects among the People of God. I
 “ *fear'd* (and Thanks be to God, that He ever
 “ struck me with such a *Fear*!) lest a *Snares*, and
 “ a *Pit* were by Satan prepared for such a *Wretch*.

“ I resolv'd therefore that I would *set apart a Day*,
 “ to *humble* my self before GOD for the PRIDE of
 “ my own Heart; and entreat that by HIS Grace I
 “ may be deliver'd from that *Sin* and from all the
 “ dreadful *Wrath*, to which I may be by that Sin
 “ expos'd. I did so; And on this Day I examin'd
 “ myself by the Discoveries of *Pride*; which I found
 “ given in some judicious Discourses on that Subject.
 “ But I found especially two Respects, in which I fear'd
 “ I was guilty before GOD.

“ *First*, My *Applauding* of my self in my Tho'ts,
 “ when I have done any thing at all significant;
 “ *pray'd* or *preach'd* with *Enlargements*; answer'd a
 “ Question readily, presently, suitably. *Proud Tho'ts*
 “ I saw fly-blow'd my best Performances.

“ *Next*, My ambitious Affectation of *Pre-eminence*
 “ far above what could belong to my Age or worth,
 “ and above others that were far more deserving than
 “ my self.

“ FOR my *Humiliation* I then wrote these Consi-
 “ derations:

“ 1. WHAT is *Pride* but the very *Image of Satan*
 “ on the Soul? The more any Man has of CHRIST
 “ in him, the more *humble* will he be, more low and
 “ vile in his own Eyes and more empty of himself.
 “ When GOD renews His *Image* in us, He *pulls*
 “ *down our proud Tho'ts*. 'Tis true, *Pride* is a
 “ most *natural Sin*; but *Grace* would overcome that
 “ in a most special Manner and Measure. And then
 “ how little *Grace* have I? How unlike HIM, that
 “ could say, *I am lovely*? Let me for this Cause, *ab-*
 “ *hor my self in Dust and Ashes!*

“ 2. Do I not by *Pride* offend GOD? It is a
 “ Breach of His *holy Command* and He often de-
 “ clares His *Abhorrence* of it. His holy SPIRIT
 “ is *grieved* by it: And how vehemently does the
 “ Scripture caution against all Tendencies unto it?
 “ Shall I bear to think of offending that GOD who
 “ has

' has been a *Father* to me, and whom I have chosen
 ' and vow'd to love and serve as my *GOD* and *Fa-*
 ' *ther*? Or that *SPIRIT*, upon the sweet Influences
 ' of which my Soul does live, *Sealed unto the Day*
 ' *of Redemption*.

' 3. Is not *Pride* a most unreasonable *Folly* and
 ' *Madness* in me? Have I any just Occasion for
 ' *glorying in my self*? Do I any Thing *singular*?
 ' Am not I in most Attainments *exceeded by most* of
 ' my Calling and Standing? But, Oh, let this be
 ' a *Dagger* to my Heart! Have I not a *curst Na-*
 ' *ture* in me? And hath not the *LORD* heretofore
 ' left me unto some *Follies*, the sense of which should
 ' make me *walk softly all my Days*? *LORD*, I am
 ' *wiler than a Beast before Thee*! Or, why should I
 ' seek *Honor*. 'Tis not *seemly for such a Fool*. Am
 ' I fit for *Service*? Or am I not rather *unfavorable*
 ' fit for Nothing but the *Dunghil*? What am I bet-
 ' ter than *the least of all Saints*? If in any external
 ' *Grandeurs* I get above any of them, I am by them
 ' the more obnoxious to *Temptation* and *Sin* and
 ' *Wrath*. *Ly then in the Dust, O my Soul, before*
 ' *GOD*.

' 4. How *dangerous*, how *destructive* an Evil is
 ' this *Pride*? I provoke the *GOD* of Heaven, to
 ' take away every one of those *Idols*, which in my
 ' fond *Pride*, I dote upon; and if the *LORD* should
 ' now deprive me of my *Capacities* & *Opportunities*,
 ' where am I but in an horrible *Pit of Sorrows and*
 ' *Miseries*? And let me remember, *Pride* will
 ' sooner than any Thing drive away the good *SPI-*
 ' *RIT* of *GOD* from the Heart of a poor Creature.
 ' And if that should be my Fate, --- *LORD*, *Have*
 ' *Mercy on me*!--- What a *Monument* shall I be of
 ' thy direful *Vengeance*? O that the *LORD* would
 ' see home these *Tho'ts* for my *Humiliation*!

' But what shall I do for the *Cure* of this *Di-*
 ' *sease*?

IN the first and chief place, I would carry my distemper'd Heart unto the LORD JESUS, and put it into the Hands of that allsufficient Physician for HIM to cure it.

Secondly, I would be daily watchful against my Pride, & continually keep an Eye upon my Heart, and check the least Beginnings and first Motions of this Corruption.

Thirdly, I would study much the Nature, the Work and Aggravations of this Evil, and the Excellency of the Grace contrary unto it.

IN one of my Supplications this Day, I thus express'd my self ;

" LORD, What shall I do for the Cure of this Disease my Pride? Blessed be thy Name; Thou hast shewed me a Way, and bid me walk in it. Have I not heard Thee saying to my sinful; stung and swollen Soul, Look unto ME and be saved! And therefore by thy Grace I will do it. I have done it and have found, and to this Day find, the Benefit of it. Why is it that I am not insensibly and incurably forever carried away Captive by the Lust with which I am now warring? 'Tis because I had put my Heart into the Hands of the faithful JESUS. and He it is that hath not suffered me to go on unconcerned about the Distemper of my Soul, but hath awakened me to seek Relief at His Hands, as I do this Day.--- And now LORD, I come to HIM. He sees how I am labouring and heavy laden, but He has bid me come. Does He not call for my Heart? But what kind of Heart? It is not mention'd; but I am sure it is my Heart that is called for. Hence tho' my Heart be a proud Heart, yet as long as 'tis mine, I am to bring it. And, O LORD, I bring it because it is proud. But wherefore doth He call for it? Is it not that He may set up His Kingdom in it, fill it with His Graces, and manifest the power of His rich Goodness in it forever? Then let Him take my Heart and make it humble! It is easy with Him

to do it. Tho' I cannot overcome this *Pride*, He
 can: Oh, Let Him do it, I wait upon Him for
 it; I believe and am satisfied that He will do it;
 I have *not sought T'HY Face in vain.* "

THESE Passages were wrote presently after Mr. MATHER was settled in the Ministry, and therefore I bring them in here. The *Section* is indeed long; but, as I bless GOD, it has been very profitable to Me, I hope it will be acceptable to the *pious Readers*, especially of the *sacred Order*.

9. I forgot to inform my Reader, That Mr. MATHER before He was Settled, kept many Days of *Fasting and Prayer* in order to it. And in one of those Days, having declared unto GOD, That not expecting any *temporal Advantage*, but rather *Sorrow and Sickness, Obloquy and many Persecutions*, he would out of *Love to HIM*, undertake the Work before Him, *feed* a precious and numerous Flock of His: He then promised these Things to his LORD;

THAT He would endeavour to be a *faithful Pastor* unto those over whom he should be placed.

THAT He would endeavour to be *humble* under whatever *Enlargements* should be vouchsafed unto him.

THAT if GOD should give him to build up His Church with an unspotted *Reputation*, he would endeavor to be contented with whatever State should be ordered for him in the World, tho' never so *Poor* and many other ways afflicted.

10. HE was constant and unwearied in his *public Ministry*, when he was entred into it.--- Sometimes he has preached a Sermon for *eleven Days* successively. I need not at large write the *Subjects of his Discourses*, his Method of *Studying & Preaching*, since he has given so true a Description of them in his *Manuductio ad Ministerium*. Page 96, to 98 & 102, to 105!

II. BUT however I will give my Reader his *Rules of Preaching*, since they are short, since they were cho't upon when he was Young, others may be the better for them, and since this Book may come into their Hands who have not seen the Doctor's *Manuductio*.

First, WHEN he was at a loss for a Text; he would make a Prayer to the Holy SPIRIT of CHRIST for HIS Direction and Assistance, as well to find a Text for him, as to handle it.

Secondly, BEFORE he would undertake to go over any larger *Portion* or *Doctrine* of the Bible, which might require many Sermons, he would with more Solemn Supplications address Heaven for necessary Succours.

Thirdly, HE would weigh well the *Original Tongues*, as well as the usual and needful *Commentaries*, for a Scripture before he would preach upon it.

Fourthly, IN pitching on *Subjects* to be discoursed in his public Ministry, especially more *occasional* ones, (for which he would reserve himself a Liberty in what Course soever he was) He would ever have some *Design* of suiting and serving the Edification of the Hearers; --- ever --- *preach upon Design*.

Fifthly, HE would not stand long upon one Text ordinarily, but study an acceptable *Variety*: Nor would he use one way of treating every Text, but be various in his Methods.

Sixthly, HE would be *Scriptural* in all his Exercises; and ordinarily dismiss no Head, without some place of *Scripture* well adjoined to it.

Seventhly, HE would always endeavour to fill his Hear well (and he did so) and crowd every Sermon as full of *Matter* as possible without *Obscurity*.

Eighthly, IN uttering his Sermons he was not for beginning too fast or too loud.

Ninthly, HE did not make his *Sentences* or *Periods* too extended for the *Writers* to take them readily; or for the *Hearers* readily and easily to have the sense of them.

Tenthly, BEFORE he preach'd any Sermon he was desirous in a *devout Meditation* to work every Head of it upon his *Heart*, until he turned it into a proper Supplication.

Eleventhly, HE would *have* and *use* Notes in Preaching; but yet would not so read his *Notes*, as in the least to take off the *Vivacity* of his *Eye*, his *Voice*, his whole *Action*.

Twelfthly, HE would have much of CHRIST in his *Ministry*; (CHRIST who is *All!*) As knowing that the Holy SPIRIT loves to glorify CHRIST; and if he did so too, he should have much of the HOLY SPIRIT with him in his *Ministry*.

Thirteenthly, AND he was resolv'd to have great Care in his *Ministry*, lest at all he should confound *the Methods of GRACE*; upon a due *Stating* and *Owning* of which the Success of the *Ministry* does exceedingly depend.

Fourteenthly, HE ordinarily would conclude his Sermons with some agreeable Text of Scripture, left with Life and Pungency to the Consideration of the Hearers; He tho't the Practice edifying.

12. IN this Section I shall produce several *Designs of Christianity*, which he formed after his Investiture in the *Sacred Calling*.

First, THE Apostle's Advice to a Young Minister, *Exercise thy self to Godliness*; he would think much upon it, read over some Discourses on the Subject, and as he went along, employ his particular Ejaculations upon every Article.

Secondly, HAVING met with on Observation, That *the want of Mortification in a Minister, procures a sad Unsuccessfulness to his Ministry*; and that he might not be a deplorable Instance of it, he resolv'd immediately to read over Dr. OWEN's Treatise of *Mortification*, (with others on the same Subject) and endeavour to follow and apply the Directions in it.

Thirdly, HE took a Catalogue of all the *Communicants* belonging to his Church; and in his *Secret Prayers* he resolv'd that he would go over the *Catalogue*

logue by Parcels at a Time upon his Knees and Pray for the most *suitable* Blessings, he could think of, to be bestowed upon each Person by Name distinctly mentioned.

Fourthly, IN perusing his Sermons before he Preached them, he resolved to make even that an Exercise of Devotion by endeavouring to fetch an agreeable *Ejaculation* out of every *Head* and every *Text* produced in them.

Fifthly, HE had one Design which I will express in his own Words ;

‘ IT will cost me very bitter Toyls and Pains ; yet
 ‘ perhaps I may be serviceable in it : If I procure to
 ‘ my self an exact Account of those *evil Humours*, of
 ‘ which the place were I live at any time is under
 ‘ the observable Dominion ; and whereas those
 ‘ Devils may be cast out by *Fasting* and *Prayer* set
 ‘ apart a Day still of secret *Prayer* with *Fasting* for
 ‘ each of them ; to *deprecate* my own Guiltiness in
 ‘ them ; and *supplicate* for such Effusions of the
 ‘ SPIRIT from on high, as may redress, remove and
 ‘ banish such Distempers from the place.

13. BUT he did not think these Things sufficient. He tho’t it his Duty to *visit the Families* belonging to his Church ; taking *one*, and sometimes *two Afternoons* in a Week for that Purpose.

HE sent before-hand to the *Families*, that he intended at such a time to *visit* them : And when he came, with as pungent and handsome *Addresses*, as possible, he would treat every Person particularly about their Eternal Interests.

First, HE discoursed with the *Elder* People upon such Points as he tho’t most proper for them.

AND especially charged them to maintain *Family Prayer*, obtain’d their Promises for it if they had neglected it, and *prayed with them* that he might show them *how to pray*, as well as to obtain their purposes for it.

HE likewise pressed upon them the Care of instructing their *Children* and *Servants* in the Holy Religion we profess, and bringing them up for CHRIST.

IF any that he should have spoke with, were absent, he frequently left a Solemn *Text* or two of the Sacred Scripture, which he tho't most agreable for them; desiring some present would remember him to them, and from him recommend unto them that Oracle of GOD.

AND by the way at his *Farewel* to his Christian Friends and as a Conclusion of his Visit, he would contrive to commend unto them, some suitable *Text of Scripture* of which they might think when he was gone from them.

BUT I return; He having done with the Parents, then called for the *Children* and *Servants*; and putting to them such *Questions of the Catechism* as he tho't fit, he would from the *Answers* make as lively Applications to them, as could be, for engaging them to the Fear of GOD.

HE frequently got *Promises* from them relating to *Secret Prayer, Reading the Scriptures & Obedience* to their *Parents* and *Masters*.

HE would often set before them the *Proposals* of the *New Covenant*, after he had first laboured for their Conviction and Awakening: So they have full of Tears expressly declared their Consenting to, and Accepting of, the *Proposals of the Covenant of Grace*, which he distinctly set before them.

SOME of the *lesser Folks*; he would order to bring their *Bibles* to him, and read unto him from thence three or four Verses, to which he turned them: He would charm them to think on such Things, as he thence observed for their Admonition, and never forget those *faithful sayings* of GOD.

HE would sometimes leave some awful *Questions* with them, which, he told them, they should not Answer to him, but to *themselves*; As, *What have I been doing ever since I came into the World about the great Errand upon which GOD sent me into the World? And If GOD should now call me out of the World, what would become of me throughout Eternal Ages? And Have I ever yet by Faith carried a perishing Soul unto the LORD JESUS for both Righteousness and Salvation.* MANY

MANY other such Methods he took for the *Winning of Souls* in *this* Discharge of his Ministry: And he enjoy'd a most wonderful Presence of GOD with him in *this* undertaking; and seldom left a *Family* without *Tears* dropt by several in it.

HE could seldom dispatch more than four or five Families in an Afternoon, and look'd on *this* Work as *laborious* as any in all his Ministry. He sat a great Value upon his *Pastoral Visits*; he not only *did*, but *got Good* in his Conversation with all sorts of Persons, and tho't he never *walk'd more in the SPIRIT* than thus *walking* to his Flock to serve and seek their best Interest. I need not say any more about his *Visits*; his *Memoial for Pastoral Visits* is published, which will give you some Account of his Conduct in them.

14. His *Love* to his *Church* and *Congregation* was very flaming. To *Exercise* this Love --- he was very desirous: and therefore he resolv'd to take the *Bills*, that are put up in our *Congregation*, for *Prayer* or *Praise*, and present the particular Cases there exhibited before the LORD in his Study, where he did more particularly implore the Grace of GOD for each of them than he did or could in the Publick.

AND in pursuance of this Intention, (that is the Exercise of *Love*) he would ask himself before his *Evening Prayers*, Who hath in the foregoing Day shown me any *Kindness*? And he would then particularly supplicate the God of Heaven that he would bestow *Spiritual and Eternal Favours* on each of them that had particularly obliged him.

15. HE would never let any of his Flock (or indeed any other) fairly come in his way, but he would let fall some *Word* or other, that he design'd and hop'd might prove serviceable some way to them.

16. HE was continually scattering *Books of Piety* into their Hands; and often did it with this Advice, *Remember I am speaking to you all the while you*

have this Book before you! And so there was not a Day in the Year in which he was not preaching to many of them. It is scarce imaginable how many good Books he disposed of: He has given away above a *Thousand* in a Year.

17. IT was a Rule with him (and he beg'd of God to give him this *Goodness, Patience & Condescension*) rather to suffer and bury in silence any manner of Injuries & Abuses from *Absurd People*, than to manage any Contention with any of them on any Occasion. Let the *Matter* and *Issue* of the Controversy be what it will, he tho't he should gain more in regard of his greatest Interest by *remitting* his Right, than vigorously *pursuing* it.

AND in the Services of Christianity, If he made any Difference between those that *abused* him, and those that *valued* him: it was in being more ready to serve the *former* than the *latter*.

AND it was admirable to see how this Conduct would conquer the *Follies & Humors* of *unreasonable People*.

18. HE was ever desirous of entertaining an high Opinion of the *personal Worth*, Wisdom, Goodness and Accomplishments of many in the Flock, and the unspeakable Worth of the *Souls* of all of them, and by this Opinion to be quickned in his Studies for his Sermons, that they might be as *able*, and yet as *useful* Compositions as he could render them: And indeed they never had cause to complain of his Discourses as jejune and unstudied.

19. HE endeavoured with explicit Considerations that all the *temporal Benefits* he enjoy'd by the *Salary* which his People allow'd him, might be *answered* and vastly *exceeded* in the *Spiritual Benefits* of which his Ministry might make them the Partakers. Their Salary *fed* him: he would therefore prepare rich and heavenly and *Angels Food* for their Minds. It *clothed* him;

him; he would therefore do his best in showing them how to *put on CHRIST*, how to defend and adorn themselves with *the Garments of Salvation*. It warmed him; and therefore he would endeavour to speak things unto them, that should make *their Hearts burn within them* and keep alive *the Flame of Piety* among them.

20. I mentioned a little while ago his concern for his *Church*, in his *Prayers* --- I must add this one Instance of his *Love* to them; That he would ever now and then set apart *an whole Day*, to supplicate the Favor of Heaven for them with strict *Fasting*. And on each such *Fast*, altho' near *Four Hundred* belonged unto his *Church*, he would pray for *each* of them by *Name* and beseech the *most suitable Blessings* for them.

21. A Lord Chancellor of *England*, who was also Arch-Bishop of *York* said in his latter days, ' That in his Time he had passed thro' more Posts of Office and Honour than most Men in the World; but if he were sure that any one Soul had been by his Means converted unto GOD and CHRIST & Holiness, it would give him unspeakable more Satisfaction than all the Dignities that had been confer'd upon him. ' How happy then was DR. MATHER, and how astonishing his Satisfaction! For, as he had not been a Year a Minister before he had *thirty Scals* of his Ministry, h. e. *thirty* who declared unto the Church *He* was the Cause under GOD of their *Awakening* and *Conversion*; Many, Many, (GOD knows how many) have been by his Addresses to them either by *Tongue* or *Pen* since bro't home to GOD. --- Many excellent Persons on their Death-Beds have often spoken unto him of what GOD had by his Ministry done to them: He has often seen them with Rapture triumphing over the Sting and Fear of Death, owning him as the Instrumental *Saviour* of their Souls from *Death*, confessing their *Love* to him & assuring him of the *Wondrous Glory* waiting for him as well as them.

22. I know not how to leave this Section without inserting the Words I met with in the private Papers of his pious Mother, which she wrote on 4 d. 2 m. 1714. (on which Day she died.)

‘ I went thro’ many Deaths in *bearing Children*,
 ‘ but those *Deaths* have proved the *Spiritual Life*
 ‘ of many a Soul. God particularly so blessed my
 ‘ *Elder Son*, that I have often blessed the LORD,
 ‘ that made me *the Mother of such an eminent Ser-*
 ‘ *vant of GOD.*

SECT. 2. *His being concerned in Affairs abstracted from the Ministry; in Instruction of Scholars, in public Affairs of Government, &c. with Accounts of his extensive serviceableness.*

1. **I**T may as well be bro’t in, in this Place as any, That from *Seventeen Years* old he had for more than *Seven Years* together the Charge of *Scholars*, and some under his Tuition older than himself. These his *Pupils* he carried thro’ the Parts of *Academic Learning*; and by instructing *them* confirmed himself in many Points of Literature. The Methods how he taught them the *Hebrew Tongue*; How he heard their daily Recitation from the *Originals* of both *Testaments*; how he composed *Catechisms* of the *Several Arts* for them; how he directed their *Declamations* and *Disputes* --- might be related for somewhat of *Curiosity* in them. But I will hint one thing which may be grateful to those who have the Employment of Tutors. ’Tis this; He had many *Contrivances* that he might save the Souls of the *Young Men* who were committed to his Charge. He therefore, besides his Cares to check all *Ebullitions of Sin* in any of their *Conversations*, did successively use to send for them, *one by one*, into his Study, and there in the most moving, soft, obliging, & yet most solemn & lively manner discourse with them about their own *everlast-*
 ing

ing Interests; and he would then bestow some good Books on them to further the Work of God and of Grace upon their Spirits: And moreover, he made it his *Custom*, that in every Recitation he would, from something or other occurring in it, make an Occasion to let fall some *Sentence*, which might have a tendency to promote the *Fear of GOD* in their Souls, which Practice did sometimes cause him to exert his Wit and Readiness; but it left a good Effect upon the Youths.

AND at length God gave him to see the Harvest of these his Labors; for several of these Young Men have proved able and holy Preachers, and among the most hopeful of the rising Generation. Mr. MATHER would often say, *He* would give all he was worth in the World for those Measures of *Grace* and *sence* which he saw in some that were once his *Pupils*.

2. I am here to mention his being concern'd in *State Affairs* (a difficult Section !) and I must assure my Reader that I am more at a loss what to do about it *than any one* in the whole Book; for should I omit the Section I must be a faulty Historian, to leave out what is so considerable; and if I should insert it at length, write the *ill Managements* of others and the Warmth with which the *Doctor* ever appeared for Truth and Honour as well as for his People & Country; I say, should I record these Things in all their Circumstances, it might provoke the Anger of a few Gentlemen and others. Now because it is my desire that this History may be very unexceptionable, I shall treat of one or two Things only, and write of the *Rest* in such a *General Way* as to give no one any Offence.

I find my self obliged to mention one or two Affairs, particularly in which Mr. MATHER was considered and distinguished himself.

My Country is very sensible that in the Year 1688; (when one of the most wicked of Kings was on the British

British Throne) ANDROS and his Crew were very violent, illegal and arbitrary in their Proceedings : I need not give any Narrative of their Managements here, because there has been an Account of them already given to the World.

WHILE these *Roaring Lions* and *Ranging Bears* were in the midst of their Ravages ; It was in the Month of *April* when we had News by the Edges concerning a Descent made upon *England* by the Prince of *Orange* for the Rescue of the Nations from *Slavery* and *Poper*y ; --- Then a Strange Disposition entred in the Body of our People to assert our *Liberties* against the Arbitrary Rulers that were fleecing them : But it was much feared by the more sensible Gentlemen at *Boston*, that an unruly Company of Soldiers, who had newly deserted the Service in which they had bin employed for the Eastern War, by the gathering of their Friends to them to protect them from the Governor, who, they tho't, intended nothing but Ruine to them, would make a great Stir & produce a *bloody Revolution*.

AND therefore the principal Gentlemen in *Boston* met with Mr. MATHER to consult what was best to be done ; and they all agreed, if possible, that they would extinguish all Effays in our People to an *Insurrection* ; but that if the Country People to the Northward by any violent Motions push'd on the Matter so far as to make a *Revolution* unavoidable, *Then* to prevent the Shedding of *Blood* by an un-governed Multitude, some of the Gentlemen present would appear in the Head of what Action should be done ; and a *Declaration* was prepared accordingly.

ON *April 18.* the People were so driving & furious, that unheaded they began to seize our public Oppressors ; upon which the Gentlemen aforesaid found it necessary to appear, that by their Authority among the People the unhappy Tumults might be a little regulated. And thro' the Goodness of God, altho' the

the whole Country were now in a most prodigious Ferment and Thousands of exasperated People in Arms were come into *Boston*, yet there was no manner of Outrage committed; only the *public Robbers* that had lorded it over Us were confined. 'Twas then Mr. MATHER appeared --- He was the Instrument of preventing the Excesses into which *the Wrath of Man* is too ready to run; He came and like a NESTOR or ULISSSES reasoned down the Passions of the Populace: had he lisped a Syllable for it, perhaps the People would by a sudden *Council of War* have try'd, judg'd and hang'd those ill Men, who would have treated him otherwise. Nevertheless he set himself both *publicly & privately* to hinder the Peoples proceeding any further than to reserve the Criminals for the Justice of the *English Parliament*.

Now the Persecution which was intended for Mr. MATHER was diverted; for on that very Day that he was to be committed to *half a Years Imprisonment*, those that would have wrong'd him were justly taken into Custody: And yet so generous was he as not only to expose his *Name* but even his *Life* unto the Rage of the Multitude for the saving of some that would have hurt him: Tho' he had no Thanks for his Ingenuity.

THE Spirit which acted him in these Matters is expressed in a Sermon he preach'd to the Convention of the Colony from 2 Chron. XV. 2. It was printed under the Title of, *The Way to Prosperity*.

A few Days before this, the Inhabitants of *Boston* assembling together to chuse *Representatives* for that *Convention* & vote *Instructions* for them, it was apprehended, that the different Persuasions of the People about the *next Steps* to be taken for our Settlement would have produced a Fury near to *Bloodshed*; and therefore Mr. MATHER was desired to be at their Meeting. The Meeting began with dangerous and horrible Paroxysms, which when he saw, he upon it made an affectionate and moving Speech to them, at which many fell into
Tears

Tears and the whole Body of the People present immediately united in the *Methods of Peace* Mr. MATHER propos'd unto them.

UPON Discourſing with him of theſe Affairs he has told me, that he always preſſed *Peace* and *Love* and *Submission* unto a legal Government, tho' he ſuffered from ſome tumultuous People, by doing ſo; and upon the whole, has aſſerted unto me his *Innocency* and Freedom from all *known Iniquity* in that Time, but declared his Reſolution, from the View he had of the ſickle Humors of the Populace that he would chuſe to be concern'd with them as little as poſſible for the future. And ſo I diſmiſs this Head of the Revolution.

3. My Country is alſo acquainted with the Confuſions which they ſuffered by the *Witchcrafts* in it. I ſhall here ſay a little of *that* Time of Temptation; and write Mr. MATHER's Sentiments & Actions.

THE Summer of the Year 1692. was a very doleful Time unto the whole Country. --- The Devils after a moſt præternatural Manner by the dreadful Judgments of Heaven took a *Bodily Poſſeſſion* of many People in our *Salem*, and Places adjacent; where the Houſes of the poor People began to be filled with the Cries of Perſons tormented by *Evil Spirits*. There ſeem'd to be an execrable *Witchcraft* in the Foundation of this Wondrous Affliction; many Perſons of diſverſe Characters being accuſed, apprehended, proſecuted upon the *Viſions* of the Afflicted.

Mr. MATHER, for his Part, was always afraid of proceeding to convict and condemn any Perſon as a *Confederate* with afflicting *Demons* upon ſo feeble an Evidence as a *Spectral Representation*. Accordingly he ever teſtified againſt it both *publickly* & *privately*, and particularly, in his *Letter* to the *Judges*, he beſought them that they would by no means admit it; and when a conſiderable *Assembly of Miniſters* gave

in their *Advice* about that Matter, he not only concurr'd with the Advice but He drew it up.

NEVERTHELESS, on the other side, he saw in most of the *Judges* a charming Instance of *Prudence* and *Patience*; and as he knew their exemplary *Piety*, so he observed the *Agony* of Soul with which they sought the Direction of Heaven, above most other of our People who were enchanted into a raging, railing and unreasonable Disposition. For this Cause, tho' Mr. MATHER could not allow the *Principles* some of the Judges had espoused, he could not however but speak honourably of their *Persons* on all Occasions; and his *Compassion* upon the sight of their *Difficulties*, which *Compassion* was raised by his Journeys to *Salem* the chief Seat of these Diabolical Vexations, caused him still to go to the Place. And merely for this Reason, some mad People in the Country (from whom one or two credulous Foreigners have dared to published the abusive Story) under a *Fascination* of their *Spirits* equal to what our *Energumens* had upon their *Bodies*, reviled Mr. MATHER, as if he had bin the Doer of the hard Things that were done in the Prosecution of the *Witchcraft*.

IN this *evil Time* Mr. MATHER offered at the Beginning that if the *possessed People* might be scattered far asunder, he would singly provide for *Six* of them; and he with some others would see whether without more bitter Methods, *Prayer* with *Fasting* would not put an end unto these heavy Trials: But his Offer was not accepted.

HOWEVER for a great Part of the Summer he did almost every *Week* spend a Day by Himself in the Exercises of a secret *FAST* before the LORD. On these Days He cried unto God not only for his own Preservation from the Malice and Power of the *Evil Angels*, but also for a *good Issue* of the Calamities in which he had permitted the *Evil Angels* to ensnare the miserable Country. He also besought the LORD that

that he would enable him, prosper, direct and accept him in publishing such Testimonies for HIM as were proper, and would be serviceable unto HIS Interests on that Occasion.

AND that a right Use might be made of the prodigious Things which had been happening among us, he now composed & published his Book entituled, *The Wonders of the invisible World*; which was reprinted several Times in *London*: In the Preface he speaks of, "*the heart-breaking Exercises.*" He went thro' in writing it.--- There was a certain *Disbeliever of Witchcraft* who wrote against *this* Book; but as the *Man* is dead, his Book died long before him.

BUT having spoken eno' of the more *publick Witchcraft*; I think I will hale in here an Account of a *Witchcraft* happening in *one private Family* at *Boston* two or three Years before the *general* one.

'T WAS, I think, in the Year 1689. in the Winter, that several Children belonging to a pious Family at the South End of *Boston* were horribly *bewitch'd and possess'd*.

MR. MATHER tho't it would be for the Glory of GOD, if he not only *pray'd* with as well as for the tortured Children; but also took an *Account* of the extraordinary Symptoms which attended them, with sufficient Attestations to confound the *Sadducism* and *Atheism* of a debauched Age.

HE therefore did these Things; and that He might more effectually do them, took one of the Sufferers to his own House. With a thousand strange Passages he found himself entertain'd; the chief of which he afterwards compiled into a just *History* which is published under the Title of, *Memorable Providences relating to Witchcrafts and Possessions*. The Things referring to *Himself* in these Papers, he reports as of a *third Person*; and with the Story He also printed
some

Some Sermons preach'd on that Occasion.--- Mr. BAXTER often mentions this Book in his Book of *the World of Spirits*; and once in a Lecture at *Pinner's-Hall* quoted it, with an Invitation unto People to purchase it; unto which end Mr. BAXTER procured the Reprinting of it at *London* with a kind Preface of his own to it.--- *This Book also* has been flouted at and written against as well as the former; to mention the Author's Names would be to show them too much respect; their Writings never had Credit eno^d among any *Men of Sense* to deserve an Answer.

BUT I have now done with my Account of the *Witchcraft*, and Mr. MATHER'S Serviceableness in the *Time* of it.

I shall not come *lower* down, and show what a share the *Doctor* had in the Management of *Civil Affairs*, for fear of writing amiss. But *Si Chartæ silent quod bene feceris* --- *Mercedem tuleris*.

4. BUT however I may observe that, all along, wherever he saw our *Governors and Commanders* taking any steps that he tho't might be *hurtful*, he would freely either by *Word of Mouth* or *Writing* tell them his Sentiments; and whenever he was apprehensive of any Step that might be for our *Benefit*, he would speak his Tho'ts to our Rulers, and give them his best Advice.

5. AND not only to our *Rulers* here; but unto *those beyond Sea*, who were concerned for our Welfare, he manifested the same Freedom. There are several *Persons of Quality*; I suppose, now living that are conscious of the *Doctor's Fidelity* to his Country in writing on their behalf, when any *Danger* threatened them, and when any Profit might acruè from his Writing.--- But here too I am obliged to refrain from showing the Instances.

6. THERE will be no hurt in relating the *several Societies* he was related unto.

HE promoted and set on foot *Societies for the Suppression of Disorders* and for *doing Good*; and he belonged to them.

IN the Year 1719. He projected a *Society of Peacemakers*, (like what we read of in *Cowland*) whose Business it was to compose and prevent Differences, and divert Law-suits that might arise.

HE was one of the Commissioners for the *Indian Affairs*, whom he very much excited and spirited to the *Doing* of what has bin done here. He has sometimes got them to keep a *Time of Prayer* for that poor People; he preach'd a Sermon unto them, which is printed, and called *India Christiana*; and at the end of it there is an account of the Propagation of Religion as well in the *Eastern* as the *Western-Indies*. He belong'd to some other Societies in this Country which it is needless to write of.

7. HE printed a *Proposal for an Evangelical Treasury*; the Design of which was to advance a Fund for bearing the Expence of *building Churches* in destitute Places, of distributing Books of Piety, of *relieving poor Ministers* &c. The Doctor's Church and some others came into it, and 'tis to be hop'd that so good a Practice will prevail more & more.

8. HE it was that bro't up the happy Method of *Inoculation of the Small Pox* among us; For 'twas he that first drew up an Account of this Method from TIMONIUS and FILARINUS out of the Transactions of the Royal Society, and recommended it to the Physicians of the Town.

9. BUT he did not think it sufficient to be useful and active at home: he was for appearing publicly, and to the *European World*.

WHEN

WHEN the *Arian* Controversy was warm, he could not refrain writing his *American Sentiments* upon it.

WHEN he saw the *Protestant Interest* run low, he must publish his *Just Sentiments of the Protestant Religion*; and observing the cursed *Persecution* of the Protestants, he could not but print his *Suspiria Victororum*, calling all, that might serve God with Freedom to pray for the oppressed People of GOD.

10. THAT his *Usefulness* might reach beyond his Country, he learned the *French & Spanish* Tongues, and in his *Forty fifth* Year conquered *Iroquois* Indian; in each of which he has published Treatises for their Instruction.

11. I have told you before something of his *Charity*. I may here take notice that he did not look upon a *Seventh* part of his Interest as eno' to be laid out in *pious uses*. --- I need not tell my Reader how he procured the Benefactions of others; nor, since an Account of it is printed, need I acquaint you, how that he procured several Benefactions for the pious Foundations at *Hall* in the *Lower Saxony*, for which he has been publickly thanked.

12. THE Ambition and Character of my Father's Life was *Serviceableness*. I shall conclude this Section and Chapter by telling you, that this Question *What Good shall I do?* was the Subject of his daily Tho'ts, even from his early Youth; and besides his Custom to set apart now and then a time to *devise Good*, he seldom came into any Company without *explicit Consideration* upon it, as I think I hinted before. It would indeed have been but a loss of time in him, and otherwise useless to record Thousands of designs to do Good which he contrived in his Mind. But however he had a *Method* (and I will give you the Recollection of it) which he observed in carrying on this *manner of Life and Purposing*, and which it will not be amiss for the World to know fully: And however

there may be some *private* Circumstances in what I write, yet, because the *greatest Part* have some Reference to the public, I tho't it would be most proper to insert his Method here, and so sum up this Chapter with it.

HE found that he could *every Morning* redeem the Time, while he was dressing himself, by taking his grand Question into Consideration, *What Good may I do*; Accordingly the Week was divided by him into as many *Subjects of Consideration* as there be *Days* in the Week; and the Result of his Tho'ts on each of them, he noted down as soon as he came into his Study in his Book of *Hints for things to be spoke or done*; but with such very *brief Hints* that they only served to preserve in his own Mind the Remembrance of his *Purposes*, untill he should have Opportunity to prosecute them.

I shall now recite in order his *Morning Questions*: but you may not imagine that I shall or can transcribe the Multitudes of *Answers* to each Question upon which he tho't. However to illustrate the *Manner* and *Process* of his Operation upon it, I may insert a few *brief Hints* of his; from which we may form an *Idea* how to proceed upon such a Question, when *We* shall have it lying before us.

HIS *Question* for the *SABBATH Morning* constantly was,

WHAT shall I do as a Pastor of a Church for the Good of the Flock under my Charge?

HERE he rank'd the People of the Flock into several *Classes*, distinctly considering, what they were, and what was to be done for them. He considered what *Subjects* were most seasonable and agreeable to be handled in his *Sermons*; what would most suit, and best serve each of the *Classes*. He considered how he might make his *Prayers* as well as his *Sermons*
leave

leave good and strong Impressions on the Auditory. He entreated the Neighbours, associated for Exercises of Religion to send their Advice, what Things they might want or wish to hear treated on, and he accommodated them. He considered how to make his *publick Ministry* more lively, useful and acceptable. He considered, who were to be *privately* address'd with his *Visits*, and on what Intentions. He considered how he might visit the *Schools* unto the best Advantage, particularly some *Charity Schools*, which he procured to be erected. He considered how he might carry on Evangelical Designs in concert with the *Physicians* in the Neighbourhood; whom he particularly desired, that they would let him know the Necessities of the Sick, if he were ignorant of them; and unto whom he communicated rich *Notions* and *Medicines* which in his Reading he had observed. Many more such Things he tho't upon.

ALTHO' I spoke something before of it; yet I will here again take particular Notice of one Thing among his *Purposes* and *Practices*, because it belongs to this Head of *Considerations*.

HE obliged himself unto this Method in Studying a *Sermon*; on every *Paragraph* he made a *Pause*, and endeavoured with *Acknowledgments* and *Ejaculations* to Heaven; and with *Self-Examinations* to feel some holy Impressions of the *Truths* in that Paragraph on his own Soul before he went any further. By means of this, the *Seven Hours* which he usually took to Pen a *Sermon*, prov'd so many *Hours of Devotion* with Him. The Day in which he made a *Sermon*, left just such a Flavor on his Mind, as a *Day of Prayer* us'd to do. When he came to *Preach* a *Sermon* so studied, he could do it with more *Liberty* and *Assurance*; and he tho't the *Truths* thus prepared would come with a more sensible Warmth and Life upon the Auditory.

BUT I proceed;

HIS *Question* for MONDAY Morning was, *What shall I do in my Family, and for the Good of it?*

HERE he considered himself as an *Husband*, as a *Father* and as a *Master*. He would desire his *Consort* to think, what *Proposals* there were that She would make to him in her Service. He projected how his *Prayers* with her in his Study might be very much for her Service. He chose *Books* to be read by her that might be so. He contrived how to mention some *instructive thing* at going to Sleep, and Rising from it.

HE considered what *Points of Education* were still wanting in any of his *Children*, and pursued them in the most proper Ways. I told you before, he caused them to *read* and *write* such things as he found out for their best Advantage, and most suitable Entertainment. He took each of them alone successively on the *Saturday Evenings*, and, having obtained a knowledge of their interior State, and the declared Resolutions of their Souls for early Piety, he prayed with them. He caused some of them to compose *Prayers* and bring them to him in writing, that he might see their Temper and Progress in Religion. He obliged them to retire and ponder upon that Question, *What should I wish to have done, if I were now a dying?* And he would oblige them to report unto him their own Answer to the Question; of which he took Advantage to inculcate *the Lessons of Godliness* on them.

HE considered how to drop useful Admonitions on his *Servants*, as they were waiting on him; if the Action afforded any Time for it. He provided for their Instruction in every thing that he supposed might be for their Good. He put such *Treatises* into their Hands, as might be most profitable unto them in the Perusal. And as a sort of *Crumbs* falling from the Table of his *Servants*, he hired a Woman to keep a *School*, in which the Sable *Sons of Ethiopia* might every Evening learn to *read* and be taught their *Catechism*; and he himself bore the whole Expence of this

this *Charity School*, every Week paying the Mistress her Wages.

Two were his *Questions* for TUESDAY Morning.

First, *WHAT shall I do for my Relatives abroad?* He took a *Catalogue*, which began with his *Parents*, and extended as far as the *Children* of his *Cousin Germans*. With the help of this *Catalogue*, he propounded that he would at proper times *pray* for each of them distinctly by Name. And that every Week he would single out one of them to consider, *What Good may I do for them? Or in what Instance may they be the better for me?* And, that he might address every one of them successively with faithful Admonitions, concerning their interior and eternal Interests, either by speaking to them personally, or by Writing to them, or by putting *Books of Piety* into their Hands; he propounded in this way to glorify our blessed SAVIOUR, and endeavour a Conformity to him, who even on his *Cross* took peculiar Care of one that was *nearly related* unto him. But he did not confine these *Essays of Good* unto his *Relatives* within the Limits of his *Catalogue*: No! He made them reach as far as ever he could find out Opportunities. I need not any further explain this Article; only in one Instance.

WHEN his Father was become aged and in a continual and desirous Expectation of his call out of this World, tho' he was in a good State of Health, Strength and Vigor; he resolved that every Interview he had with him (which was almost every Day) should have in it something or other referring to the *Heavenly World*, and assist their mutual Preparation for it; not knowing but *it might be the last Time* of their Conferring together in this.

BUT then Secondly; When such an Occasion for it has occur'd, he intermitted the former Question, and was as much concerned for *his Enemies* (whom God

made Instruments of Good unto him) *as for his Relatives.* He therefore enquired, *What Good shall I do for my Personal Enemies; and how shall I overcome Evil with Good?*

HIS publick Circumstances, his *Faithfulness* in the Discharge of his Duty, the Power of *Satan* over the Minds of many People & the *Envy* of some ill Spirits at his Improvement and Acceptance procured him a Number of *personal Enemies*, or at least of such as treated him *injuriously* and *abusively*. Each of those Persons, as far as he could come to the Knowledge of them, he would set himself distinctly to consider, *What good Offices he might do for them?* Besure, accordingly, he *pray'd* for each of them by Name, and he would say, as I remember I have read in Mr. BURKITT'S Life, *some Persons had never had a share in my Prayers but for the Injuries they have done me* &c. And if he could perceive or invent any other Opportunity *to do them Good*, he wou'd do it; tho' many Times he has done it so, that they knew not whence it came. He was very fond of being able to say, *That he knew not of any Person in the World, that had done him an ill Office, but he had done him a good one for it*; and he left off the Alternation of this Question, till there might recur Opportunities for his Tho'ts upon it.

HIS Question for WEDNESDAY Morning was, *What shall I do for the Churches of the LORD, and the more general Interest of Religion in the World?*

HERE he considered, what *Proposals* to make unto other *Ministers* of his Acquaintance. He considered what *Books* he might compose & publish to advance the Kingdom of his SAVIOUR. He considered, how to diffuse and disperse the *Engines* of Christian Knowledge and Vertue unto distant Places. He had his many *Correspondents*, (of which more by and by)

but he would make them all subservient to his great Design. His endeavors to serve the *general Interest of Religion*, have reached unto each of the *three Kingdoms*. They have extended unto several other Nations of *Europe*. They have visited all the *English Plantations* in *America*; and particularly every *Town* of the *New-English Colonies*, to which he was under special Obligations. *Negroes & Indians*, Nations of them as well as others, have been reached by them: Nor has the *Jewish Nation* been unconsidered, nor the *Greek Churches*. Thus extensively generous was he, that I cannot help using Sir JOHN DENHAM's fine Character of his *Thames* *, and applying it unto the Doctor;

Thus Godlike his unwearied Bounty flows;
 First loves to do, then loves the Good He does.
 Nor are these Blessings to his Banks confin'd;
 But free and common as the Sea and Wind.

BUT I come to THURSDAY Morning: His *Question* for that was, *What Good may I do in the several Societies to which I am related?*

HE was related to above twenty Societies of a Religious Character and Intention. He must have his Times to *Visit* every one of these, always to do something in them and for them. He kept a watchful Eye over them, and would as far as possible make them become *Engines of Good* in the Land.

SOME of the *Societies* which he cherished as well as produced, were a sort of *Reforming Societies*, or *Societies for the Suppression of Disorders*. I have spoke of them before, but will now give a more particular Account of them. The Doctor contriv'd and propos'd, that the other *Societies of Religion* to which he belong'd might, as far as they could, bear their part in pursuing the Design of these Reformers. But

* Vid. Denham's *Compter's Hill*.

for *these*, he endeavored generally every Week to be present with them ; and ever to say something that might be both for their *Direction* and *Encouragement*. He drew up certain *Points of Consideration*, to be with due Pauses read in the *Societies* every time they met, for any to offer what Proposal he pleased upon any of the Points at the Reading of it. I will here transcribe those *Points of Consideration* ; and we may easily guess, that they will supply one with Matters to which one may be, not a little, serviceable.

‘ 1. Is there any *remarkable Disorder* in the Place, that requires our endeavor for the Suppression of it ; and in what fair, likely way we may endeavor it ?

‘ 2. Is there any *particular Person* whose *disorderly Behavior* may be so scandalous & so notorious that we may do well to send unto the said Person our charitable *Admonitions* ? Or are there any *contending Persons* whom we should admonish, to quench their *Contentions*,

‘ 3. Is there any *special Service* to the Interests of Religion, which we may conveniently desire our *Ministers* to take Notice of ?

‘ 4. Is there any thing we may do well to mention unto the *Judices* for the further promoting *good Order* ?

‘ 5. Is there any sort of *Officers* among us to such a Degree unmindful of their Duty, that we may do well to mind them of it ?

‘ 6. CAN any further Methods be devised that *Ignorance* and *Wickedness* may be chased from our People in general, and that *Household Piety* in particular may flourish among them ?

‘ 7. DOES there appear any Instance of *Oppression* or *Fraudulence* in the Dealings of any sort of People, that may call for our Essays to get it rectified ?

‘ 8. Is there any Matter to be humbly moved
‘ unto the *Legislative Power* to be enacted into a
‘ *Law* for public Benefit ?

‘ 9. Do we know of any Person languishing under
‘ fore and sad *Affliction*; and is there any thing we
‘ may do for the Succour of such an afflicted Neigh-
‘ bour ?

‘ 10. HAS any Person any *Proposal* to make for
‘ our own *further* Advantage and Assistance, that we
‘ our selves may be in a probable and regular Capacity
‘ to pursue the *Intentions* before us ?

THUS I have taken the Liberty to recite their *Points of Consideration*, in hopes that the publishing of them may be very serviceable.

THE DOCTOR started numberless Things in the *Societies* upon these Points. Their *Registers* I suppose, are fill'd with them. I shall only add, concerning these *Societies*, that once a Year they used all to meet together in one Place, and have a *Day of Prayer*, in which they humbled themselves for doing so little Good; and besought the Pardon of their Unfruitfulness thro' the Blood of the great Sacrifice; and implored the Blessing of Heaven on the *Essays* to do Good which they had made, with the Counsel and Conduct of Heaven for their further *Essays*, and such Influences of Heaven as might bring about those *Reformations*, which it was not in their Power to accomplish. On these Days the Doctor, with another Minister carried on the Exercises.

THIS was his Method on *Thursday* Mornings: But at length he found it expedient to change his Question; and He made this his alternate one; *Is there any particular Person able to do the Good, which lies out of my more immediate Reach, to whom I may offer some good Proposal?*

By answering this Question, he made his Conversation still more useful. Thus he was often a Doer of Good *at the Second Hand*, and often had the Pleasure not to be known to have any hand at all in what was done.

THE Question for FRIDAY MORN was constantly this; *What special Subjects of Affliction, and Objects of Compassion, may I take under my particular Care; and what shall I do for them?*

HERE he took a Catalogue of the Poor in his numerous Flock; but extended his Care further than so, wherever he saw any miserable. He minded also, who wanted *Employment*; He took notice of those under *peculiar Exercises*; and was very tho'tful, what Souls were by particular Addresses, to be *pul'd as Brands out of the Burning*, because of their being abandoned to flaming Wickedness? He constantly singled out one or other of these to be on this Morning considered.

I shall only add one thing more upon this Head: He considered, that tho' the *Wind* will not fill the *Hungry*, yet it will turn the *Mill*, that will grind the *Corn* to fill the *hungry*. And therefore, having his *List of Miserables* commonly with him, he very often in Company would make it a Subject of the Conversation, *What shall be done for such or such an one in my List?* And thus, besides the innumerable Kindnesses which he had himself more immediately done for them, he procured multitudes of Kindnesses from others; and the first Spring in the Motion has been unknown to them. Very much of the *Spirit* and *Pleasure* of his Life was in such things as these. And I may tell my Reader, what I gave him to understand before, that he did *not* ordinarily let *one Day in a Year* pass him, without something expended on *pious Uses*, besides his other continual *Kindnesses* to afflicted People.

AND

AND at length I arrive to *his* Question for SATURDAY Morning. I may well call it *his*, for it was about the Concerns of *his own Soul*.

THE Question was ; *What more have I to do for the Interest of GOD in my own Heart and Life?*

I shall a little here illustrate his way of Thinking upon this Question.

HE would set himself to consider the more *special Sins of his Youth* ; and what more *special Service* he should do for the Kingdom of God, in the greatest Contrariety to his *former Miscarriages*.

HE set himself then to consider the *Reproaches* he had met with ; and upon this, what *Services* he should be awakened by them to do for the Kingdom of God.

HE considered, how he was favoured with surprising and uncommon Opportunities to publish many *Books of Piety* ; and of what vast Concernment it was, that he should take effectual Care *his own Books* did not prove at last his Condemnation, by his failing in those *Attainments in Religion*, which he commended unto others. Wherefore (with Prayers to be delivered from this) he would sometimes on a Lord's Day Evening read over his own *Books of Devotion*, and work them over again upon his Heart, until his own Soul was exquisitely conformed unto them.

HE resolved, that whatever *bodily Infirmities* he might labour under, (or that he could call to mind he had been visited with) he would make them the *Occasions* and *Incentives* of some agreeable Dispositions in his Soul.

THUS I have given you a brief Specimen of his answering the *last* Question : I have been the more *brief* here ; because a *fuller Answer* will be given to it in the sixth Chapter of this Book, where I shall treat of his *Christian Life* at large.

C H A P. III.

His Experiences, and Deliverances from Temptations, Dangers and Sickness; together with his Deliverances from Evil Tongues & Pens; and his Carriage & Resolutions when troubled with them.

1. **A**MONG the *three Things* which constitute a *finis'd Divine, Temptation* is one; and none must expect to be very considerable without them. Mr. MATHER had his share of them.

HE was never much tempted to question the *Existence and Providence* of the DEITY: If ever he was at all, he *rejected* the tho'ts with the utmost Detestation and Abhorrence.

WHENEVER he was tempted to any evil *Frame* of Soul, or any wrong *Action*, his constant Course was to cry out, *O LORD I beseech THEE, Deliver my Soul!* and he endeavoured to form such *Tho'ts* as should be *reverse*, to those infused or excited by the Tempter, as well as to *act contrary* and diametrically opposite to what he was tempted to. Thus he *resisted the Devil* until he *fled from* him: He tho't, that Oracle in 1 Cor. xv. 58. was Answer enough for any Temptation.

2. I will relate one or two Instances of the Divine Appearance to keep him from Destruction, when in very great Danger.

IN his 36th Year he received a Remarkable *Deliverance*. For, Riding over a *Bridge* one of the *Poles* on it, that was *rotten*, broke, and his Horse broke thro' and *sunk down to his Breast*. Mr. MATHER chose rather to keep the Saddle than go off into the *River*, and the Horse to the Astonishment of the Company *rose* again (tearing off his *Shoe* in Rising) and leapt over with Mr. MATHER safe upon him.

How

How happily do all Creatures serve us, while we are serving their and our LORD!

I shall relate but one notable Deliverance more: When the Squadron arrived from the *West-Indies*, on Board of which there was a considerable Army returned from a fruitless Expedition there; Mr. MATHER was desired by many of the Officers to give them a Sermon on a certain *Sabbath* upon an *Island* where they put ashore to air themselves. He rashly undertook it, but while he was in his Excellency's Barge, he was taken so very Sick that his Friends must needs carry him back again. As soon as he came Home he was well: The Admiral afterwards told him, it was well he went no further; for the Army had newly suffered a great Desolation by a Sickness more infectious and destructive than the Plague it self: And had he gone and conversed among such an infectious Company, it would probably have cost him his Life, as it proved mortal to many of his Neighbours, who were so hardy as to go down among them.

3. But having mentioned his being kept from illness, I may now very properly add a Section of his being visited with Sickness, his *Thor's* under it, his Deliverance from it, with the grateful Sentiments of his Heart upon being kept from sundry Diseases.

SOMETIMES, especially when a Young Man, he was troubled with tormenting Pains in his *Teeth* and *Jaws*, which Pains made him lose more Time than he was willing to spare, and which produced many a sad Hour to him in his Pilgrimage. In these Pains he would set himself, as well as he could, to try his *Ways*.

HE considered whether or no, he had not sinned with his *Teeth*? How? By sinful and excessive *Eating*: And by *Evil Speeches*; for there are *Literæ Dentales* used in them. At last by a course of Washing behind his Ears and on the Top of his Head with *Cold Water*, he obtained a Deliverance from the un-
casinesses.

By Reason of his Sedentary Life, great Study and little Exercise, he was when in Years much afflicted and enfeebled with Sickness at his *Stomach*, a palled and pained Stomach. From hence he must awaken himself to bewail his want of a Stomach for the Service of GOD, and Meditations on his SAVIOUR; he must mourn for his not having an Appetite for the best Objects and Actions, which he tho't he had not duely relished: The Offences of his Stomach in the Intemperance of the Table he tho't also to be bewailed; he must beg the Pardon of his Miscarriages thro' the Blood of the great Sacrifice, and beg Grace to carry it better. Thus he fetch'd *Good out of Evil*, and thus *Evil work'd together for his Good*.

THE last Thing I shall mention in this Section is his pious Tho'ts upon being delivered from Sickness *in General*, and *five Diseases* in particular.

HE was ever desirous, to be greatly affected with Dispositions of agreeable Gratitude unto the GOD of his Health; and by the Health with which he was favoured to be awakened unto such Acknowledgments of GOD and such Resolutions of Piety, as he tho't were most emphatically expected from him. Wherefore when he visited the Sick, he would bless the LORD for his own *Deliverance* from their Diseases; and would think, what *moral Diseases* and Disorders he had analogous to them, against which he should be watchful; and unto what Graces and Actions he should by the Goodness of his SAVIOUR be animated, and he would first offer his *Prayers* and then employ his *Cares* for the obtaining of them.

THERE are particularly *five Diseases*; his Deliverance from each of which, he improved in a way of exceeding *Thankfulness* unto the LORD his *Healer*. And being delivered from *them*, he would on the occasion glorify his GOD after this manner. Since he was not lying under the living Death of a *Palsy*, he would be very zealous and *active* in the Service of
GOD

God. Since he was not under Corrosions of a *Cancer*, he would have all Tendencies to *Envy* extinguished in his Soul, and a perpetual Joy at the Prosperity of his Neighbour flourishing in him. Since he had not the Tortures of the *Gout*, his *Feet* should chearfully carry him to the afflicted, with Comfortable Words, and unto the Congregation of the Faithful; While his *Hands* should not be idle in writing for God, and in distributing to the Poor. Since the *Stone* had not laid him on the Rack, he would be full of tender *Compassion* to all the Miserable. And since he was not wasting with a *Consumption*, he would beware of *Leanness* in the Soul, and *pinning away* in Iniquity. Thus he learned Obedience by the things which he suffered not.

4. I never observed among Pagan Writers a better description in so few Words of a good Man, resolute in *Virtue*, even while he is *reproached* for it, than that of RUTILIUS, *RUTILII Virtus & Innocentia lateret, nisi accepisset Injuriam; Dum viciatur effulsit* †. The very same may be said concerning Dr. MATHER, in the midst of the *base Usage* he met with from the *Tongues* and *Pens* of several.

My excellent Uncle of *Witney* in *Oxfordshire*, in his *Letter about Temptations*, observes, that Ministers, who meet with abuses from sorry and scoundrel People, have cause to look on themselves as humbled on the Account of their having the *Ægyptian Plague* of *Lice* upon them. If so, then the Doctor might have Cause for Humiliation on the same Account; having perhaps the Insults of contemptible People, the Assaults of those insignificant *Lice*, more than any Man in *New-England*. These troublesome but diminutive Creatures he scorn'd to concern himself with, only to *pity* them and *pray* for them.

HOWEVER God appeared so for him, that several of them have at last been bro't to confess, against

† Seneca Epist. 79.

their Will almost, what superior Excellency there was in him.

I will here for some Causes insert one Passage; (tho' there were several in the Doctor's Life of the same Importance) 'Tis this;

IN the Year 1704. *Octob. 10.* there came several People to the Doctor very late at Night, telling him, there was a Man in the Town lay a dying, but could not be satisfied unless he saw *him* before he died. The Man was noted for his wickedness. *

WHEN the Doctor came to him (who wondred at him that he would so readily do it) he told him to this Purpose, ' That he had been a very profane Person; that he had given himself a great Liberty to abuse good Men; but had abused no Man in the World so much as Doctor MATHER, and that he could not go out of the World without confessing it, bewailing it unto him, and beseeching him to pardon it. ' The Doctor asked him, if he had received any particular Prejudice, or ever had been informed or could have pretended any particular Matter of Fact, upon which his Abuses might have been established? He gave him to understand, that ' There was nothing of *that*, but all was downright *Malignity*; for he took him to be a Man that did *more Good than* others, and that was *all the Reason* why he had vilified him more than other Men?'

THE Doctor, after his well known mild Way, told the Man, That there was no Occasion for any Pardon because of his Speaking *diminutively* of him; for, says he, you may speak so of me, and do me no wrong. But, continued he, for your speaking injuriously, falsely, calumniouly of me, it was indeed a Fault; yet, as he would forgive it without his asking for it, had it been ten hundred times more than it was, he would join with him in crying to God for the Forgiveness of that, and every Thing else where-

* His Name was *George Fieldings*.

In he had done amiss. 2 He did so. The Man was full of Affection to him, kept continually crying for him to be with him the next Day in the Forenoon, and he died in the Afternoon.--- And perhaps every Man who ever reproached him, if he were to place himself in the Circumstances of a *dying Man* would alter his Opinion and change his Tone.

I have said of his meaner Reproaches : But, could one think it, the Doctor's distinguishing *Piety* and *Usefulness* procured him some Enemies among those who might *otherwise* pass for *Men of Sense & Credit*. Such would sometimes speak *disrespectfully* of him ; and now and then a *ZOILUS* would vent his Spite, *foam out his Malice* and Shame ; while he instead of returning an Answer when advis'd to it, chose rather to publish such Treatises as were lasting Testimonies of his *Religion & Charity*.

THERE were some who also wrote against him ; but against all their Calumnies, as St. IGNATIUS said to POLYCARP, he stood *steady*, and fast as a *beaten Anvil*.

SOMETIMES they would endite *Letters* full of groveling Malice, and send them unto him : He received them without Emotion of Soul, and tied them up till they made a large Bundle, on the out side of which he wrote, *Libels : Father, forgive them !*

AND some have published *Books* full of Lies and Invectives against him : But, as the *Authors* were but little regarded, the *Books* were scarce ever look'd in. The Doctor took no other Satisfaction of them, but just to write in the beginning of the Books ; Job xxxi. 35, 36. --- *My Desire is--- that mine Adversary had written a Book : Surely I would take it on my Shoulder and bind it as a Crown to me.* He tho't it not worth his while to write against them, or rather for himself ; but chose once for all to give the World, his *Right Way to shake off a Viper*.

I know not here how to use more significant Expressions than those us'd by Mr. BAXTER in his *dying Thoughts* † concerning such as had been Angry with him, and could not endure him to answer them, and vindicate his own Innocency; I say, I know not how to use better Expressions of Dr. MATHER with respect to his Enemies, than these,--- That *all of them together were never able to fasten their Accusations, and procure any common Belief; nor to bring him under designed Contempt; much less to break his Comforts, Encouragements and Labors.*

I shall speak of but one thing more, and conclude this Chapter with it. The Doctor was a firm *Friend to his Country*; and by Consequence must be *hated* by the *Enemies of it*, as he was: For *I suppose there was not one Enemy of our Country but what profess'd open Enmity to Him* * for a great number of Years, perhaps the greatest part of his Life.

AND therefore they were glad of all Opportunities which they might improve for their Advantage *against him*; and were particularly pleas'd when they could meet with any *private Letters from others to him*, as well as from *him to others*, which some were so disingenuous as to expose: They were never able to bring about their Deligns: The Doctor was high above their reach.

BUT because the showing of *private Letters* is a frequent Practice, tho' a very barbarous and ungentlemanly one, I will take the Liberty to transcribe for the use of the *Learned*, the Words of CICERO, in *Marc. Anton. Philippic. 2.*

† Pag. 227, 228.

* *Quoniam Fato meo. P. C. Fieri dicam, ut nemo his Annis viginti Reipub. Hostis fuerit, qui non Bellum eodem Tempora mihi quoq; indixerit.* Cicero. Philip. Secund.

At etiam Literas quas me sibi misisse diceret recitavit Homo, et humanitatis expers, et vite communis ignarus. Quis enim unquam, qui Paulum modo bonorum Consuetudinem nosset, Literas ad se ab Amico missas, offensione aliqua interposita, in medium protulit, palamq; recitavit? Quid hoc est aliud; quam tollere e Vita Vite Societatem? Tollere Amicorum Colloquia absentium? Quam multa Foca solent esse in Epitoli; que prolata si sint inepta esse videantur? Quam multa seria, neq; tamen ullo modo divulganda?

--- At ego, non nego; teq; in isto ipso convinco non Inhumanitatis solum; sed etiam Amentiae. Quod enim Verbum in istis Literis est, non plenum Humanitatis, Officii, Benevolentiae? Omne autem Crimen tuum est; quod de te in his Literis non male existimem; quod scribam tanquam ad Civem, tanquam ad bonum Virum, non tanquam ad Sceleratum et Latronem: At ego tuas Literas etsi jure poteram a te lacessitus, tamen, non proferam.

C H A P. IV.

An Account of his various Writings, more particularly of some that he has Printed, and of others that remain in Manuscript.

THE Number of the Books, which he printed; is three hundred eighty and two; and yet, as one of the Greek Poets says of him that acts with GOD on his side, he wrote them, as he did all Things with Ease.-- On the outside of the Catalogue of his Works, which I shall give you at the End of this Book, he wrote that Text for his further Excitation and Encouragement, Joh. xv. 8. *Herein is my Father glorified, that ye bear much Fruit:* And upon looking over the Catalogue, I

could not help putting these two *Lines* at the End of it, in which I acknowlege there is more *Truth* than *Wit*:

*Quam numerare Dies Sol dat mortalibus Anno,
Plures perdoctos edidit ille Libros.*

2. BEFORE I speak of one particular Book, I shall make a general *Observation* concerning the Doctor's Writings. To prepare the way to the Remark, let me tell you, That Dr. MATHER's quick *Dispatch* in *Reading* was well known to all; he would *ride Post thro'* an Author, *Cursuq; pedum prævertere Ventos*; and yet, which was more surprizing, he always remembered the most observable Things he read, was *Master* of them and able to produce them.

My general Remark therefore concerning most of the Doctor's Writings except his *practical* ones, is, That we need not wonder to find in his Books so many learned *Allusions* and *References*; for it is next to impossible, that a Man should keep from writing *learnedly*, and as if he were acquainted with Author's and their Sentiments, when his Mind is stored with their various *Ideas* and *Images*, and he is a compleat *Owner* of them.

THERE are indeed a Set of *Witlings*, who for Fear of *Pedantry*, and hurting a Period, would not quote a *Greek* or *Latin* Sentence, however weighty and pregnant it may be; but, instead of the *massy Sense* in the Expressions of others, chuse their own *easy Flow of Words*, and *gliding Vacuity of Thought*. Thus these Men *Dum vitant vitia in contraria currunt* †, to use a Sentence of HORACE's; and, to mortify them with another Author, JUVENAL gives their Character when he says of some, *Rarus Sermo illis et magna Libido tacendi* *; which last Sentence I would translate, they have a great *Gust for saying nothing*.

† Horat. Sat. 2. * Juvenal. Sat.

BUT on the other side, I must confess there may be a Fault in endeavouring and *straining* for far fetch'd, and dear bought Hints, and *cramming* a Discourse with them: And therefore I cannot but subscribe to the ingenuous Observation of Mr. TRAPP †, That good *Writings*, as *Clothes*, ought not to be loaded with *Jewels*.

BUT this is no Exception against the Doctor's way of Writing; for, tho' his Treatises were *stuck with Jewels*, they were not *burthen'd* with them: No! There were just eno' to render a strong & easy *Splen Dor*.

I need not say any more in a general way concerning Dr. MATHER's *Writings*; since in the 44th and 45th Pages of his *Manuductio* he has hindred me, by giving the World a Description and Account of them.

3. I come more *particularly* to speak of some of his *Publications*, with a *Vindication* of them, and an *Account* of others, together with the Character of some *prepared* for the Press, and now in my Hands.

THE first Book, I shall treat of, shall be his *Magnali CH R I S T I Americana: A Book* replete with *Learning*, and excellently calculated for the Advancement of true *Religion & Undeiled*: A *Book*, in which the good Names of above *fourscore Worthies*, who for the Cause of *CHRIST* came over into this Land when it was a *Wilderness*, are consign'd over with *Honor*, to late *Posterity*: A *Book*, in which there is a faithful Account of the *Actions & Sufferings* of our *Fathers*, together with a true Relation of many remarkable *Providences* in settling this Land, it's *Churches, Colledge, Schools* and *Inhabitants*: and, in a word, a *Book*, in which the designs of a *Church-History* are exquisitely accommodated.

† *In pretio Gemma semper habita, semperq; habebuntur: vestem interim Gemmis, etiam diversorum Genium, quinquaversum onullam & cooptam, quis non videret potius quam laudat?* Jos. Trapp, *Praelect. Poetic.* p. 134.

BUT I had rather on this occasion use the words of Mr. ALSOP (a Gentleman of great *Learning & Piety*, as well as of finished *Wit*) who, when an *Abridgment* of this *History* was propos'd in an Assembly of Ministers, said; *It is a very improper Proposal; 'Tis impossibk to abridge it! Abridging it will injure it. There is nothing superfluous in it: Instead of Epitomizing it, you had better read it twice over as I have: No Man that has a Relish for Piety or for Variety can ever be weary of it.*

I have several other Letters by me from Gentlemen beyond Sea, which are *suil* to the same purpose: And here, the Gentlemen at *Scotland* will give me leave to declare it, that they highly valu'd the Performance: and the equally learned and modest MR. MILLAR of *Paisley* in particular will forgive me, if I speak of it, that in his excellent Book of *the Propagation of Christianity*, he mentions the Doctor as well as his *Magnalia* with great Respect.

IN describing the *Magnalia*, I mentioned *the Lives* in it and their Number: I may take notice here, that by the Year 1718. the Doctor had published the Lives of no less than *one hundred and fourteen* Men, and more than *twenty* Women, and since that Year, he has printed Accounts and Characters of many more; not to say any Thing of the transient but honourable mention many others have had in the Doctor's Tractates.

BUT I may particularly speak of *the Life* of his *Father*, Published in the Year 1724, which may pass for an *Appendix* to the *Magnalia*: It is a very *entertaining Life*; was well received in *Scotland*, and in *this Country*; and is worthy to be perus'd by every Man of Sense, Honor, and Vertue.

THE Doctor has given to the World a Book entitled, *Psalterium Americanum*; the Design of which was, first, to give *in Metre* an exact and literal
Version

Version of the Hebrew Text, without any Jingle of Words at the End; and then, at the End of each Psalm, to produce those *Illustrations* of the Text, and those *pious Hints* that would both *enlighten* the Mind, and *warm* the Heart of the Singer. As for the *Illustratory* part, no Man that has any Value for Divine Knowledge can find Fault with it; and as for the *Metrical* Version some prefer it vastly to *any other*; for as on one hand it has no large *Paraphrase*, nor yet any *Diminution* of the Sense of DAVID, so on the other it has no Occasion to select improper *Words* for the sake of a Rhime.

THE *Directions for a Candidate of the Ministry*, which Dr. MATHER has printed, has occasioned so many Letters of *Thanks* and *Compliments*, that it would fill a *Volume* to recite them. And indeed, (*Quis unquam vituperavit?*) Who ever said a word against it?

The Doctor's *Christian Philosopher*, in which the learned World enjoys a rich Treasure, is a celebrated Piece: An ingenious Gentleman from *London* writes of it "It is the *Glory of New-England*, as it is the *Admiration of Old*."

His *Ratio Discipline Fratrum Nov-Anglorum*, (which Title he borrow'd from COMENIUS,) has had very great Encomiums. -- One of the most finish'd *Gentlemen* and *Scholars* in *America*, one who was born for Government over Men as well as to be a Ruler in the Common-wealth of *Learning*, and one who is *Delicium Humani Generis*, has been pleas'd to write of that Book, that "it is a *decent consistent Method of Church-Government*".

Thus I have writ of one or two of the Doctor's Books, which produced him the *greatest Esteem*; these I chose to speak of, because they were compos'd with strong *Tho't* and great Application.

I will not mention any of his *smaller Works*, many of which were never design'd in the composing for *the Press*, and therefore needed not that great *Accuracy* as if they had: And it was the Doctor's frequent Wonder that *those Compositions he wrote with the least Trouble and Care, found a Passage into the World, while many of his elaborate Compositions lay by him.*

BUT yet in and by those *smaller Books* (which he ever modestly call'd *Essays*) he show'd he was in *Labours more abundant*, he discover'd the great *Reach* of his *Tho't* and *Compass* of his *Learning*, did a vast deal of Good and procured the Thanks of innumerable. Many of these have had *several Editions* with *Prefaces* from Men of the *first Rank* in the learned World.

I shall acquaint my Reader with two or three of those (*Treatises* or rather) *great Performances*, which he left behind him in Manuscript.

THERE is his *Angel of Bethesda*: a Book in which under *every Disease* there are proper, religious, *Christian Sentiments* for those who are Sick; and then the most *simple and easy Medicines* collected from his own Knowledge and Use, and from among the most noted Receipts and Experiments in learned Writers. This is a considerable Volumn, and cost the Doctor many Years study to fill and embellish it.

THERE is his *Boanerges, or Work of the Day*: A large Treatise, design'd for the promoting an *Union* amongst *Protestants*, and written with great Care, long Observation, hard Study and a laudable Charity.

THERE is likewise his *Triparadisus*, which was sent to Mr. WYAT Bookseller in *London* in order to be published: Since which I am inform'd the *Bookseller* is dead, and know not what is become of the *Manuscript*. It is pity it should be lost: It show'd a great Acquaintance with *Divine and Human Learning*.

HIS *Goliathus det truncatus*, had as sad a Fate. The Book was written against Mr. WHISTON: The Design of it was to show, that most of the *Antient Fathers* were orthodox and not *Arian*, contrary to that learned Man's gross Mistake: It was written in an *Epistolary* Way: Dr. EDWARDS a famous Divine of the *Church of England* was bringing it into the World, and had written a *Preface* to it; but, Dr. EDWARDS dying when it was upon the brink of appearing, the *Work* was bro't to a *full Stop*, and I have not heard where the *Letter* is disposed of.

THERE remains but one more to be treated of; and *That* is a Work the writing of which is enough constantly to employ a Man, unless he be a *Miracle of Diligence* the *half* of the *Threescore Years & Ten* which is the Sum of Years allowed us. I mean, his *Illustrations of the sacred Scripture*. The Doctor, from an Hint given by that very great and learned Man my Lord BACON, began this Work in his *thirty first* Year, tho' he had before *some* Materials for it by him; and in his *fifty first* Year so finish'd it, as to publish his PROPOSALS for printing it, intituled, *A new Offer to the Lovers of Religion and Learning*. Ever since that Time to his *Death*, he was adding to it; so that now it is judged to be *by far the greatest Amassment of Learning that has ever been bro't together to illustrate the Oracles of GOD*. I shall say no more here concerning it; designing to print *Proposals* for it's Publication, together with which I shall give a faithful Description of it.

5. I shall have done this Chapter, when I have writ Dr. FRANKIUS's Prescription which Dr. MATHER learnt of him and observed, that is, "When
 " one has projected any Thing that will be *evidently*
 " a Service to the Kingdom of GOD, he should go on,
 " with a lively Faith in HIM to carry him thro', tho'
 " at the present he may have but little Prospect of
 " accomplishing his Designs: God will doubtless do
 " very wonderfully for him".

Foreign Honours and Correspondencies.

SECT. I. Foreign Honours.

1. **T**HE wise Man says, Prov. XI 27. *He who diligently seeketh Good procureth Favor* : which Proverb Dr. PATRICK thus paraphrases, “ He that from the Time he rises studies nothing but how to do Good unto others, shall obtain Favor both with God and Man ”. Doctor MATHER knew experimentally the Truth of this.

2. I remember the famous ZANCHY in his Oration, when ROTANUS was made a Doctor, says ; --- *Quos DEUS prior promovit, quis rejiciat ? Quos DEUS prior excellentibus Donis vero Doctore dignis exornat, quis Doctorum Ornamenta his deneget ?* And the same may be said concerning Mr. MATHER ; When he was worthy of the *Doctorate*, why should not he have it ?

THE Renowned Senate of the University of Glasgow, sensible of his great Merits, in the Year MDCCX. presented him with a *Doctor's Degree*, with a *Diploma* for it, and the *great Seal* of the Academy affix'd unto it.

IN the *Diploma*, speaking of the highest Academical Honor, the illustrious Senate says ; *Cum hoc Academico Honore dignissimum censeamus Virum Egregium COTTONUM MATHER, Evangelii apud Bostonienses Angliæ nove Incoles Præconem celeberrimum. De cujus quippe Vitæ Integritate, Ingenio, Prudentia, et sacrarum Literarum Cognitione, nobis et orbi quidem literato constet ; Fama simul, et editis ab eo scriptis, istarum Virtutum Testibus luculentissimis ; Eum Virum cl. COTTONUM MATHER Doctorali in S. S. Theologia Dignitate insigniendum judicamus &c.*

WHEN the *Diploma* was sent unto Dr. MATHER, the most excellent *Vice-Chancellor* of the University wrote very kindly to him. I will take the very great Freedom to quote a Paragraph or two of his Letter; “ The high Value (writes he) the University here
 “ has for you, I hope, you will no longer doubt,
 “ when I tell you, they have confer’d the highest
 “ Academical Degree upon You, the Doctorate in
 “ Divinity; which *I am persuaded is but what you*
 “ *deserve.* Be pleased therefore to receive your *Di-*
 “ *ploma*, which could not be sent sooner, in regard
 “ no such sure Occasion offered until now. Sir, I
 “ shall henceforth reckon you under a nearer Rela-
 “ tion to this Society, and as one of us ”.

THE *Dean of the Faculty* also about the same time writes thus: “ Upon a Motion made in the Fa-
 “ culty of this University, that some Testimony be
 “ given of the Sense we have of your Merit, it was
 “ unanimously agreed unto, that the Honor of *Doctor*
 “ *of Divinity* should be conferred on you. And,
 “ according to the Power they have by their Founda-
 “ tion Charter, granted some Hundreds of Years ago,
 “ They have (dispensing with your Absence) created
 “ you *Doctor of Divinity*; and having ordered your
 “ *Diploma* they have signed it, and appended the
 “ Universities great Seal. This their Deed is as valid,
 “ as any University in *Europe* can make it ”.

FROM this Time Dr. MATHER had a very intimate Friendship and Correspondence with several Gentlemen of that University: He heartily lov’d them unto his Death, and never spoke of them but with Terms of the greatest Respect.

AND, as the very learned Man I quoted above says, that † *the Title and Ornaments of Doctor’s should stimulate*

† *Vobis cavendum est. ne quod non nullis contingit, contenti insati que solo Doctorum Titulo studia negligatis; sed danda potius Opera, ut Titulus iste, Ornamentaque Doctorum nobis sint stimuli ad diligentius studendum & faciendum Officium. Zanchii Orat de Dignitate nulli Theolog.*

stimulate them to an industrious Studying and Doing their Duty: of this DOCTOR MATHER was exceedingly desirous.

WHEN he received his *Diploma*, he immediately look'd upon it as an Encouragement unto him in the Service of CHRIST and His Kingdom: He rendred Thanks to Heaven, and beg'd Grace to make such an Improvement of the Encouragement as might answer the Demands of Heaven from him: And he set himself to consider, What *Sanctity*, what *Gravity*, what *Usefulness*, what shining *Abilities* and *Performances* the Church of GOD might justly demand from one so distinguished above any Man in the *American Colonies*.

I shall have done with this Head, when I have told my Reader of the pious Use he made of his *Ring*.

SOME of the Doctor's Friends advised him to wear his *Signet Ring*, as a Token and Assertion of his *Doctorate in Divinity*, to which he was admitted as above; and not to do it from any Vanity of Ornament, but out of Obedience to the *Fifth Commandment*, which directs us to assert the Honor of any Dignity, in which the Providence of GOD may station us.

THE Doctor therefore would wear this *Ring*; and made this Action, so seemingly inconsiderable, a great Engine of Religion.

First, HE look'd on the *Ring* as a continual *Admonition* to him, to do nothing below the Character, of which that was a Memorial; nothing disagreeable to the *Gravity* the *Discretion* and *superiour Behavior* with which a *Doctorate* ought always to be attended.

Secondly, IT effectually admonished him, that in his *Discourse* there should pass nothing out of his Lips that was mean, or not according to the Laws of *Wisdom*, *Goodness* and *Usefulness*.

Thirdly,

Thirdly, THE sight of the *Gold* frequently excited *Wishes* and *Prayers* in him of this Importance. *May I have the Grace, the Gain of which is better than that of Gold! May I be a Son of Zion comparable to fine Gold!* And on the *Signet*---*May I be preserved from so provoking the holy LORD, that if I were a Signet on his Right-Hand, He would pluck me thence!*

Fourthly, ONE Original to the Ceremony of a *Ring* for *Doctors of Divinity* was to intimate, that they should be ready to set their *Seal* to the Advice which may be received from them. The Doctor improved this as a Caution: His Advice was asked on many Occasions; he would be very considerate, and on such Occasions deliberate and look up to Heaven, desiring to speak nothing but what he should be willing to *seal* it and stand to it.

Fifthly, THE Emblem on the Doctor's *Signet* is A TREE with *Psal. 1. 3.* written under it; and about it *GLASCUA RIGAVIT.* The Cast of his Eye upon this, constantly provoked him to pray, *Κατα Δύμωρ,* O GOD, make me a very fruitful Tree, and help me to bring forth seasonable Fruit continually!

3. THE Respect which the *Royal Society* in *London* paid him, did also very much encourage him, and fortify him in his Essays to do Good, while it added to the superior Circumstances, in which he was placed above the Contempt of envious Men.

'Twas in the Year 1714. he received a Letter from the Secretary of the *Royal Society*, [RICHARD WALLER, Esq;] dated *Decemb. 4. 1713.* in which are these Words; *As for your being chosen a Member of the Royal Society, that has been done both by the Council and Body of the Society: only the Ceremony of an Admission is wanting; which, you being beyond Sea, cannot be performed.*

AFTER

AFTER this he had several Letters from many considerable Gentlemen of that Society, who always Supercribed their Letters to him as *F. R. S.* And he was assured by several of them, that he ought to affix *that* Title to his Name before his Works : otherwise he would never have done it.

BUT there are a few in *New-England*, who; as they grudg'd the Doctor *any* Honor, were so very foolish and impudent as to doubt, nay to deny his Right unto *that* Title : The Reason they gave for it was ; because his Name was not in the *List of the Members of that Society* : But they are ignorant of it, that, altho' his Majesty's Subjects in any of his extended Dominions may be a *Fellow of the Royal Society*, they may not have their Names in the *List of the Society* if they are absent ; which is the only Reason why the Doctor's was not. But if it be said, there are the Names of several *outlandish* Gentlemen in the *List* ; what is this to the purpose ? They are *Foreigners* and are allow'd this Honor because they are so : whereas no Man among his Majesty's Subjects may have this Favor, unless he be present and be formally admitted.--- Several Gentlemen of the Society wonder at the Stupidity of those People who doubt this, and in their Letters express their Amazement at it : I have at this Time in my Hand, Letters from Mr. WALLER, Dr. CHAMBERLAIN, Dr. WOODWARD, Dr. JURIN, and others who give Dr. MATHER his Title, and express Concern that some sordid People *here* will not allow it.

BUT the Doctor was very easy, as well he might ; for if he *had not* the due Title allowed him, he *deserved* it ; as his *Christian Philosopher*, his *Curiosa Americana*, or Letters to the Royal Society, together with his (unprinted) *Angel of Bethesda* abundantly testify.

4. As for *Domestic Honours* they were comparatively but *small* ; they honored not the Doctor so much as he honored *them*.

5. I know not how better to dismiss this Head than with a pious 'Tho't which the Doctor had, upon the *Honors* of this World, and a Name among the Learned of the World.

THERE is (he tho't) an accursed *Idolatry* committed, when we take Notice of this and that considerable in any *Man*, and consider not at the same Time the great *God* as the Author of all this Excellency. *Man* ought to be look'd on as nothing, any further than what *God* makes him to be ; so that when we see any thing that looks *great* and *good* in any *Man*, it must be with sensible Acknowledgements, that *all comes from G O D*.

THE most of Men will celebrate the *Learning*, the *Virtue*, the *Conduct* of an eminent Person without the least Observation of our Maker in all ; much less do they give *all* the Glory of *all* to *God*, and behold *Man*, as no other than a *Vessel* chosen by the *Grace of G O D*, to exhibit *something* of His own Glory in the Points which render the *Man* observable.

Dr. MATHER therefore trembled, and was fill'd with a shuddering Horror, at the Tho'ts of having a *great Name* in the World, or being applauded, admired and mightily talk'd of. The Reason of this Regret was, because he tho't those that spoke well of *Him*, would not have the *Piety* to look further than him. He was afraid *his* poor Name should have sacrilegiously lodg'd upon it, some Regards that should be transfer'd to the glorious *God* alone. Indeed he was sensible, there would be no *Iniquity* charged on *Him* for the *Sacrilege* into which others fell : But yet beheld it as a great *Infelicity* : He reckon'd himself *unhappy* in being the *Object* upon which any should finally terminate their Honors and Praises : He wonderfully abhorred it.

He rejoiced in it, if any *Lovers of G O D* said ; *The G O D of all Grace has disposed that Servant of His*

to do vertuously; or the Power and Wisdom of GOD have carried that Servant of HIS well thro' Labors and Sufferings! This was all the Doctor desir'd; this was all his Ambition.

SECT. 2. *Foreign Correspondencies.*

I. IT would be tiresome to my Reader to tell what *Correspondents* the Doctor had beyond Sea together with their *Characters*. All therefore I shall say here is, that he had a very *numerous* and *extensive Correspondence*; so that I have known him at one Time to have above *fifty* beyond Sea to whom he was obliged to spend considerable Time in writing.

2. BUT, altho' it would be tedious to speak of *all* he was acquainted with by Letters, it will not be so to name a *few now Living* with whom the Doctor accounted himself *happy in a Correspondence*.

I have spoken before of his intimate Friendship with many Gentlemen of the *Scotch Nation* in the sacred Order, but I must by no means forget here to acquaint the World, that my Lord POLLUX a Gentleman of great Goodness, Humanity and Religion, was pleas'd often to remember Him: I need not, I suppose, say any Thing more of *that Nation*; nor any Thing of his Intimacy with several *Ministers* of the greatest Character in *England & Ireland*: 'Tis well known.

THE very great and good my Lord Chancellor KING will not be angry, if I publish it, that he has honored my Father with his Letters.

THE Author (if we are not mistaken in the Author) of the *Miscellanea Sacra* also, (which Dr. MATHER look'd upon as an inestimable uncommon Treasure) will not take it amiss, if I let the World know he has many Times written to the Doctor

SIR RICHARD BLACKMORE likewise very sweetly entertained and highly gratified the Doctor with his *Epistles* as well as his *printed Compoſures*.

THOSE learned Mathematicians and Philoſophers Mr. WHISTON and Dr. DESAGULIERS, have written familiarly to him, and with Expreſſions of Love and Honor for him.

I ſhall mention but one more, who is I ſuppoſe, yet living, Mr. PILLIONERE, from whom he had ſeveral Letters: And by the way, I think one of the Doctor's Letters to him is printed in the *Occaſional Paper*, and is called a *Celebrated Letter*.

To go a little further from Home and give an Inſtance or two more of the Doctor's Correſpondencies: From the Year 1712 to his Death, he had a free Correſpondence with a Gentleman, at *Glaucha* near *Hall* in the *Lower Saxony*, a Gentleman in whom I know not which is greateſt, whether his ſhining Goodneſs, ſincere unaffeſted *Piety* and miraculous *Charity*; or elſe his very *great Learning*; I mean Dr. FRANCKIUS; one of whoſe pleaſant long Letters to Dr. MATHER is printed in *Pictas Hallenſis*.

HE has (by Reaſon of that Value Dr. FRANCKIUS had for him) had alſo Letters from the *Daniſh Miſſionaries* at *Tranquebar* in the *East-Indies*; and not very long ſince had a particular Account of their Proceedings from them.

§. HAVING written before of the *Rules* he obſerved as in other Things, in his *Correſpondencies*, and the *Deſign* of his *Cultivating* them; I muſt here abruptly break off this Chapter, and proceed to another, in which you will find the *complete Chriſtian* and his heavenly Life.

C H A P. VI.

An Account of the Christian Life and Practice of Piety of Dr. MATHER; in which there is a particular Delineation of his Devotions and Aſtetics, together with his Methods in observing his private Faſts, Thankſgivings, Vigils, &c. In which Chapter you will read the Chriſtian of the higheſt Rank.

WITH Devotion and Reverence I am now to write of the CHRISTIAN: *Gradatim ad Sydera tollor*: I choſe the rather to collect ſome *Observations & Practices of Religion* into this Chapter, that ſo thoſe who are ſeriously diſpoſed may at once find Exemplars to copy after.

I muſt confeſs I have no great Affection for the forc'd Wit in *Anagrams* and the like; but yet I cannot help giving you *one* made by a pious Friend upon the Doctors Name, COTTONUS MATHERUS; Anagr. *Tu Homo ter Sanctus*; which Anagram I was the more willing to recite here, becauſe this Chapter is to be the *plain Engliſh* as well as *Proof* of it.

I. *His chuſing of GOD, his converſing with HIM his Reſigning unto HIM and his Delight in HIM.*

I. ON a Day of Prayer that he kept, I find him aſſured that all Controverſy was taken away between his Maker and Him, and ſolemnly renewing and ſubſcribing this Covenant.

THE COVENANT.

‘ I renounce all the *Vanities* and curſed Idols and evil Courſes of this World.

‘ I engage, That I will ever have the great GOD, my beſt Good, my laſt *End* and my only LORD.

‘ THAT

• ‘ THAT I will be ever rendering of Acknowledgements unto the Lord JESUS CHRIST in all the Relations which he bears uⁿto me.

• ‘ THAT I will ever be *Studying* what is my Duty in these Things; and wherein I find my self to fall short, I will ever make it my *Grief* and my *Shame*; and for *Pardon* betake my self to the *Blood of the Everlasting Covenant*.

• Now humbly imploring the *Grace* of the *Mediator* to be *sufficient for me*, I do as a further Solemnity subscribe my *Name* with both *Hand* and *Heart* unto this Instrument.

THIS his Covenant he frequently, seriously, solemnly renewed, and found his Account in it.

2. HAVING laid this Foundation, he tho’t it his Duty to *acquaint* himself with GOD, to *resign* himself to HIM and to *delight* in HIM.

CONSIDERING how, when *Creatures* take themselves Wings, while Afflictions roll in upon us; ’twould be therefore Happiness to *converse* with GOD as *Alfsufficient* and to take Satisfaction in HIM; as that Object, that will make up the Want of all Things whatsoever.

HE then raised a *Question*, ‘ How can I take my *Comfort* in the *Alfsufficient* GOD, when my Interest in HIM is uncertain? Will not the LORD frown on my *Presumption*, and say; *I have rejected thy Confidences*?

HE answered *No*. For he laid this down as a *cert-Truth*; that an *Heart* enclined to *converse* with GOD, as the Object whose *Alfsufficiency* makes up for the want of all *Creatures*, is a most undoubted *Sign* of an Interest in GOD: He therefore that *can* do such a Thing; may do it without any Objection and against every *Discouragement*.

READING once Mr. BOYLE’s *Seraphic Love*, and finding some sublime Strokes upon a Man’s *RESIGNING* up *himself*, and especially his *Will*, to the GOD of Heaven; he resolved he would set apart a Time on Purpose to give up *himself* and his *Will* unto the
 LORD,

LORD, and so to seek a *Preparation* for an actual and entire *Submission* unto HIM in all his Concernments. He did so.

IN his Papers I find an Address of his on that Occasion, which I will give in his Words as follows.

‘ MOST glorious LORD! Thou hast offered *Thy self* unto thy Creatures, and often called upon them to take *Thee* for *their GOD*. This, This is that which I am willing, I am desirous, I am resolved this Day to do. I take *T H E E*, O LORD, to be my *G O D*, and hence I take *thy Glory* for the End unto which I would *be* and *live*; I take the *Enjoyment* of *T H E E* for my great and sole *Happiness*; and, which is the peculiar Thing I am now aiming at, I take *Thy Will* to be *my Will*. As for my *own Will*, LORD, I find it *blind*, foolish, wicked, hurtful; and therefore I renounce, reject and resign it; and say again, LORD, let *Thy Will* be *my Will*. I have great *Concernments*; Concerns as to this World and as to the future; They are many and weighty. But O God, THOU art the *only wise* God; There is *perfect Knowledge* with *T H E E*; THOU art of *great Power*; *Thy Understanding* is *infinite*: And, in that sweet Reconciler of GOD and Man the LORD JESUS CHRIST, THOU art wonderfully *merciful* and *Gracious* unto them that draw near unto THEE, as I do this Day. Unto Thy *Wisdom* and *Goodness* I commit my Concernments one and all. I *cast all my Cares upon my GOD*. O THOU most *wise* and *good* God, I resign all unto Thee. Is it not Thy Pleasure that I should so do? *It is*. And hast THOU not Pleasure in seeing me do so? *T H O U hast*. I then profess in thy Presence; All my *Concernments* are put into Thy Hands and left unto *Thy Managements* forever. And now I am inconceivably *happy*! The LORD GOD Almighty will *perform all Things for me*, and all Things now shall be *well performed*. Whatever now befalls me will be an Effect of the great JEHOUAH’s infinite *Wisdom & Goodness*. And tho’ it be never so really cross to my *Humor*, and
‘ seemingly

' seemingly cross to my *Welfare*, I will take Content-
 ' ment in it; because I will now look upon it as the
 ' *Will* of HIM that is infinitely *wise* and *good*; the
 ' *Will* of HIM that is my *Friend*, my *Father*, my
 ' GOD; the *Will* of HIM that hath undertaken the
 ' Conduct of all my Affairs forever. And, O my
 ' *Soul*, O my *Will*; Remember Thou after this never
 ' to be disturbed about *future Events*, and always to
 ' approve the *present Dealings* of the LORD.

BEING disposed and resigned as I have written; He
 formed Resolutions to DELIGHT in GOD, after this
 Manner.

' 1. I will ever *mourn* over the Distempers of my
 ' own Heart, which encline me to take an unchrist
 ' sort of *Delight* in Creatures, in Idols, in Vanities.

' 2. I will *blefs* GOD for those *Afflictions*, for
 ' those Dispensations be they never so distressing, by
 ' which He is curing these Disorders in me.

' 3. I will always account my self happy in *the*
 ' *Favor* of GOD; altho' I should have no Earthly
 ' Thing to give me any Satisfaction.

' 4. I will reckon any *Opportunities* for my being
 ' bro't into a *Converse* with GOD, as Treasures to
 ' be preferred above all Riches.

' 5. I will never be any other than in a restless *Dis-*
 ' *quiet* of Soul, until I find all my *Ends* to be entire-
 ' ly swallowed up in *the Glory* of GOD.

' 6. I will relish *all my Enjoyments* even to my
 ' very *Meat* and *Drink* mainly, and if I can *meerly*,
 ' under the Notion of my being by them assisted in the
 ' *Knowledge* or the *Service* of God.

' 7. I will endeavor to be continually abounding in
 ' the *Thot's* of God; nor would I be ordinarily one
 ' waking *Quarter* of an *Hour* wholly destitute of
 ' them.

' 8. It shall be my Pleasure to wait upon God, in
 ' all the Ways of his *Worship*, in which I may have
 ' Communion with HIM, especially in frequent *Pray-*
 ' *ers* unto HIM.

' LORD, Assist me, Accept me, Delight in me.

2. *CLOSING with CHRIST, Accepting HIS Righteousness, Loving HIS Glory, and Living by Faith in HIM.*

1. I find him one Day thus renewing his *Closure* with the LORD JESUS.

HE considered that GOD had offered CHRIST unto him; altho' he was a sinful and wretched Creature, and *because* he was so: And therefore it was his Duty to take HIM.

HE then examined, whether there was no *Reserve*, that might herein prove destructive to his Soul. He sought unto the LORD, that HE would *search* him, *try* him, see whether there were any *way of Wickedness* in him. He found the Things, of which he had most Reason to be jealous were *Worldly Honors and Carnal Pleasures*; and therefore he thus renounced them.

‘ LORD, I give my *Name* unto THEE; If THOU wilt have it reproached, I am content: Only give me thy CHRIST, and I shall be satisfied. Yea, I will seek the *Honor* of *Thy Name*, whether the Honor of *my own* be advantaged or prejudiced by my doing so.

‘ LORD, if any of my *Delights* are *sinful*, or as far as they are sinful I utterly *forego* them, and beseech THEE to make me abhor them: JESUS CHRIST my LORD is better to me than any of them, than all of them. If they are *lawful*, yet will I leave them, when either the *Command* or the *Glory* of my LORD calls me another way.

AND he added, ‘ Now I believe the LORD is *mine* and I am *His*: He will carry on his Kingdom in my Soul in spite of all Oppositions whatsoever: I leave all the weighty Affairs of it with HIM for ever and ever.

IN Prosecution of this Action of *Closing with CHRIST*, no Man or Book show'd him the way; but he tho't the HOLY SPIRIT was his *Teacher*, and that by HIM he was led on to the most explicit Procedure in it.

IN a different Day from the former, I perceive that he used such Words as these before his REDEEMER.

‘ O my dear LORD; Thy FATHER has committed
 ‘ my Soul into Thy Hands: There is a *Covenant of*
 ‘ *Redemption* in which I am concerned: I know my
 ‘ *Election* by my *Vocation*, and my Concernment in
 ‘ that *Covenant*, by my being made willing to come
 ‘ under the Shadow of thy Wings in the *Covenant of*
 ‘ *Grace*. Now in that ancient *Covenant* the FATHER
 ‘ said unto the SON, *Such a Soul there is that I will*
 ‘ *bring into thy Fold, and Thou shalt undertake for*
 ‘ *that Soul, as a sufficient and an eternal SAVIOUR.*
 ‘ Wherefore I am now in thy Hands, O my LORD:
 ‘ Thy FATHER has put me there, and I have put my
 ‘ self there; O save me, heal me, work for me and
 ‘ in me the good Pleasure of thy Goodness.

AND a little after I read as follows;

‘ LORD, I have been leaving my Soul with my
 ‘ LORD JESUS CHRIST; and THOU hast bid me
 ‘ to *believe* I shall be saved by HIM. LORD, I do
 ‘ *believe* that there never came a miserable Soul unto
 ‘ CHRIST in vain, and I *believe* that I my self shall
 ‘ not find it in vain. He will *do great Things* for
 ‘ me. He has done enow already to leave me with-
 ‘ out any Cause of Repenting that I have with so
 ‘ much Agony of Soul come unto HIM. But I *be-*
 ‘ *lieve*, that he hath *more* still to do for me. Having
 ‘ been the *Author* he will be the *Finisher* of my
 ‘ *Faith*’.

2. ONE special Character upon the *Experiences* of his Life, was the great and clear Application he had made unto the *Righteousness of CHRIST* for his *Justification* before the Holy GOD.

I cannot well entertain my Readers with an Article of mere Importance than this; I will therefore transcribe a few *select Passages* from his Memorials, which are worthy of a more than ordinary Consideration and Attention.

At one Time he writes thus ;

‘ IN the former Part of this Day, I humbled myself
 ‘ before the LORD with inexpressible Agony of Soul
 ‘ for all the *Silliness* of my Heart and Life : I did
 ‘ with Tears bewail my sinfulness before the LORD :
 ‘ and submitting my self unto the Divine *Sovereignty*,
 ‘ which might uncontrolably make me a *Vessel of*
 ‘ *Disbonour* and an Instance of Confusion : I further
 ‘ acknowledged that the Divine *Righteousness* added
 ‘ to Sovereignty had farther Advantages to proceed
 ‘ against me, and make me a dreadful Monument of
 ‘ *Divine Displeasure*.

‘ WHILE I was in the midst of my disconsolate Re-
 ‘ flections, the SPIRIT of the LORD caused me to
 ‘ behold the *Obedience*, the *Sacrifice* and the *Surety-*
 ‘ *ship* of my precious REDEEMER, as provided by
 ‘ the FATHER for the Relief of my Distresses: And
 ‘ that good SPIRIT caused me to rely upon it : So
 ‘ that I said with Tears of Joy before the LORD ;
 ‘ Now I know that all my Debts are paid ; my GOD
 ‘ will now make no Demand of me, but that I love
 ‘ HIM and praise HIM, and glorify my blessed
 ‘ SAVIOUR for ever. I know it ! I know it !
 ‘ And now I will do so forever ! I can do no other.

At another Time ;

‘ I experienced an unspeakable Satisfaction of Soul
 ‘ this Day, when taking part with the LORD against
 ‘ my Self, I approved all His *Laws*, and abhor’d my
 ‘ self on the score of my Contrariety to them and Vi-
 ‘ olation of them ; and I justified all the Chastise-
 ‘ ments that had therefore befallen me : And then
 ‘ with a ravished Soul, I felt the LORD assuring
 ‘ me that His *free Grace* would impute unto me the
 ‘ *Righteousness of CHRIST*, and at the same Time
 ‘ imprint upon me an holy Disposition to conform
 ‘ unto that *Righteousness* in my own Heart & Life.

AT another thus ;

‘ THIS Day my Spirit was exceedingly distressed
 ‘ at the View of my own manifold present and former
 ‘ *Vilenesses*, which I bitterly bewailed before GOD.
 --- But I find his Humiliations concluded thus ;

‘ ---AND yet after all this, *I do Believe, LORD*
 ‘ *Help my Unbelief!* I *Believe*, that my precious
 ‘ SAVIOUR our *Immanuel* hath fully obeyed and
 ‘ suffered Thy Will, as a Surety in the Room of Sin-
 ‘ ners. I *Believe*, that the *Righteousness* of this our
 ‘ *Surety* is offered unto my Acceptance, that for the
 ‘ sake of it I may become accepted with GOD I
 ‘ *Believe*, that whenever THOU dost enable me to
 ‘ rely upon this *Righteousness*, THOU dost immediately
 ‘ *absolve* me from all my Guiltiness and pronounce
 ‘ me a *Dear Son, a pleasant Child, upon whom*
 ‘ THOU *wilt surely have Mercy.* And I *Believe* that
 ‘ the Greatness of my Sins does nothing to render
 ‘ me incapable of this free and rich *Grace* of Heaven.
 ‘ O my GOD, in this *Belief* I cast my self at the
 ‘ Feet of JESUS CHRIST: *There* will I ly waiting,
 ‘ looking, assured to receive thy Favors.” Thus
 this *Child* of ABRAHAM *Believed*, and it was
 counted to him for *Righteousness*.

3. IT was the *Heaven* of the Doctor’s Soul, This
 he chose and beg’d, to be made an *Instrument* of ex-
 hibiting the *Glory* of CHRIST unto His People,
 of inviting and inducing others to glorify HIM.

HE received a Letter once, a short Letter from a
 very Religious Man, which had this Passage in it.

‘ You’L pardon my troubling you with a Line or
 ‘ two to thank you for your *Maschil*, [*the Title of a*
 ‘ *Book the Doctor had published.*] which I think
 ‘ may be called *Miccham*, as well as *Maschil*. You
 ‘ help me to this Tho’t; How full of Excellency is
 ‘ the glorified Man the LORD JESUS CHRIST;
 ‘ if

“ if by His HOLY SPIRIT He so fills one of His Admirers, that He is enabled to fill a Book with such excellent Things! ”

THIS impossible to express the satisfaction of Soul, which the sight of this Passage raised in the Doctor. That holy ones, whose Hearts are set upon glorifying JESUS CHRIST, should by any Thing of CHRIST in Him, be led into the Contemplation of His Glories! This, This He looked upon as the highest Pitch of his Felicity : He tho't of, he aspired unto nothing higher than this throughout Eternal Ages. It ravished him, when he saw the good GOD beginning to grant him this Felicity. He despised the Diadems of Emperors in Comparison with it ; and cried out with a Rapture, greater than that of ARCHMEDES *I am happy ! I am happy ! LORD, I am swallowed up with the Extasies of Thy Love !*

4. I shall recite some very singular Methods of his maintaining a *Life by the Faith of the SON of GOD* : and, because it is impossible to use Words more expressive and weighty, I shall chuse rather to produce the Doctor's own Words than my own.

“ HAVING entertained a right and clear Apprehension of my great SAVIOUR ; and His glorious Person, as the Eternal Son of God incarnate and enthroned in my JESUS being somewhat understood with me : and beholding the Infinite GOD as coming to me and meeting with me in this blessed Mediator ; The Tho'ts of Him are become exceeding frequent with me. I count it a Fault, if my Mind be many Minutes together without some Thoughts that have in them a Tincture of Piety : But I have learnt the Way of interesting my SAVIOUR in the Tho'ts : And I feel an Impatience raised in me, if I have been many Minutes without some Tho'ts of Him. I fly to Him on multitudes of Occasions every Day, and am impatient if many Minutes have passed without some Recourse to Him.

' EVER now and then I bestow a Rebuke upon
 ' my self, *Why have I been so long without some*
 ' *Tho'ts on my lovely SAVIOUR? How can I*
 ' *bear to keep at any Distance from HIM? I then*
 ' look up to my SAVIOUR; O my dear SAVI-
 ' OUR, Draw near unto me: Oh: Come down to
 ' dwell in my Soul, and help me to form some Tho'ts
 ' wherein I shall enjoy THEE!

' UPON this I set my self to form some Tho'ts on
 ' my most amiable SAVIOUR, His Glories, His Me-
 ' rits, His Pattern, His Maxims, what HE has
 ' done, and what HE will do for us. I find the
 ' Subject infinitely inexhaustible. --- And after I have
 ' been in the Day thus employed, I fall asleep at
 ' Night perpetually in the midst of some Meditation
 ' on the Glory of my SAVIOUR; usually on a Scrip-
 ' ture where that Glory is mentioned. So I Sleep in
 ' JESUS! And when I wake in the Night, I do
 ' on my Bed seek Him that my Soul does Love: Still
 ' in the Night the Desires of my Soul carry me to
 ' Him in Tho'ts on the Subject which I fell asleep
 ' with.

' I find that where CHRIST comes, a wondrous
 ' Light, Life and Peace comes with Him, together
 ' with a Strength to go thro' Services and Sufferings.
 ' The Holiness and Happiness to which I am intro-
 ' duced by this Way of Living, 'tis better to me than
 ' all the Enjoiments of this World. All the Riches
 ' of this World appear contemptible Things unto me,
 ' while I have the unsearchable Riches of CHRIST
 ' thus bro't into my Possession. And all the Glory of
 ' this World would not encline me to forego this
 ' way of Living.

' NOW, O my dear JESUS, I know, I have
 ' an internal Witness, that THOU art the SON
 ' of GOD and the SAVIOUR of the World.

' CONCERNING this Matter I have had a Contem-
 ' plation which had a most melting Efficacy on me.

' WHEN.

' WHEN *the Cloud of Glory*, which was the SHE-
 ' CHINAH that had our SAVIOUR with the *An-*
 ' *gels of his Presence* dwelling in it, came down and
 ' filled the *Temple* of old, what a *grateful Spectacle*
 ' was it, and what *Acclamations* did it raise in the
 ' Spectators? A godly Man is a *Temple of God*; a
 ' *living Temple*; dearer to Him than any *Temple* of
 ' *mere Matter*, tho' the most splendid and costly in
 ' the World. And our SAVIOUR comes into an
 ' *Heart* which is continually instructing, reforming
 ' and solacing it self by *thinking* on Him. O
 ' *Heart* panting after thy SAVIOUR; so kind is He,
 ' so very kind, that even at the Call of a *Thou* He
 ' will come in unto Thee! A *Temple* so filled with
 ' *the Glory of the LORD* is unseen to the standers
 ' by, to *Flesh and Blood*.--- The *Life* of the pious
 ' Man is *hid with CHRIST in GOD*: It is an
 ' *hidden Life*. But GOD sees the *Temple* with
 ' Pleasure. The SAVIOUR who *knoweth all Things*
 ' is pleased with the sight. His *Angels* make their
 ' *Acclamations* upon it.

' BUT that I may set this important Matter, yet
 ' in a fuller Light I shall be more punctual and par-
 ' ticular in my Account.

' I behold the Infinite GOD in His Eternal SON
 ' assuming the Man JESUS, into such an intimate and
 ' conscious Union with Him, that in my SAVIOUR
 ' I now see a GOD-MAN, and a MAN, who has *the*
 ' *Fulness of the GOD-HEAD* personally dwelling
 ' in Him.

' IN this GOD-MAN I behold all possible Provi-
 ' sion for the happy Return of *Man* unto GOD, and
 ' all possible Encouragement unto *Man* to seek and
 ' look for such an Happiness.

' As this my SAVIOUR is very GOD, and my
 ' *Hope* and *Foy* in Him is all animated from that
 ' Consideration; so, being one GOD with the FA-
 ' THER and SPIRIT, who thro' Him communicate
 ' them-

' themselves to me, I consider my self as coming to
 ' GOD in Him and conversing with the whole GOD-
 ' HEAD in my more immediately *having to do with*
 ' *Him.*

' THE first Thing I do, is to accept the *Offers*
 ' which this wonderful SAVIOUR makes to me of be-
 ' ing *mine* and bringing me to GOD. I hear Him
 ' graciously offering to make me *Righteous & Holy,*
 ' reconcile me to GOD, quicken me to Live unto
 ' Him, and *work in me that which shall be well-plea-*
 ' *sing* before Him. I feel Him so apprehending of
 ' me that He disposes and enables me to give an
 ' hearty, joyful, thankful *Consent* unto these *Pro-*
 ' *posals of Grace*; and in consenting to them, I enter-
 ' tain a *comfortable Perswasion* of my kind Recep-
 ' tion with Him; I think it my Duty to be *well*
 ' *persuaded*, that He *will surely do me Good.*

' AND now what remains is, that as I *worship* GOD
 ' *in the Spirit*, so I may *rejoice in CHRIST JESUS.*

' WHEREFORE in the first Place I ask it of the
 ' glorious GOD with the Importunity, that having
 ' CHRIST *concerned* for me, I may also have HIM
 ' *possessing* of me; That I may have Skill, Will and
 ' Help from Heaven to *converse* with HIM conti-
 ' nually; That I may be so well of it as to keep con-
 ' tinually calling HIM into my *Thoughts*, and feeding
 ' upon HIM. I have declared unto the LORD,
 ' that if HE would grant me *this Felicity*, I cared
 ' not what befel me; I am willing and ready to en-
 ' counter any Thing that HE shall please to order
 ' for me.

' MY Life is full of *Sacrifices*: But that which car-
 ' ries me well thro' them all is this Consideration;
 ' That *While I have CHRIST, I have enough*; I can
 ' *rejoyce in Him while I have nothing else left unto*
 ' *me!*

' BY the faithful Dispensations of GOD I have been
 ' brought to this, That I feel my self *dead* unto all
 ' *Creatures*. I have employ'd the *Sacrificing Stroke*
 ' upon

upon all my Enjoyments. My *Serviceableness* to
 the Kingdom of my SAVIOUR was the *last Thing*
 that in *my Death* to all Things here below I parted
 with ; The Thing which I could least of all part
 with : But this *Darling*, which I would fain have
 had saved from the *Power of the Dog*, I have also
 sacrificed. I have submitted unto it that the Ever-
 Blessed ONE should not only make me *vile* among
 His People, but also utterly lay me aside from do-
 ing any more *Services* for His Kingdom in the
 World. --- I have been entirely *dead* unto every
 Thing else, and have had nothing but this *one*
 Thing left unto me, *That I may have my JESUS*
not only doing for me, but also dwelling in me,
and enabling me perpetually to feed and live upon
 HIM. This will be enough. I care not if I am
 stript of every Thing else, if I may but enjoy this
 Felicity.

IN pursuance of this Felicity, 'tis not easy for
 me to delineate or enumerate the *Methods of Con-*
versing with my only SAVIOUR, wherein I have
 been instructed of GOD. And it is impossible for
 me to express the *Satisfaction* that irradiates and re-
 plenishes my Mind upon the Discoveries of any *new*
Methods for it. No Affluence of any *Worldly*
Wealth, no, nor any Advances in any *Sciences*
 could so transport and ravish me !

THE Blessedness of the *Heavenly World* lies in
 our being with CHRIST ; and by being with
 the LORD, and beholding His Glory in *precious*
Thoughts of HIM here, I apprehend my self even
 in *Heaven upon Earth* : And indeed the *Light* and
Peace, the *Joy*, *Strength* and *Purity* with which
 it fills my Mind carries a *Force* and *Earnest* of
 Heaven in it.

I soar up to an inexpressible Contemplation on
 my SAVIOUR, as the *Wisdom of GOD*, who is
 the *Archetype* of the whole *Creation*, and in whom
 there are the original *Ideas* of all that is produced
 by

6 by His Hands in the World, even that *Platforms*
 6 and *Substance*, of which all *Creatures* are but the
 6 *Issues* and the *Shadows*.

6 I am hence wondrously reconciled unto my ap-
 6 proaching *Death*, inasmuch as going from *Creatures*
 6 here, I go to Him in whom I shall find all that
 6 I leave and infinitely more.

6 IN the mean Time I am sure, that whatever I find
 6 *amiable* or *comfortable* in any *Creatures* here, is much
 6 more to be found in Him.

6 HENCE when I see any Thing that is *amiable* in
 6 any *Creatures*, I commonly fly away from them to
 6 my SAVIOUR and think, *How great is His Good-*
 6 *ness and his Beauty!*

6 WHEN I find any Thing that is *comfortable* in
 6 any *Creatures*, I commonly hasten away unto my
 6 SAVIOUR, and think, *What Benefits will flow from*
 6 *Him to me?*

6 UPON the *withdraw* of any *Creatures*, or when
 6 any desirable *Enjoyments* are withheld or taken from
 6 me, I think, *What is it that would recommend these*
 6 *Things unto me?* And I presently find my SA-
 6 VIOUR commended unto me by such and more de-
 6 sirable Qualities. In his being *mine* I find every
 6 Loss repaired abundantly! Dead unto every Thing
 6 but my SAVIOUR, I thus express my Sentiments;

6 FOR the *Delights* of *this World*.--- Such *De-*
 6 *lights* as I taste in the mere Tendencies of *Nature*,
 6 I would in the Taste of them think, *The Will of*
 6 *GOD, expressed in the Nature of His Works is thus*
 6 *complied with. But, Oh, What shall I find in the*
 6 *Infinite GOD Himself upon my going back unto*
 6 *Him!*--- Those *Delights* which are most helpful
 6 to me in seeing and serving of GOD are those
 6 which I would have the most Value for: And even
 6 my *Appetites* for my *Food* particularly shall be so
 6 regulated.---

‘ regulated.--- But I know of no *Delights* compara-
 ‘ ble to those which I take in Communion with my
 ‘ SAVIOUR.

‘ For the *Riches of this World*.--- I use no *Labor*,
 ‘ I have no *Desire* to obtain *temporal Riches* : They
 ‘ appear to me very contemptible. My *Riches* are
 ‘ my *Opportunities to do Good*, and those *Illumina-*
 ‘ *tions* of my Mind which furnish me for it.--- In my
 ‘ SAVIOUR I have *unsearchable Riches*, and in my
 ‘ Fruition of Him I have a full supply for all my Wants.

‘ For the *Honors of this World*.--- My Abhorrence
 ‘ of having the great GOD robbed on my Account,
 ‘ by People gazing on *me* without being led thro’
 ‘ me to *Him*, renders all the *Honours* in the *Praise*
 ‘ of *Men* very distasteful to me. I do nothing to gain
 ‘ Honors for my self ; and if I do secure any Thing
 ‘ of *Esteem* or of *Station*; it shall be purely for the
 ‘ Interest of GOD.--- If I be accepted with my SA-
 ‘ VIOUR and employ’d in Work for His *Kingdom* and
 ‘ have His *Image* imprinted on me : Here are all
 ‘ the *Honors* that I wish for.

‘ I go over the *afflictive Things* with which my
 ‘ Life is all embittered (and I make the same Saileys
 ‘ towards CHRIST upon the Arrival of any *new*
 ‘ *Affliction*) I repair to my JESUS : I realize not
 ‘ only His *Hard*, but also His *Love* in sending the
 ‘ *Trouble*. I see my SAVIOUR once encountering
 ‘ the same *Trouble*, and I am heartily pleas’d at my
 ‘ *Conformity* to Him. I see how *patiently* and with
 ‘ what *Views* He bore the *Trouble*, and I wish to be
 ‘ *like* Him. I consider what is that *Good* which this
 ‘ *Trouble* deprives me of, and I see the same *Good*,
 ‘ and what is infinitely *better*, laid up in my SAVIOUR ;
 ‘ and I am satisfied. The *Thots* of my SAVIOUR I
 ‘ forever find sweetning the *bitter Waters* of *Marah*
 ‘ to me. I find Him *the Comforter* that always re-
 ‘ lieves my *Soul*, when I have Him *near* unto me.

‘ *HOW* many, O LORD, are the *Tho'ts*,
 ‘ which I form in my Mind concerning THEE ! The
 ‘ *Occasions* on which, the *Contrivances*, with which, I
 ‘ cherish the *Tho'ts* cannot be reckoned up in Order.

‘ WHEN I see any Thing *excellent* in any Man, it
 ‘ leads me to *Tho'ts* on the superior Excellencies in
 ‘ my SAVIOUR.

‘ THE *Qualities* of the various *Animals* which I
 ‘ happen to have before me, put me in Mind of the
 ‘ admirable *Qualities* by which my SAVIOUR is en-
 ‘ deared unto me.

‘ WHEN I see People *miserable* in any Point, it
 ‘ raises in me some *Tho'ts* on the *Miseries*, from which
 ‘ I am delivered by my SAVIOUR, and my *Obligations*
 ‘ to my Deliverer.

‘ WHAT are the *Uses* of my *Garments* to the
 ‘ *Parts* that are covered with them ? Of such *Uses*
 ‘ is my SAVIOUR to my Spirit, with the *Tho'ts* of
 ‘ which I have adored Him.

‘ WHAT is there in the *Diets* of my Table to ren-
 ‘ der them agreeable unto me ? *Analagous Proper-*
 ‘ *ties* I discern in my SAVIOUR ; and the *Tho'ts*
 ‘ thereof give me an exquisite Relish of Him.

‘ I durst not let my Mind ly fallow as I walk the
 ‘ *Streets*. I rebuke my self with heavy Complaints
 ‘ (and I make my Moan to Heaven) if I have gone
 ‘ many steps without some struggle to pull down
 ‘ the *Tho'ts* of my SAVIOUR into my Soul. I have
 ‘ compelled the *Signs* in the *Streets* to point me unto
 ‘ something in my SAVIOUR that should be *tho'ts*
 ‘ upon. When I have been at a loss for fresh *Tho'ts*
 ‘ on Him, it has been but casting my Eye on the
 ‘ *Shops* of either side, and from the *Varieties* in them,
 ‘ I have had something of my SAVIOUR suggested
 ‘ unto me.

' ENQUIRIES after *News* are made with Frequency,
 ' with Eagerness: I am grown very Cold in such
 ' Things: My Concern for them and Pleasure in
 ' them is very much extinguished. Some *new Tho'ts*
 ' of HIM shall be the *News*; after which I shall be
 ' still most enquiring. Here I have my *Curiosity*
 ' gratified a thousand Times more than in the *News*
 ' of the *common Occurrences* in the World.

' I have sometimes an *Expectation* of some *Satis-*
 ' *faction* arriving to me, and a little of *Strength* and
 ' *Impatience* in it. I retund it: I have done expect-
 ' ting any good Things from *this World*: My *Tho'ts*
 ' usually are, *What is the Good of that which I ex-*
 ' *pect? O my Soul, All of this Good Thou hast al-*
 ' *ready in thy SAVIOUR.*

' I have in my Study a very *easy Chair*: When I
 ' am going to repose my self in it, it is a common Re-
 ' flection with me, *Return to thy Rest, O my Soul;*
 ' *O my JESUS, Thou art the Rest of my Soul.*

' On the *LORD'S Day* I would *enter into the Rest*
 ' of GOD. That I may *Sabbatize* aright I hear my
 ' SAVIOUR inviting of me, *Come unto me, and I will*
 ' *give you Rest.* On this Day I try to make a par-
 ' ticular Application of that Invitation. I get my
 ' Mind filled this Day with as many *Tho'ts* of my
 ' SAVIOUR as may be: Which *Tho'ts* in general
 ' have a Tendency to convey a sweet *Rest* unto the
 ' Soul that entertains them. And more particularly,
 ' if I happen to *think* of any Thing that may be *un-*
 ' *easy* to me, I presently seek a sweet *Rest* for my
 ' Soul in JESUS CHRIST as being and as doing what
 ' will be a Relief of that *Uneasiness.* Yea, I some-
 ' times now cast an Eye on the *uncomfortable Things*
 ' which give a Disturbance to my *Rest* in this World,
 ' on purpose that I may immediately take my Flights
 ' to something in CHRIST, that shall show me a *plen-*
 ' *titious Redemption* from them. So I rejoice in the
 ' LORD again & again, and so I find His *Rest* is
 ' glorious.

EVERY

EVERY Day I find in my self such Imperfections,
 Infirmities, *Miscarriages*, as cause me to humble
 and *abhor my self* before the LORD. Now I em-
 ploy my own *Humiliations* for *Scaffolds* from whence
 I would raise the Praises of my admirable SAVIOUR.
 Whatever I see *mean & vile* in my self, I would pro-
 ceed from thence to *think*, how much the *Reverse*
 of this is to be seen in *JESUS*. From the *Loathing*
 of my self I would pass on to the *Loving* of my
 SAVIOUR. And so among other Consequences, I
 shall also affect my self with the only *Righteousness*
 which I have to *plead that I may be justified before*
 GOD.

THE *Pagans* had their *many gods*, and for one
 Blessing they hop'd from one of their gods, for ano-
 ther from another. Now all the *Glories* which I
 find them dividing among their *many gods*, I ascribe
 unto my SAVIOUR who is *the true GOD and*
Eternal Life; and look for every Blessing from
 HIM alone.

IN my conversing with my SAVIOUR, I go thro'
 many Portions of *Scriptures* which *testify of Him*;
 especially the *Psalms*, employing a *Verse* or a *Clause*
 at a Time for the Subject of my *Meditation*, when
 every Night I *fall asleep in JESUS*. Now the
Psalms are filled with *Prayers*, wherein I find my
 Condition so suited that I cannot express it better
 before the LORD. But when I present such *Prayers*
 unto the LORD it proves a vast Encouragement and
 Consolation unto me, and therein I maintain a most
 sweet *Fellowship* with my SAVIOUR, when I think;
This very Prayer was once presented by my SA-
VIOUR unto HIS Eternal FATHER: My
SAVIOUR once pray'd at this Rate & found
Acceptance: I pray but as my SAVIOUR taught
me and as HE did before me: Certainly such a
Prayer will be grateful unto GOD.

Finally, In my admirable SAVIOUR accomplish-
 ing an *Eternal Redemption* for us, I see glorious
 Transactions

' Transactions and Occurrences. Now I am sollicitous to feel the Power, the heavenly Power of these Things upon me, that I may come into an holy Fellowship with them, and with Him in them. This I take for a Token to me, that my SAVIOUR has been concerned for me in these Parts of his potent Mediation.

' I see GOD becoming a Man in my SAVIOUR, I feel the Power of it in my returning to GOD and meeting with Him in my SAVIOUR.

' I see my SAVIOUR leading an hidden Life, and passing thro' obscure Circumstances while He sojourned among us: I feel the Power of it in my being willing to have my Walk with GOD carried on with all possible Concealment upon it.

' I see my SAVIOUR doing illustrious Miracles upon the Children of Men in their Distresses: I feel the Power of it in my own Experience of the Divine Works upon my Soul, answerable to what was in those ancient Operations of the LORD.

' I see my SAVIOUR dying for my Sin, dying on the Cross: I feel the Power of it in the Death of my sinful Dispositions, my Dying unto Creatures, my having for this World the Sentiments of a Man hanging upon a Cross.

' I see my SAVIOUR in His Resurrection triumphing over the Powers of Darkness, and entering into a New Life wherein He lives for ever more: I feel the Power of it in my rising and getting up out of my Lifeless Darkness, and my coming into a New Life, wherein I shall pursue the Delights of PIETY, quickned with an Everlasting Principle of it, to which I was once a Stranger."

THIS may be enough to illustrate the Way of Living in which the GOD of all Grace enabled Dr. MATHER to proceed. In this Way of Living, He

He waited to see what his SAVIOUR would do for Him : Thus leaning on the Beloved of his Soul He would go up from the Wilderness of this World.

5. *HIS Occasional Thoughts and Ejaculatory Prayers.*

I. THAT DR. MATHER might walk in the fear of the LORD all the Day long, his Mind was continually conversing with GOD and preparing for Heaven in *Occasional Prayers and Meditations*. His Opinion and Persuasion concerning such *Tho'ts* was, that while He was forming of them He was directly, nearly, sweetly answering the *Grand End* of his Life, which is to *Glorify GOD and acknowledge HIM*; That He was also therein *rectifying* his Soul and *ripening* it for the *Employments* and *Enjoyments* of the Heavenly World.

I shall now tell you some of the Rules which He prescribed unto Himself to awaken the *Tho'ts* and *Prayers* of a *Religious Mind* on the *Occasions* which frequently occurred.

WHEN He heard a *Clock strike*, He could not help thinking and wishing, that He might *so number his Days as to apply his Heart to Wisdom*; and that He might *so spend every Hour as to be able to give a good Account* of it.

AT the Winding up of his *Watch*, He bless'd GOD for another Day and desir'd He might spend it in *Endeavours* to glorify HIM.

WHATEVER *Comfortable Things* He saw any other Person enjoy He took the Comfort of it, adored the *Goodness of Heaven* and wished for a *right Improvement* of it.

His Life was full of *Services*: but on every one He would distinctly consider how to do it out of

Obedience to GOD, how to glorify and serve CHRIST, how to imitate HIM, and after all what an unprofitable Servant He was.

WHEN He dispensed *Kindness* to any Person, He would at the same Time list up a Prayer for them, that they might not be unmindful of such Duty to HIM as thro' this Kindness they might be invited to.

HE had oftentimes an Opportunity to express a Benignity to *Bruit Creatures*, either to feed them or make their Condition easy to them: He would do it with Delight and raise two Meditations upon it. "I am now the Instrument of GOD unto these Creatures; HIS Kindness passes thro' my Hands to them: And will not the blessed GOD be as beneficent unto me as I am unto these Creatures? especially if, as they look unto me to be kind unto them, I always look up unto HIM.

WHEN he knocked at a Door, the Faith of our SAVIOUR'S Promise was awakened in Him, *Knock and it shall be opened unto You.*

WHEN he mended his *Fire*, it was with a Meditation how his *Heart and Life might be rectified*, and how thro' the Emendations of Divine Grace His *Love and Zeal might flame more agreeably.*"

WHEN he put out his *Candle*, it must be done with an Address to the *Father of Lights*, that his *Light might not be put out in Obscure Darkness*; and with a Wish that when He goes out by *Mortality* He might enter everlasting *Life and Light.*

As he tasted of the several *Fruits* which are the rich Product of *Summer*, he would set Himself to think on some *special Glory* of our SAVIOUR, of which he might by it be lead unto the Contemplation, and so address HIM with a rapturous Confession of it.

IN drinking a Dish of *Tea*, (of which he was a great Admirer) he would take an Occasion for these Tho'ts especially with the Ingenuity of *Occasional Reflection* and *agreeable Similitude*, that should have many sweet Acknowledgements of the glorious *JESUS* in them. And whatever *Delight* any of his *Senses* enjoy'd, it was soon sanctified and rendred more delightful by his making such an Improvement of it.

THE Servant of the LORD could say, *Mine Eyes prevent the Night Watches, that I might Meditate in thy Word.* When the Doctor waked in the *Night*, he would impose it as a Law upon Himself ever before he fell asleep again to bring some *Glory of his SAVIOUR* into his Meditations, and have some agreeable *Desire of his Soul* upon it.

WHEN he paid what he ow'd at any Time, he would reflect on what he ow'd *CHRIST* for paying his Debt to the Justice of *GOD*, and was delirous that he should owe no *Man any thing but Love.*

AMONG the *Occasions* for the Expressions of *Piety* and *Thankfulness*, he would affectionately take Notice of the *mean Employments* wherein he saw other People occupied. When he saw those whose *Business* it was to *dig in the Earth*, to sweep *Chimneys*, cleanse the *Kennels*, or drive the *Coach*, the *Cart* or *Wheel-barrow*, or exercised in the like low Degree; I say, when he saw those Men, it raised his Heart in Wonders at the Goodness of *GOD*, which distinguished him with nobler Employments.

WHEN he visited a *Sick Person* he would fetch some Admonition relating to the *moral Distempers* in his Heart and Life, analogous to the *Circumstances* of the diseased Person.

IF any Thing began to raise any Ebulition of *Anger* in him, he would endeavor to allay it by thinking, " *What Provocations have I given to the great*

GOD; and *what was the Meekness and Wisdom of my blessed JESUS* when he met with Contradiction from Sinners.

WHEN he *washed his Hands*, he must think of the *clean Hands*, as well as *pure Heart*, which belong to the Citizens of Zion.

AND when he did so mean an Action as *paring his Nails*, he tho't how he might *lay aside all Superstition of Naughtiness*.

SOMETIMES he had kind Presents made him: He would by the *Quality* of the Presents be awakened unto particular *Acknowledgments* and *Resolutions*. He would think, *What Good Thing should that Man wish, and what Good should he do, whom GOD obliges by bestowing such Things upon Him?* And he would always add a Reflection upon the *Humiliation* of our SAVIOUR who wanted such Things, thro' the Ingratitude of an evil World.

WHENEVER he met with any *Crooked Thing*, he reflected after this manner; *My Will is crossed; but what particular Instance of Disobedience and Contradiction to the Will of GOD should this Affliction lead me to consider of.*

HE had for many Years a *Morning Cough*: it every Morning raised proper *Dispositions of Piety* in him.

IN managing his *Correspondencies*, He would think, *What honourable Mention can I make of my SAVIOUR here, and what Service may I do for the Kingdom of my SAVIOUR on this Opportunity?* He afterwards added three Reflections. First; When he was *Sealing a Letter* and sending it away, he would with an act of *Resignation* put it over into the Hands of the *Divine Providence* for the Safety and Success of it. Secondly; When he was opening any Letter, he would lift up his Heart to Heaven that he

he might be *prepared* for whatever was grievous or joyful. Thirdly; In his *last Prayers* in his Study at Night before he went to rest, he would call to mind whom he had received any *Letter* from in the Day, and would make particular mention of that Person and pray for suitable Mercies for him.

Thus I have given you a Specimen, which is all I intended, and all you can expect here.

2. BUT that so the Doctor, *whether he eat or drank or whatever he did*, might do all to the *Glory of GOD*; he was very constant in *Ejaculatory Prayers and Praises*.

THE particular Seasons, in which he was furnish'd with them, were as follows, *viz.*

BEFORE he set upon any signal *Act of Worship*, an *Ejaculation* must ask for help in that Act.

WHILE he was joining with another in *Social Praying* he would fix his wandering Heart by annexing such a pertinent *Ejaculation* unto every Sentence that was uttered as, "LORD, I own it, or LORD I ask it!

IN hearing of a *Sermon* he would tack a serious *Ejaculation* upon every *Text* or *Head* that should be proposed in it.

BEFORE his Preaching of a *Sermon*, he revolved it in a *Meditation* that should turn every part of it into some *Ejaculation*.

HIS Course of *daily Meditation*, which he carried on, had agreeable *Ejaculations* intermixed in the whole Exercise.

Numberless *Ejaculations* at the *LORD'S Table* he tho't highly seasonable.

IN *Staging a Psalm* and *Reading a Chapter*, as he went along he would form agreeable *Ejaculations* out of every Verse.

WHEN in his leisure Minutes he fetch'd *Lessons* from the *Creatures* of GOD, he would not dismiss them until he had put them into proper *Ejaculations*.

WHEN any new *Comfort* was conferred on him, he had this *Ejaculation*, " *LORD, Help me to employ this Talent for thy Glory*". And when any new *Trouble* was inflicted on him, he prayed, " *LORD, Help me to bear as well as to bear the Rod*".

EVERY new matter of *Care* bro't with it new Matter for his *Prayers*: He thought therefore that the least he could do was to carry a *short Petition* to the *LORD*; and thus he asked the smile of Heaven upon all that he had to do.

ESPECIALLY if any weighty *Question* was propounded unto him, he would not answer it until he briefly address'd Heaven for a *right Answer*.

HE had often " *LORD, Save thy People*" in his *Mind*; such *Ejaculations* for the Church of God, he often used.

HE liked that good Rule which one proposed for himself, *When I think of my Friend, let it be with a praying Tho't*.

WHEN he was informed of any Neighbour in *Affliction*, he thought it bespoke his charitable *Ejaculations*.

WHILE he walked the *Streets*, or sat in a *Room* with his *Mind* otherwise unemployed, he would not lose the *Time*, but use his *Wit* as well as *Grace* in contriving some suitable *Blessing* for such and such as were before him; and then he would form it into an *Ejaculation* for them. Thus none, but HE that *knows the Tho'ts afar off*, were acquainted with the secret pious *Motions* of his *Soul*.

---So much for *Ejaculatory Prayers* for the present.

THE Seasons for *Ejaculatory Praises* you may take as follows, *viz.*

THE *Occasions* which occur'd for his *Prayers*, sometimes too, solicited for his *Praises*

EVERY *Dispensation* of God afforded Matter for such an *Ejaculation* to him,

ESPECIALLY when any conspicuous *Mercy* was bestowed upon him, he express'd his Gratitude by some grateful *Ejaculation* upon it, such as, *Thou art good, and Thou dost Good.*

AND whenever any *Perfection* of GOD was by any Effects manifested unto him, he would by some adapted *Ejaculation* celebrate that Perfection, saying, *LORD, how great is thy Power, thy Wisdom, Justice, Sovereignty and Bounty.*

---- THUS likewise of *Ejaculatory Praises.*

I will resume the Head of *Ejaculatory Prayers*; and shall conclude this Head with some of them, which he us'd *at a Table* once and in *walking the Streets*; by which you may guess very easily, how he walked as in the sight of GOD.

AT a Table, where he tho't it not proper to say much, and the Discourses of others were too trivial to be worthy of his Intention.

LOOKING on the Gentlewoman that carv'd for the Guests: " *LORD, tho't he, Curse a rich Portion of thy Graces and Comforts to that Person.*"

A Gentlewoman stricken in Years; " *Lord, adorn that Person with the Vertues which Thou prescribest unto aged Women.*"

FOR a Gentlewoman newly Married, " *Lord, Marry and Espouse that Person to Thy self in a Covenant never to be forgotten.*"

FOR a Gentlewoman very beautiful, " *Lord, Give that Person an humble Mind, and let her be most concerned for those Ornaments that are of great Price in thy sight.*"

FOR one of our Magistrates, " *Lord, Inspire that Person with Wisdom, Courage and Goodness to seek the Welfare of thy People.*"

ONE of the Ministers; " *Lord, Encline and assist that Person to be a faithful Steward in thy House.*"

ONE unhappy in his Children; 'Lord, Convert the Children of that Person, and let him have the Joy to see them walking in the Truth'.

ONE weakly and sickly; 'Lord, Let the Sun of Righteousness arise on that Person with Healing under his Wings'.

A Physician; 'Lord, Let that Person be successful in his Practice; and let him carry the Distempers of his own Soul successfully to his Healer'.

ONE that had met with great Losses; 'Lord, Give that Person the good Part that can never be taken away'.

AND for the Servants giving Attendance; 'Lord, Make them thy Children and Servants of JESUS CHRIST.'

WHEN he walked the Streets, he still blessed many Persons who never knew it, with secret Wishes after this manner for them;

UPON the sight of a tall Man; 'Lord, Give that Man high Attainments in Christianity: Let him fear GOD above many'.

A lame Man; 'Lord, Help that Man on moral Accounts to walk uprightly.'

A Negro; 'Lord, Wash that poor Soul; make him white by the Washing of thy SPIRIT.'

CHILDREN standing together; 'Lord, Let the blessed Hand of CHRIST be put on these Children'.

CHILDREN at Play; 'Lord, Let not these Children always forget the Work upon which they came into the World'.

A Merchant; 'Lord, Make that Man a wise Merchant'.

A very little Man; 'Lord, Bestow great Blessings upon that Man, and above all thy SON the greatest of all Blessings'.

A Man on Horse-back; 'Lord, Thy Creatures serve that Man; help him to serve his Creator.'

YOUNG People; 'Help them, O Lord, to serve their Creator in the Days of their Youth'.

YOUNG Gentlewomen; ‘*Lord, Make them wise Virgins, and as the polish’d Stones of the Temple*’.

A Shop-keeper busy at Work; ‘*Let not this Person so mind the Affairs of this World as to neglect the one Thing needful*’.

A Man going by without observing him; ‘*Lord, I pray T H E E, Help that Man to take a due Notice of CHRIST*’.

ONE in Mourning; ‘*Lord, Give that Man the Comforts which Thou hast promis’d to the blessed Mourners*’.

A very old Man; ‘*Lord, Make him an old Disciple*’.

ONE leaning on a Staff; ‘*Teach this Person, Lord, to lean on his SAVIOUR*’.

ONE who had spoken injuriously of him; ‘*Lord Bless; spare and save that Person even as my own Soul; may that Person share with me in all the Salvations of GOD*’.

ONE that was reckoned a very wicked Man; ‘*Lord, Rescue that poor Man who (’tis to be fear’d) is possess’d by Satan, who leads him captive*’.

IN like manner, when he has been sitting in a Room full of People at a *Funeral*, where they take not much liberty to *Talk*, and where much Time is most unreasonably lost; he usually set his Wits to work to contrive agreeable *Benedictions* for each Person in the Company.

BUT it were endless to exemplify a thousandth part of those *Ejaculations*, in which his *Grace & Love* were exercised.

4. HIS Fasts, Thanksgivings, Vigils, and Self-Examinations.

1. *FASTING*, however in this Generation it may be despised, is very useful not only because *Nature*, but also *Grace*, fares the better for it, and is strengthened by it: Hence it is that so many religious Men have looked upon it as a necessary & important Duty.

T H E R E

THERE is a Passage in the Talmuds (*in Hierosyl. Kilaim. Fol. 32. 2.*) that Rabbi JOSI fasted *eighty Fasts* and R. SIMEON BEN LALISH *three Hundred*, that they might see R. CAJAPHAS RUBBAH. The *Jews* report of R. ZADOK that he did so mortify himself with fasting that he was commonly called *Chalsha* i. e. *the Weak*. They tell us also of R. JOSUA BEN ANANIAH that his face was black by reason of his Fastings.

So very frequent among the *Primitive Christians* was the Practice of this Duty, that it was to be discovered in their Faces and Joints, so that *Uridi* and *Trepid* were the opprobrious Names which the *Heathen* for this Reason gave them.

BUT among those that *have done virtuously* in this Respect, perhaps Dr. MATHER has *excelled them all*.

IN my Sermon on my Father, I said, by a very moderate Computation, he kept about *Four hundred and fifty Fasts*: I computed thus, That from his *fourteenth* Year almost unto his Death, he tho't himself *starved* unless he *fasted* once a Month; that he, when concerned in any very great Affair, would also very often keep *Weekly Fasts*, sometimes *two* in a Week; and inasmuch as he kept not Records of *all* the *Fasts* he observed and so I could not exactly number them, I therefore tho't the Number above specified to be a *moderate Computation*.

I shall here give you his Frame, his Sentiments and Actions on two or three of his Days of *Fasting*; (in his own Words) from which you may judge of the rest.

‘ SETTING apart a Day (the Day past) for *Prayer*
 ‘ *with Fasting* in my Study; I judged my self before
 ‘ the LORD for my various Transgressions; and in
 ‘ the Distresses of my Soul, beholding my Misery by
 ‘ my Estrangedness from God and Exposedness to his
 ‘ Wrath; but believing that the LORD JESUS
 ‘ CHRIST the only Mediator was willing to have
 ‘ Mercy

' Mercy upon me, after all the Indignities I had put
 ' upon Him, if I now looked unto Him: I ear-
 ' nestly beseeched Him graciously to take Care of all
 ' that concerned my Salvation, and rescue me from all
 ' the Confusions I had brought upon my self by my
 ' leaving GOD, and be my *Priest, Prophet and*
 ' *King* forever. And I profess'd unto Him, that I left
 ' my immortal Spirit in his blessed Hands, and that
 ' I would expect every part of my Welfare as the fruit
 ' of his blessed *Satisfaction & Intercession*; and that
 ' I would submit unto his glorious Dominion, Power
 ' and Wisdom so as never willingly to withdraw from
 ' the Regulations of them; but I would fly unto his
 ' precious *Blood* for *Pardon* whenever I perceived
 ' in my self any Deviations. And I concluded with
 ' a triumphant Faith that He would do me Good,
 ' and GOD would have no Controversy with me;
 ' and that I should after a desireable manner Know,
 ' Love and Honour Him; and that I shall find my
 ' never dying Soul under the peculiar Care of a mer-
 ' ciful Redeemer in the Times of the greatest Extre-
 ' mity that shall or can ever come unto me'---

---Thus on one Day.

ON another Day he writes thus;

' THIS Day having humbled my self and judged
 ' my self before the LORD for my many Provocations,
 ' and *watered my Couch with my Tears* in the Ap-
 ' prehension of my exceeding Vileness; at length
 ' Floods of Tears gushed from me in my laying hold
 ' on the pardoning Mercy of GOD in JESUS
 ' CHRIST. The Spirit of the most High bro't
 ' me to a *marvellous Temper* which was to me like
 ' the very Suburbs of Heaven, wherein He assured me
 ' that *all my Sins were forgiven*; and that his Anger
 ' in the sense of which my Soul trembled, should no
 ' more burn against me. Upon this I called unto
 ' mind the *Names* of as many Persons as I could any
 ' ways learn had reproached and injured me; and I
 ' most heartily beg'd the GOD of Heaven on the
 ' behalf of them one by one, that they might be *blessed*

‘ *with all the Blessings of Goodness, and such Blessings especially as were most suitable for them.*

‘ I also besought the LORD that I might never Sin against Him, with Will or Design or Delight any more : I profess’d unto Him that I should rejoice to Dy this very Day, if I might be everlastingly delivered from *sinning* against Him : I declared before Him that I was very sure I should be with CHRIST e’re long, and joyfully behold his Face in *sinless Glory*’.

ON another such Day I find in his Papers, ‘ That he did with Plenty of Tears lament his Wretchedness : And herein, says he, I was carried forth to declare unto the LORD, that having dishonoured His glorious *Name*, if there were no other way for the *Honor* of it to be recovered except in *my Ruin*; I laid my self down at His holy Feet to be disposed of for ever by Him as He should please. But yet I said, that His Name was a *GOD that would abundantly Pardon*, and that He had provided a way for the *Glory* of it, and that whosoever will accept of Salvation in and thro’ CHRIST should upon His Word be sure to have it; and so I concluded with Assurance that the LORD JESUS CHRIST was *interceeding* for me, and that because He had *Liv’d & Died* I should not *Dy* but *Live*. And these Motions of Soul in me were accompanied with very rapturous *Hallelujahs*, with Transports of Love and Praise; telling the LORD that now I would be *His* forever, and I longed now to be with my REDEEMER in the Mansions that are above where I shall certainly be; but for *one Reason* I desired to Live a few Days more upon Earth, even that I might *Labour & Suffer* for Him, and Serve Him, where I had sinned against Him: And this shall be my Work, all the Day long while I have a Day to live.’

THERE WAS ONCE a Time and a Thing in which the Doctor was full of distress. His Temptations and Difficulties were extraordinary: He thought himself called unto more than ordinary Humiliations, Supplications and Resignations. In this Time he rarely let a Week pass without setting apart a *Day for Fasting with Prayer* for many *Months* together; and ever now and then he had his *Vigils* for a Conversation with Heaven; and every Day for the most part he had one secret Prayer more than he used to have and lay prostrate in the Dust with Tears before the LORD, yet he tho't it necessary to do something more than all this.

HE had often in his Life kept *two Days of Fasting and Prayer* in *one Week*: But now he was resolved to spend *Three Days* after this manner in his Study, and beseech the LORD thrice, knocking at the Door of Heaven for *three Days together*; and he was carried thro' the Undertaking even beyond what his feeble Constitution could have looked for.

HE was desirous, that *each Day* should have its peculiar Character, tho' there were many general Strokes of Devotion which were common to all the Days.

THE Character of the *first Day* was Confession of, and Contrition for the Sins which might expose him to the Displeasure of Heaven; (in which he used a Catalogue of Things forbidden and required in the Commandments, as well as the Ingredients of Original Sin) and he petitioned for the Pardon of all thro' the Blood of the Lord JESUS CHRIST.

THE Character of the *second Day* was Resignation to the Will of GOD in whatever Sorrows had befallen him, and in the sorrowful things which he could imagine might possibly be inflicted on him. He found astonishing Entertainment from Heaven in this Action.

THE singular Character of the *third Day* was Request; first for Help under and against all the

Allaults of *Temptations* upon him ; and then, for the *Angelical Ministry* to be employ'd on his Behalf and for his Help in those Cases, in which *the Heirs of Salvation* use to be befriended by the *Ministers who do the Pleasure of the L O R D*.

I will now use his own Expressions :--- ‘ My *Three Days* left me in a very desirable Frame ; very fearful of Sinning against GOD, very raised in my tho'ts of CHRIST, and Heaven, and very watchful to do Good and bring forth Fruit unto the LORD.

‘ BUT because an Admission to extraordinary intimate Communion with Heaven uses to be followed with sore *Buffetings* from Satan either by *internal Impressions* or *external Occurrences*, I had a trembling Expectation of what might follow upon that Intercourse with Heaven to which I had bin newly admitted.

‘ *The Evil that I feared came upon me*, but yet I received a marvellous Harvest of the *Three Days*. The Design of them was obtained to Admiration’.

I will insert but one more Day of *Prayer with Fasting*, which he kept under some *Temptations*; on which I find he has entered this Record.

‘ IT was a Day full of astonishing Enjoyments, a Day filled with *Religion, Satisfaction & Heavenly Astonishments*. Heaven has as it were been opened unto me this Day. Never did I so long to dy and fly away into Heaven ! I have seen and felt *unutterable Things*, I have tasted that the LORD is gracious. I can by no means relate the Communications of Heaven to which I have been admitted. I am now sure that the great GOD is my GOD, that I stand before HIM in the *Righteousness* of CHRIST, that *no Good shall be withheld from me*, that GOD will use me to glorify HIM greatly, and that I shall be an Object for the *Everlasting Triumphs* of infinite Grace.

‘ I was scarce able to bear the *Extasies of Divine Love* into which I was raptured. They exhausted my Spirits ; they made me faint ; they were insupportable ; I was forced to withdraw from them lest the Raptures should make me swoon away ?

I could produce a vast Multitude more of his Entertainments, his Tho’ts and Methods on Days of *Fastings*, but it would swell this Book to too great a Bulk.

2. I come therefore to write of his *Thanksgivings*, which were very numerous : I shall collect but *three* Instances out of the many that are before me.

ON one Day he kept, he set himself ;

1. To *recollect* the *merciful Dispensations* of GOD unto him.

2. To consider the *Aggravations* of those *Mercies* in the *Greatness* and *Freeness* of them.

3. To *register* them in his *Memorials*.

4. To *acknowledge* them in his *Devotions*.

5. To *contrive* what *Returns* he should make by way of *Gratitude* to GOD.

HE writes, ‘ I spent the Day in such Exercises ; and the sweetness of them with the heavenly *Afflatus* they bro’t upon my Mind, made me a rich Recompence for the Labor of them :

‘ IN the Close of the Day coming to ponder, *What shall I now render to the LORD for all his Benefits ?*

His Tho’ts are thus written down.

‘ I. SHALL I not *love the LORD*, and be constant, fervent, unwearied in serving of HIM ? Especially in the Rules I have proposed for my Conversation ?

‘ II. SHALL I not endeavor to shine by a *good Example* ?

‘ III. SHALL I not husband & redeem the *Golden Hours*, which I enjoy in the midst of so many *Smiling Providences* ?

IV. SHALL I not every Day in every Capacity;
 Relation, Company be contriving, *What can I now
 and here do for GOD?* And lay my self out ac-
 cordingly?

OH! That GOD would help me thus to do!

ON another of these Thanksgivings he writes
 thus;

THE Forenoon of this Day I spent;

I. IN acknowledging my own *Vileness* before
 GOD, by which after an aggravated Manner I have
 become *unworthy* of all that *Goodness and Mercy*
 that has followed me all my days.

II. IN acknowledging those *Glories* which belong
 unto the great GOD as HE is infinitely *excellent in*
 Himself, and as HE is the *Creator and Governor* of
 the World, and unto JESUS CHRIST as HE is
 one *altogether lovely*. --- In these Exercises my
 Heart was bro't to such Frames as would have turn-
 ed a *Dungeon* into a *Paradise*.

IN the *Afternoon* I went over the *former Kind-*
nesses of GOD unto my self in my *Tho'ts*, my
Psalms, my *Praises*.

BUT I more especially singled out *three Things*
 in which I have seen the Favor of GOD; viz. An-
 swers to *Petitions*, Rescues from *Temptations* and
 those *Afflictions* by means of which I have enjoyed
 both.

I essay'd then to bless the LORD for those Favors
 with which at present I am on every side surróunded,
 such as,

My *Life* and *Health*.

My Accomplishments in any Points of *Learn-*
ing.

My well furnish'd *Library*.

My Improvement in the Ministry of the *Gospel*.

My peaceable *Settlement* in a Place of great Op-
 portunities to do Good.

My Success in my public and private Labors.

My Acceptance and Interest among the People
 of GOD.

My

- ' MY Enjoyment of my Father to this Day.
 ' THE notable Growth and Peace of the Flock,
 ' over which I am a *Pastor*.
 ' HAVING employ'd my Admirations and Adora-
 ' tions upon the Grace from whence these Things do
 ' come unto me ; I then came to consider the *free*
 ' Grace of GOD unto me in,
 ' THE Gift of CHRIST unto the World.
 ' THE Offer of HIM unto *my self* in particular.
 ' THE Sense of the Necessity of CHRIST, GOD
 ' has given me.
 ' THE Union with HIM to which the Holy SPI-
 ' RIT has bro't me.
 ' AND all the further Operations of the HOLY
 ' SPIRIT upon my Soul, by which He is continually
 ' making me more *meet for the Inheritance of the*
 ' *Saints in Light*.
 ' I concluded the Day with considering, *What*
 ' *shall I render to the LORD?*
 ' I then gave my *self*, my whole *self*, all my Powers,
 ' Members, Capacities and Interests (which I own'd
 ' was the least that I ow'd) unto the LORD.
 ' IN particular I added, That, since I owed all my
 ' good Things to the *Compassions* of God, I would
 ' always be contriving *how to honor HIM*, and
 ' would procure some *Testimony* against some com-
 ' mon Evils in the Land which are offensive to HIM.
 ' AND since it was the Mediation of CHRIST un-
 ' to which I owed the Procurement of all, I would
 ' preach a Sermon, the Scope of which should be to
 ' magnify the LORD JESUS CHRIST, and invite the
 ' Minds of Men to an assiduous Contemplation of his
 ' Glories'.

THE Third and last I shall write of, shall be more particularly described than the rest; because of some-thing more singular and instructive in it.

' ON this Day, I considered that as by the *Praises* of God, I should become like the *good Angels*; thus it was a very reasonable Thing that I should offer my extraordinary praises to Him, for *His Angels*.

I saw that the *Scriptures* mentioned the *Ministry*
 of the good *Angels*, about *the Heirs of Salvation*
 with Frequency; and I saw that my Life had been
 wondrously signalized by the Ministry of those *An-*
gels: Wherefore loth to be guilty of such an un-
 thoughtful Neglect of the *Angels* as the Generality
 of the Faithful who enjoy the Assistances of those
Heavenly Guardians are, I devoted this Day to
 glorify the GOD and Father of my LORD JESUS
 CHRIST for *the Ministry of ANGELS*, which
 has notably befriended me unto this very Day. And
 I expected in this Way not only to render my self
 more agreable to those *excellent Spirits*, but also to
 obtain from *their* and my LORD a more signal share
 of their Influence than had ever yet been granted
 me.

IN the Evening before this Day, I was amaz'd
 when I beheld, but happy that I plainly beheld, the
 happening of several Things that seem'd as it were
 contriv'd on Purpose to indispose me for the Duties
 now before me: But I comfortably got over all the
 Indispositions.

TWILL be needless to relate how many *Hymns* I
 sang referring to the *Angels*.

IN the Morning I wrote an Illustration upon a
 Text about the good *Angels*: And I made my
Family-Offering suitable to the Design before me.

AND one *Law* which I laid upon my self this
 Day was, that in all the *Intervals* of more *stated*
Thinking, as I pass'd from one Object to another,
 I would make *Ejaculatory Thanksgivings* unto the
 LORD upon all the Occasions which offer'd them-
 selves unto me. But how many Scores of *Ejacula-*
tions thus occasionally acknowledging the Greatness
 and Goodness of God pass'd from me this Day, I
 cannot reckon.

My chief Exercise in the Forenoon was, To con-
 sider exactly, and with as much of Scripture and
 Learning

6 Learning as I could, the *Existence*, the *Properties*
 6 and the *Relations* of the good Angels; and, the
 6 *Honor*, but not *Worship*, due to those benign spirits:
 6 And then to run over the marvellous References to
 6 their *Ministry* which I have here and there found
 6 scattered in the *Oracles* of God; whether towards
 6 *particular Saints* or towards the *Church in General*.
 6 These Considerations with a vast Variety took in
 6 the chief of the Story of the *Bible* together with the
 6 *Apocalyptical Prophecies*, especially in the *Trumpets*
 6 and *Vials* wherein *Angels* are concerned. But my
 6 Considerations were still directed unto the LORD
 6 with my Desires, that HE should forever be mag-
 6 nified and glorified for the Things, in which he had
 6 thus commissioned his *Angels* to be his Messengers
 6 and his Instruments.

6 I cannot fully express the *Elevation of Soul*, with
 6 which I went thro' these noble Exercises which
 6 Exercises at last I concluded with Assurances, that
 6 I should one Day come to praise HIM that sits
 6 upon the *Throne and the Lamb* in the Company of
 6 his holy *Angels* forever.

6 IN the Afternoon, I looked over some *Catalogues*
 6 of *Mercies* received from the God of Heaven, which
 6 I had heretofore entred into my *Diaries*; and by
 6 comparing of what I read in the Book of Heaven
 6 about the *Agency of the Angels*, I examined, where
 6 I might make an Allowance for their subordinate
 6 Agency in my own Affairs.

6 THE main Heads of *Kindefs* done for me which
 6 the Word of GOD permitted me to count *Angeli-
 6 cal* were these.

6 I. I have Reason to think, that the *Parental Go-
 6 vernment*, which in my Childhood was a thousand
 6 Ways a Blessing to me had a Bias very often given
 6 to it by the *Angels* of God.

6 I considered *Jud. xiii. 12. 13.* and *Mat. ii. 12.*

‘ II. I have bin *preserved* in and from many *Dan-*
 ‘ *gers* while I was yet a *Chil*’ by the *Angels* look-
 ‘ ing after me. --- I considered *Mat. XVIII. 10.*

‘ III. IN my *Education* I was wonderfully circum-
 ‘ stanced by Helps and Means of Learning, by a Ca-
 ‘ pacity to Learn and kind Conduct of *Tutors*, which
 ‘ the *Angels* doubtless influenced. --- I considered
 ‘ *Gen. XXI. 17. 18. 19.*

‘ IV. WHEN *Epidemical Sickneses* have carried off
 ‘ many of my Neighbours, and I have bin in the
 ‘ midst of them, I have been kept unto this Day, by
 ‘ the *Angels* about me. --- I considered *Psal. XCI. 3. 4.*

‘ V. I have made many *Journeys* and never yet
 ‘ came to any Harm in any of them : The *Angels*
 ‘ were my Keepers. --- I considered *Psal. XCI. 11. 12.*

‘ VI. I was blessed with an early *Conversion* to
 ‘ God ; and the blessed *SPIRIT* has bin ever since
 ‘ wondrously at work upon my Soul to fit me for
 ‘ the Society of *Angels* in a better World. Here
 ‘ was a *Joy*, and as to many Circumstances, a *Work*
 ‘ of *Angels*. --- I considered *Luk. XV. 10.*

‘ VII. My Call to the *Ministry* of the Gospel,
 ‘ and the Hearts of People being so disposed that I
 ‘ have had my Call in so remarkable a Place as where
 ‘ my Lot is cast, has bin a Thing full of *Wonders*,
 ‘ and I don’t fear to say full of *Angels*. --- I confi-
 ‘ dered *Acts XVI. 9. 10.*

‘ VIII. THE Door of *Utterance* Opened for me
 ‘ hath some surprising things in it, which I am cer-
 ‘ tain have proceeded from the *Angels* of God. --- I
 ‘ considered *Luk. I. 20. Isa. VI. 6. 7.*

‘ IX. My strange *Opportunities* to do Good and
 ‘ and serve the Church of *CHRIST* both by *speaking*
 ‘ and *Writing* ; and the *Impulse* I have often had
 ‘ upon

upon my Mind, at which I have often bin amaz'd.
There has bin the Energy of *Angels* in these
Things.--- I considered *Act. x. 30, 32. Act. viii. 29.*

X. My *Marriages* have bin under the Direction
of *Angels*, and the Condition of my Family also. ---
I considered *Gen. xxiv. 7.*

XI. THE Provision of a *Food convenient for me*
have frequently bin so strangely tim'd, that I were
blinder than a stone if I should not see *Angels* my
Providers. --- I considered *Psal. lxxviii. 25.*

XII. *UNREASONABLE Men that had*
no Faith have Zealously sought my Ruine for my
Faithfulness to the Interest of *CHRIST*; but I have
had an *Host of Angels* for my Guard. --- I confi-
dered *Gen. xxxiii. 4. and Dan. vi. 22.*

XIII. My *lost Health* has bin restored and prolon-
ged; Have not the *Angels* bin my *Physicians*. ---
I considered. *John v. 4.*

XIV. MANY a Time have I bin *ready* to do
those Things which would have bin very contrary
to *God's Glory* as well as pernicious to my own
Welfare; but I have bin strangely hindred: By
whom? Truly the *Angels* of the *LORD*. --- I confi-
dered *Numb. xxii. 32.*

SUCH Things as these I did with multiplied *Halle-*
lujabs acknowledge on 'my Study Floor before the
LORD. And in the midst of my rapturous Praises
I could not forbear saying, *Bless the LORD, O*
my Soul, and forget not all His Benefits! And, if
any good Angels of the LORD are now nigh
unto me, Do You also bless the LORD ye Hea-
venly Ministers: And Oh, adore that free Grace of
His, which employs You to be servicable to so poor,
so mean, so vile all wretch as is here prostrate before
HIM.

FROM hence I went on to *Supplications*, that
 the great GOD would go on more than ever to
 employ His *good Angels* for my GOOD, which I
 also then particularized in many Articles; and that
 HE also would preserve me from the Illusions and
 Injuries of *Evil* ones.

I then considered, What *Returns* I should make
 unto the LORD for the *Benefits*, which I have recei-
 ved by His *Angels*. And here I tho't on the
 Message which an *Angel* bro't from Heaven unto
 one of his Fellow Servants towards the Close of a
 Day spent in extraordinary Devotions, *Thou art*
a desirable MAN. [*Dan. ix. 23.*] So I spent an
 Hour or two in considering what would render me
 such a Man.

ONE special Thing wherein I proposed unto my
 self a way to become *desirable* was to become *An-*
gelical.

--- Accordingly I considered;

How the *Angels* were continually engaged in
 beholding and admiring the *Glories* of the great
 GOD. [*Mat. xviii. 10.*]

How *They* were continually studying the *Myste-*
ries of Redemption by JESUS CHRIST with the
 Characters and Approaches of His Kingdom. [*1 Pet.*
i. 12.]

How *They* were continually upon the *Wing* to
 go upon the Errands of the King of Heaven. [*Psal.*
ciii. 20, 21.]

How *They* were continually *doing of Good* a-
 mong the People and Churches of the LORD, [*Heb.*
i. 14.]

How *They* took particular Satisfaction in the
 Conversion of miserable Sinners. [*Luk. xv. 10.*]

How the *Angels*, in fine, were very *Holy*----
 These Things I considered for my own *Imitation*.

BUT for the Close of all; because I tho't it
 would be a little *Angelical*, as well as otherwise
desirable.

agreeable, I took a List of many poor People in my Flock with some Care to have their Necessities relieved against the approaching Winter".
AND so the Day ended.

3. IT is impossible for me to tell how many VIGILS Dr. MATHER kept, he not always keeping an Account of them: I shall therefore only in general let you know that he frequently in former Years conversed with his SAVIOUR in the *Night Watches*.

HE considered that the Primitive Christians in Obedience to that Command of *Watching unto Prayer* sometimes had their VIGILS which were of great Use unto them in their Christianity. To spend a good Part of a *Night* now and then in *Prayer*, and so take the Advantage of a *nocturnal Solitude*, and abridge themselves of their usual Rest, for the sake of a devout Conversation with Heaven; They found God rewarding them and the Devotions of such VIGILS with a more than ordinary Degree of Heavenly Consolation. And so the *Doctor* likewise found it. He has frequently withdrawn from his Lodging agreeable enough unto Him, and in the Dead of the Night has retired unto his Study; where he has thrown himself on his Floor in the Dust, and wrestled with him in Prayer for a great while together. In doing thus he was rewarded with unutterable Communications from Heaven.

4. I will here give my Reader the Result of three *Self-Examinations*, which I find in the *Doctor's Papers*, and which will be sufficient to show how he proceeded in that Exercise.

I find in one of his *Self-Examinations*, preparatory to a Communion, what follows recorded.

‘ I find; [1.] NOT only my *Understanding* sees, but my *Will* chuses the great God as my *best Good* and my *last End*.

‘ 1. MY *Interest* in HIM is my greatest *Wish* and
 ‘ *Joy*. According to, *Psal.* xvi. 5,6. *Psal.* lxxiii. 25.
 ‘ *Lam.* iii. 25. *Ija.* xxvi. 13.

‘ *Object*. THEN You would be more careful and
 ‘ earnest for securing it.

‘ *Answo.* 1. I *mourn* under and strive against my
 ‘ own coldness, and endeavour to stir up my self.

‘ 2. MY *Zeal* to make sure of any other Enjoy-
 ‘ ment is not so lively as to make sure of this.

‘ 2. I do heartily embrace and propose the *Glory-*
 ‘ *fying* Him, as the main Design upon which I would
 ‘ be and live and work.

‘ *Quest.* HOW do you know that?

‘ 1. BY my frequent and actual *Dedications* to
 ‘ his *Glory*.

‘ BY the Disposition of my Soul in *Prayer* for
 ‘ any *Mercy*; above all for *that* *Mercy*.

‘ 3. BY my exceeding *Satisfaction*, when I see
 ‘ God acknowledged, especially when by *me*, or by
 ‘ *my* means.

‘ [2.] WITH much Detestation I reject all that
 ‘ which hath made any *Separation* between the LORD
 ‘ and my Soul. --- *Sin* is that *accursed Thing*, *Isa.*
 ‘ lix. 2. Wherefore--- I lament it; I abhor it; I
 ‘ labor to avoid it.

‘ [3.] I essay to come unto JESUS CHRIST the
 ‘ ever-glorious *Mediator* that I may be instated in
 ‘ the full Enjoyment of GOD. According to *John*
 ‘ xiv. 6.

‘ 1. THIRSTY after the *Fountain of Life* in GOD,
 ‘ to the Lord JESUS CHRIST as *the Way*.

‘ 2. I would have none but HIM to be my SA-
 ‘ VIOUR.

‘ 3. I am free that HE should execute *every one*
 ‘ of all his *Offices* in the accomplishing of my *Salva-*
 ‘ *tion*. Blessed be the LORD, who has not left me
 ‘ destitute of his *Eternal Mercies*.

I employ'd a Collection of *Marks* which I had
 lying by me ; I proceeded by *direct* rather than
reflex ones ; That is to say, Examining whether I
 had done these and those *good Things*, I put it out
 of Doubt by doing them over again. Incredible
Satisfaction and I hope some *Satisfaction* was the
 Effect of these blessed Exercises ".

THE Result of the second *Self-Examination*, which
 I promised, I find written as follows.

ASKING the Help of Heaven in this *Work*, that
 if I were yet unsound I was desirous to begin the
 Work of *Conversion* again, and anew go over all the
 sorrowful Hours which I had seen in that Work :
 But that if I saw my own Sincerity, my Hands would
 thereby be strengthened in the *Warfare* to which I
 am called.

I then found such Things as these, which made
 me hope that the LORD had begun a never dying
 Work of his Grace upon my Soul.

I. THE *Supreme* Design and Desire of my Soul
 is, that GOD may be forever *glorious*.

INFERIOR *Ents* are become despicable
 in my Eyes ; and I apprehend those to be the vilest
Fools, who *live only unto themselves*.

THE Voice of my Soul is, *Oh, let the LORD*
be magnified ! Hence I am contriving every *Week*,
 every *Day* and perhaps oftner than so, *What can*
I do for the Name of GOD.

HENCE my *Thirst* after an *Enlargement* in the
 Service of GOD, and after the *Enjoyment* of my own
Salvation, does then after the most melting Manner
 transport me, when I think, *Hereby the Glory of*
the infinitely amiable GOD will be discovered!

HENCE

' HENCE those Things by which the *Glory* of
 ' GOD is obscured and eclipsed; especially those cursed
 ' *Lusts* of mine which have robbed the LORD of that
 ' *Glory* that I might have bro't HIM, do vex and
 ' cut my very Soul within me.

' Finally, MY Heart rejoices in any Revenues of
 ' *Glory* bro't any way to the LORD: I feel my *own*
 ' *Interest* gratified by it, and see my best Friend ho-
 ' nored and advanced.

' 2. MY Heart is insatiably *pressing* after the *high*
 ' *Attainments* of Religion.

' OH! When I consider what it is to *converse with*
 ' GOD continually; and not only to be living always
 ' with and upon and unto the LORD, but also to
 ' love no Creature except in HIM, and for HIM,
 ' and to have HIM for my *All in all*, My Heart
 ' springs at it. I cry, I strive, LORD, let me thus
 ' draw near unto THEE.

' And herein the LORD gives me some *Experience*
 ' that is exceeding desirable.

' FOR when I have bin mightily carried forth in
 ' my publick Dispensations I have taken *Comfort*:
 ' In what? Not that any *Gifts* of Mine have been
 ' seen, but that the *Power*, the *Wisdom*, the *Good-*
 ' *ness* and *Truth* of the glorious GOD have glitter'd
 ' thro' me as thro' a sorry *Lantern* to the View of
 ' many Hundreds at a time. This even dissolves my
 ' Heart and causes me to love that GOD who has ho-
 ' nored HIMSELF by me.

' HENCE also my Spirit grows more unconcerned
 ' about keeping or losing any *Creature Comforts*,
 ' [*Consolatiunculis Creaturulas*;] for I can encourage
 ' myself in the LORD my GOD.

3. I drive a continual Trade of the most exact, *explicit* *Addresses* unto the Lord JESUS CHRIST, who is the *Mediator* between GOD and Man; soliciting HIM to accomplish the *great Work* of bringing *my GOD* and *my Soul* together, and fulfil *all his Offices* in the Doing of it.

4. My *Respect* unto the *Commandments* of GOD is *Universal*. Be a Precept never so difficult and so likely to be recoiled at by *Flesh & Blood*, if I see *it is GOD's*, my Soul says, '*Tis Good! let me Obey it till I dy!*'

5. LET my *own Iniquity* assault me with never so much *Vehemence* and *Violence*, I never let go the *Combat*: But if I am foiled, *I mourn, I am humbled, I am grieved* exceedingly; and with extreme *Ardor* and *Anguish*, I keep *crying* unto Heaven for *Help*; resolving so to do while I have a *Day* to *Live*.--- Wherefore, *Bless the Lord, O my Soul!*"

IN the third and last *Examination*, which I shall mention, his Soul fallies forth unto these *three Acts* of *elevated Christianity*.

(1.) LORD, I am so satisfied in the infinite *Glorie* and *Greatness* of my LORD JESUS CHRIST, and of Thy infinite *Regard* to Him, that I wholly give up my self unto that illustrious LORD; and I pitch upon it as my chief *Happiness* to serve Him forever.

(2.) LORD, I am in such ill *Terms* with my *Sin*, that I most heartily give *Thanks* unto THEE for the most *bitter* and *humbling* *Dispensations* of thy *Providence* towards me that have any *Tendency* to *mortify* it.

(3.) LORD, I will always be at *Work* for THEE, and be so far from thinking much of *any Work*, which I may do for THEE, that whatever *Sufferings* do befall me for the sake of *that Work*, I will receive *joyce*

“joice in them exceedingly”---- These three *Self-Examinations* will give you a Specimen of his Procedure in that Employment.

5. *HIS Morning Tho'ts, manner of spending Saturday-Afternoons, and Method of Sabbatizing, his Reading of the Scriptures and Application of the Promises, Employment of his Mind at the Eucharist, with his Prayers at the Sacrament, his Petitioning for three Favors, and his Resolution for a Walk with GOD.*

[1.] I have already written of the *stated Course* of Thinking he observed for every Morning in the Week: I shall here just let you know, that the Doctor constantly, besides his Reflections upon *the Question for the Morning*, fixed his *Rising Tho'ts* in the Morning upon some Scripture, which might be of special Consequence to his best Interests.

ONE Example may serve for all here: The Text he chose for one Morning was that in *Zech. xiii. 1.* On which his Tho'ts were under these Heads;

1. THE *Blood* of the LORD JESUS CHRIST is fitly compared unto a *Fountain*.

2. 'Tis an *open Fountain*.

3. THE *End* of it is the *Washing away of Sin*.

4. *SIN* is therefore to be looked on as the vilest *Uncleanness*.

IT would take up too much Room here to describe at large this Method and the Usefulness of it: All I shall add about it is, that Dr. MATHER went over many Portions and Chapters of the Bible in this Method, and handled multitudes of Cases referring to the most important Points in Christianity.

[2.] HE had a particular holy Way of spending the Afternoon of *Saturdays*.

---His Method was this;

1. MAKING *three Prayers*.

THE first, (as he began other Afternoons) consisting of *Praises* unto God for His *Mercies* unto Him, and his *Requests* on the behalf of others.

THE second, consisting of more *signal Converses* with God, in renewing of *Covenant* and *Clothes* with JESUS CHRIST and the like.

THE third, consisting of *Petitions* relating to the *Ministerial* Capacity, in which he was placed, and particularly the *Services* of the Day ensuing.

2. THINKING on that Question; *What is it that I am further to do for the Name of GOD?*

3. MEDITATING on the Truths of God; especially such as he was to deliver on the Morrow.

4. READING of *Books* and Singing of *Hymns* in which his *Graces* might be exercised. He spent many such Blessed Afternoons and kept Records of them.

[3] HAVING spoken concerning *Saturday Afternoons*; it is natural to enquire *how he spent the Sabbath?*

I will here give you what I find, the various *Exercises* he went thro' on but *one Sabbath*.

HAVING the Evening before laid aside all Affairs that might be any Encumbrance to him, having devoted the *Evening* to the Exercises of Piety, and charged His Family to make *Preparation* for the Sabbath; in the Morning he avok'd Blessing God for another *Sabbath*; and arose earlier than on other Days.

He considered his usual *Question* for the Morning. *What shall I do for the Good of the People that I have under my Charge?* He sang his *Morning Hymn*, and coming down into his Study wrote his *Answer* to his Question.

HE applied himself to his Maker, as for the *Pardon* of his former Trespases on His holy Day of Rest, thro' the *Blood* of him who is the LORD of it, so for *Grace* from HIM now to sanctify his Day.

THROUGHOUT the Day, he kept his *Tho'ts* in an agreeable *Employment* and under the necessary *Government*. When he was not engaged in any extended Exercise of Devotion, he was continually forming *Aimonsions of Piety* from occasional Objects and Occurrences; Every Thing about him preached unto him, and he usually turned the Lessons into *Ejaculatory Prayers*. If he found his Mind begin at any Time to ly fallow and empty of good *Tho'ts*, he presently rebuked *it* and renewed *them*. If any *evil Tho'ts* began to make the least Approach to his Mind; he presently bewailed *it* and rejected *them*, and raised good ones contrary to them.

HE so took heed against *Sinning with his Tongue*, that he did not utter one Word on the Day, but what he tho't he did well to say.

HE wrote an Illustration upon a Text of the *sacred Scripture*.

HE read a suitable Portion of the *Old Testament* in the *Hebrew* Language. Another in the *French*. And then a suitable Portion of the *New Testament* in the *Greek*.

THEN he made the *Morning Prayer* of his Study.

HIS Breakfast (which was as his other Meals slender) being bro't him, his Food was received with Praises to God, and Meditations on the nobler Provisions which He had made for his better Part.

WITH the like Dispositions and Meditations he anon took the *other two Meals* of the Day.

HE went down to his Family, *sang* and *prayed* with them.

HE gave Charges to his Family to remember the *Sabbath Day* and keep it holy. And, to the very small Children that were to stay at home, he assign'd *Sentences* of the Bible to be got by Heart.

HE returned to his Study, and pray'd that the *public Sacrifices*, to which he was going might be profitably and acceptably carried on.

HE went unto the Public, where his venerable Parent performed the public Ministrations. The very *Bell* put him in Mind of the *joyful Sound*. Here he gave such Attention that not one Passage of the *Prayer*; not one *Head* or *Text*, and scarce one Sentence in the Sermon passed without his Mind moving towards Heaven with an adapted *Confession* or *Petition* upon it. And every Verse of the *Psalms* he accompanied with a *Note* and a *Prayer* deduced from it.

WHEN all was finished, he set himself to form Desires for *all the Hearers*, and the Desires and Resolves for *his own Life*; and think on those *Improvements in Piety*, to which the Subject treated on might lead him.

RETURNING to his Study, he read over some Discourses on the *great Sabbatism* which the Church of GOD is to look for, and *the glorious Things which are spoken about the City of GOD*, and the Prophecies relating to the latter Days. This he did (as he usually did) because he looked on the *Sabbath* as a peculiar *Type* and *Sign* of the blessed *Millennium*.

GOING to his *Table*, he fed the Souls of the Company with as profitable Discourses as he could entertain them with.

AND he also *drew out his Soul to the Hungry*; he tho't it a Day proper to dispense *Kindnesses* unto the *Poor*; he was careful to have some such invited unto his *Table*.

AFTER this, he went on to the Affairs of the *great Sabbatism*. He read a Paragraph of Scripture referring to it, with his acutest and most penetrating Tho'ts upon it and suitable Ejaculations. And he sang an Hymn relating to it.

THEN prostrate in the Dust, he poured out a Prayer for *Zion in the Dust*, and for the Hastening of the Day of GOD.

UPON this he took the *Sermon* He was to preach immediately, and run it over so that his Mind was formed into proper Tempers and Wishes on every Head of the Sermon.

HE then on his Knees bewail'd before the LORD such *Sins* as the *Sermon* he was to preach most called him to repent of; and pray'd for *Grace* to do such Things himself, as his *Sermon* was to excite his Hearers to; and beg'd for the Help of Heaven in the Work before him.

HE went unto the public, and spent about three Hours in carrying on the Services there, in a *great Assembly* with great Assistance from Heaven.

HIS Mind, between the Conclusion of the Services, and his *visiting of his Habitation*, was filled with Prayers that what had passed might make due Impressions upon the People.

EXCESSIVELY tired he drank his beloved *Tea*, with Praises to the glorious God, and some *Tho'ts* on his precious Benefits to which the Water led him.

HE made a Prayer for such Blessings as he was daily to ask for.

HE went down to his *Family*; where he *catechized* his Children; and went thro' the Sermons of the Day in a way of Dialogue with them; and sang and pray'd with them and the Neighbours that came in to join with them.

WHEN he caus'd such of his Children as could do so, to tell him, *What new Matter of Prayer they were acquainted with?* And he charg'd them to retire with it before the LORD.

HAVING also order'd one of his Sons to hear the Servants read & say their Catechism: he retir'd unto his Study and meditated on that Point; *What have I's Condition, that it should be for my Consolation and Satisfaction to be before I die?*

HE read in a Book of Piety, a Sermon that might add unto the Heavenly Treasure on his Mind.

HE was call'd to *visit with a Sick Person*, unto which he went with Alacrity as unto a Duty of the Sabbath.

HE went again to his Family; and sat with them, while each of the capable Children successively read their several parts of some *Book of Devotion* to the whole Family: And he took Occasion from thence to renew his Instructions to them.

THEN he sang with his Family his *Evening Hymn*.

He returned to his Study, and in Prayer gave Thanks for the *Mercies* of the past Day; and implored a Pardon for the *Errors* of it, both of which he endeavoured particularly to enumerate. He committed all his Interests into the Hands of his dear SAVIOUR, and exerted a *Principle of Grace* in an *Act* that was an *evident Token of Salvation*, that might assure him of his Safety if he were to dy before the Morrow.

Finally, He declared before the LORD, that altho' some had observed a Reward of *Temporal Blessings* even in the ensuing Week to encourage their *Sabbatizing*, he had been *abounding in this Work of the LORD* without the Encouragement of any such Expectation. If never so much Disappointment or Affliction should befall him in the Week, or in the rest of his Life, yet he would go on in the *Laborers of Sabbatizing* to him; and assure himself that he should find his Account in *the Rest that remaineth for the People of GOD*; but renouncing all Pretence to *Merit* in his own Performances,

So he went to Rest; and fell asleep reading some divine Author.

THIS Variety of Duty (I find) was done by him on *one Sabbath*: And altho' he found himself very weary, yet his Spirit found those unspeakable Consolations and Advantages from such *unwearied Sabbatizing*, as carry'd rich Compensations with them.

When he read the Scriptures, he had one very bold and useful Practice in it.

This was, a Course of *Reading* with such a Devout Attention as to fetch at least one *Observation*

and one *Supplication*, (a *Note* with a *Wish*) out of almost every Verse in the Bible. He had a Prospect of more than a little Good by it ; he tho't a great deal of *Truth* and *Grace* might pass thro' his Soul in thus waiting upon God, and his Prospect did not fail him. The *Reading the Scriptures* in such a Manner and with such an Affection proved unto him a most glorious Opportunity for *Conversing with God*. And he gave more Thanks to Heaven for teaching him this way of Living than if he had the greatest Earthly Revenues bestowed on him.

AND here is a proper Place to relate a Proposal, which he drew up in the Manner and Words following, *Viz.*

‘ LET it be a part of my Business every Day to be
 ‘ applying of the PROMISES. There are certain *Pro-*
 ‘ *mises* that are of continual Use in the *Christian’s*
 ‘ *daily Walk* ; and I wish I might every Day have
 ‘ some *delightful Reflections* on several of them.

‘ *EVERY Day* I shall have Occasion for a
 ‘ *Promise of a Supply* for all my Wants in the Day :
 ‘ Such an one is that in Phil. iv. 19. *G O D will*
 ‘ *supply all your Needs.*

‘ *EVERY Day* I shall have Occasion for a
 ‘ *Promise of Grace* to manage the Day for the Glory
 ‘ of God. Such an one is that in Zech. x. 12. *I will*
 ‘ *strengthen them in the LORD, they shall walk up*
 ‘ *and down in his Name saith the LORD.*

‘ *EVERY Day* I shall have Occasion for a
 ‘ *Promise of a growing Victory* over Sin. Such an
 ‘ one is that in Mic. vii. 19. *He will subdue our*
 ‘ *Iniquities.*

‘ *EVERY Day* I should have a *Promise of Suc-*
 ‘ *cess* in my Undertakings. There is one in Psal. i. 3.
 ‘ *Whatsoever he doth shall prosper.*

‘ *EVERY Day* I should have a *Promise of Pro-*
 ‘ *tection* from Dangers. There is one in Psal. xci. 10.
 ‘ *No Evil shall befall thee.*

‘ *EVERY*

‘ *EVERY* Day I should have a *Promise* of
 ‘ *Counsel* in my Difficulties. There is one in Psal.
 ‘ xxxii. 8. *I will instruct thee, and I will teach thee*
 ‘ *in the Way which thou shouldst go.*

‘ *EVERY* Day it were good I should have a
 ‘ *Promise* of not being the *worse* by whatever hap-
 ‘ pens to me. ’Tis to be found in Rom. viii. 28. *All*
 ‘ *things shall work together for Good.*

‘ *EVERY* Day I can’t be without a *Promise* of
 ‘ *Eternal Happiness* at my dying Day. Here it is,
 ‘ Luk. xii. 32. *It is your Father’s good Pleasure to*
 ‘ *give you the Kingdom.*

‘ OH! That I might often *every Day* be glancing
 ‘ at such *Promises* as these! It would be *Heaven*
 ‘ *upon Earth* to be doing so; and it would have a
 ‘ charming Efficacy upon me for the *perfecting* of
 ‘ *Holiness in the Fear of GOD.*”

[5.] THE Doctor had much Exactness in the Me-
 thods of employing his Mind at the Table of the
 LORD. --- I will here transcribe only the first of the
 many Instances he recorded of his more *methodical*
 ‘ *Procedures* at the sacred Table.

PRAYER being finished, his Mind thus operated;

‘ Do I need the LORD JESUS CHRIST? Yes, in-
 ‘ finitely; but chiefly on two Accounts.

‘ THE *Guilt of Sin* on me is mountainous; none
 ‘ but HE can remove it: The *Power of Sin* in me
 ‘ is marvellous; none but HE can subdue it.

‘ BUT am I willing to have the LORD JESUS
 ‘ CHRIST? --- Yes, most heartily.

‘ FOR there is a dreadful Necessity that the Mife-
 ‘ ries of my Soul should be relieved.--- HE and none
 ‘ but HE can relieve them.

‘ I cannot find any Thing *unlovely* in the LORD
 ‘ JESUS CHRIST; all His *Benefits* and *Offices* are
 ‘ desirable.--- And therefore, LORD, I am willing.

‘ ART Thou so? Then take HIM, says the
 ‘ LORD, I give HIM to Thee.

By this Time the Sacramental *Bread* was brought unto Him, so that the *Cat*; which He took [and eat] accordingly.

AND then he proceeded; ‘ The LORD JESUS is
‘ mine, If I am ready to question it, I may now see
‘ and feel and taste it. My LORD and SAVIOUR I
‘ may be sure, will engage for my Good and perfect
‘ every part of my Salvation.

AT the Administration of *the Wine*; and after Prayer;— Thus,

‘ *THE first Covenant* is broken; It speaks nothing
‘ but Consolation to fallen Men: The gracious GOD
‘ therefore enters into a *New Covenant* which is of
‘ *Grace*. In it is rendered all manner of Good for
‘ Believers on *Christ*, the *Mediator* of that
‘ *Covenant*.

‘ Am I willing to come under the Wings of this
‘ *Covenant*? -- Yes; LORD, Thou hast made me
‘ willing.

‘ *THE LORD*, Says the LORD, *Here is the New-*
‘ *Covenant in my Blood.*

By this time the Sacramental Wine came unto him, he drank it fit, and thereby he had all the Good of the Covenant sealed unto Him.

He then proceeded, ‘ *Now I shall have Repen-*
‘ *tance, and shall be forgiven Sins.* Now all my Changes
‘ will have Pardon for me. My GOD will guide
‘ me, and shall direct me to glory. All the great
‘ gifts, and mercies of GOD are my Heritage and
‘ shall be the Blessings of my Estate.

That same Instance may teach us how to manage
‘ our *Communion*, *Wills* show much to our spiritual
‘ Freedom. The Sermons which he heard prepa-
‘ ratory to Communion, he made very subservient to
‘ his Meditations in this Way of regularly marshalling
‘ them into a blessed, *Order*.

[6.] BUT when the *Doctor* himself administered the *Eucharist*, his *Devotion* was very flaming and his *Prayers* exceedingly fervent.

His *Prayers*, poured out at the Celebration of the *Sacrament* were dictated, as GREGORY NAZIANZEN says of his Fathers, by the *Holy SPIRIT* of *GOD*. He rarely administered on such Occasions before the *Lord* without signal Irradiations of Mind and very inspiring Influences. He could not, as he told me, keep written Memorials of those Passages, for, if his Employments were not so many as to hinder him, it were next to impossible to recollect and express the warm Requests, the strong Cries, the celestial Effusions of his Soul when employed in that heavenly Business.

[7.] He has often beg'd with irresistible Importunity *Three Powers* of the glorious *God*; in which there is imply'd all that a Man need desire and seek after.

First, THAT *CHRIST* might appear to him the most glorious of Objects.

Next, THAT *Sin* might appear to him the most odious of Objects.

Thirdly, THAT the *heavenly World* might be as real to him as any Thing upon *Earth*.

[8.] I cannot conclude this Chapter more agreeably, than with his *Resolutions* for his Walk with *GOD*: They being the brief and full Recapitulation of what I have written before concerning his Constancy in Religion.

RESOLUTIONS for my Walk with *GOD*:
 O Lord Thou that workest in me to Will, help me
 to resolve.

I. As to my *Thought*

1. To endeavor that I will keep *God*, *Christ* and *Heaven* much in my Thoughts.

2. His

2. IN a special manner to watch and pray against all Evil Tho'ts; especially in the Times of Devotion.

II. As to my *Words*.

1. To be not of many *Words*; and when I do speak to do it with *Deliberation*.

2. To remember my Obligations to use my *Tongue* as the *LORD'S* and not my own; and therefore to promote *savoury Discourse* if I can wherever I come.

3. NEVER to answer any *Question* that is *weighty* without lifting up my Heart to *God* in a Request that *HE* would help me to give a *right Answer*.

4. To speak Ill of no *Man*, except on a good *Ground* and for a good *End*.

5. SELDOM to make a *Visit* without contriving, *What I may do for GOD in that Visit?*

III. As to my daily Course of *Duties*.

1. To pray at least *thrice* every *Day*.

2. To meditate once a *Day*, after a *Doctrinal* and *Applicatory* Manner.

3. To make a Custom of propounding to my self these *three Questions* at *Night* before I sleep.

WHAT hath been the *Mercy of GOD* in the *Day* past?

WHAT hath been my *Carriage* before *GOD* in the *Day* past? *AND*

IF I dy this *Night*, is my *immortal Spirit* safe?

4. To lead a *Life* of constant *Ejaculations*.

5. To be diligent in observing *illustrious Providences*.

BUT in all to be continually going to the *LORD* *JESUS CHRIST* as the only *Physician* and *Redeemer* of my *Soul*.

LORD, *THOU* that workest in me to resolve, help me to perform.

Thus I have written of his *Christian Life* and *Conversation*; and here conclude this *Chapter*.

CHAP.

C H A P. VII.

HIS latter Days ; in which his Sentiments of some important Things are mentioned, together with a Relation of Temper in his last Illness and the Circumstances of his Death ; and at the End a Catalogue of the Books he published.

SECT. I. *HIS* way of Living in his latter Days.

I. **T**HE very learned and good DRUSIUS says, that his *Old Age was better to him than his Youth*. So was DR. MATHER'S : He was generally more hearty in his latter Years than former ; and, altho' he was always very temperate, in his later Times he was exceedingly regular ; in every Thing but *Reading* and *Writing*, for he was as constantly employ'd in these, as if he had but newly taken a *Pen* or *Book* into his Hand.

2. CICERO, in his *Book of Famous Orators*, speaking of PISO who when he first set out got considerable Fame, says, that *he maintained his Ground while he could labor and be industrious, but continues* TULLY, *Postea quantum detraxit ex Studio, tantum amisit ex Gloria*, h. e. As he ceased from his *Study* he lost his *Credit*. DR. MATHER, as I said before, did not abate his Studies ; and hence, he had those *docti Sales* and that *grata Senectus* which CLAUDIAN admir'd in PALLADIUS, that is, he render'd himself agreeable in Age by his polite Facetiousness and the Surprising Discoveries of his Reading and Wit. Hence likewise he was carest'd by all that knew him (tho' in his latter Days he studiously avoided Company as much as he could) and was resorted to by Persons of all Characters for his Directions, Advice and Instruction.

3. I must relate one Thing by which all Parents would do well to receive Instruction, 'tis this, He would not, as I more especially know in his later Days, keep a *morese Carriage* towards his Children, nor at an *haughty Distance* from them; but forever when they came into his Presence he would condescend to the *Familiarity of an Acquaintance*; and thus he would instruct and edify, thus allure and charm us, thus make us love his Society, ever come into it with Delight and never leave it but with sorrow: --- Which Method, I believe, will work more forcibly upon any Children of common Sense and more engage them to love their Parent and incline them to be good and virtuous, than any crabbed Looks, austere Orders or fiery Demands whatever.

2. His Sentiments upon some important Things.

1. ALTHO' he was a Defender of the *Liberties of Grace*, as expressed in the *Articles of the Church of England*, and, as to *Church Discipline*, was of *Congregational Principles*, which he looked on as most agreeable to the Word of God and *the Rights of the Christian Church*; yet he was very extensive in his Charity, being desirous to receive all whom Christ receives to the Kingdom of God, viz. All who fear GOD and work Righteousness, all who do not *abet Errors* and *injure Practices* inconsistent with the Christian Life: And being of such a charitable and good Temper, he must needs be an Enemy to all *Persecution* as he was. He tho't that a good *Man* and good *Neighbour* had a *Right to Life* and the Comforts of it, let his Opinion in Religion be what it will. He early imbib'd this Opinion, grew strong in it, left it behind him and to the last was an Encourager of *manly Religion* without any bitter Spirit common to this *Party* and that *Faction*.

2. As it is well known that Dr. Mather was well acquainted with *the Sacred Probabilities*, on which he formerly writ and printed his *Thoughts*; so it may not be

be amifs to inform my Reader, that, in feveral Things relating to the Prophecies, he faw caufe to *utter his Mind*; particularly concerning *the fecond Coming of CHRIST, the Conflagration, the New Heavens and New Earth, and the Calling of the Jews.*

I will here write thofe Sentiments of thefe Things of which the Doctor juft before he died had a firm Belief from a ftrict Enquiry, long Study and much Prayer; and, as near as I can, I will exprefs his Sentiments in his own Words in the following Assertions.

1. *THE fecond Coming of the LORD will be at and for the Destruction of the Man of Sin and the Ex-tinction of the Roman Monarchy under the Papal Form of it. He tho't that, altho' Wife Men have interpreted our SAVIOUR'S Coming in the Clouds of Heaven and the Brightnefs of his Appearance as if it me'nt any Thing befides His Personal Coming, herein they fpoke foolifhly and unaccountably. For as their Interpretations leave us deftitute of any Proof that our LORD will ever come at all, fo they go very far towards a Trefpafs on the third Commandment.*

2. *THE Conflagration defcribed by the Oracles of God in ftrong Terms, and which we are warned of by the Mouth of all the Prophets; this Conflagration will be at the fecond Coming of the LORD. To make the Petrine Conflagration fignify no more than the laying of Jerufalem and her Daughter in Afhes: And to make the New Heavens and the New Earth fignify no more than the Church State of the Gofpel. --- Thefe are shameful Hallucinations. And as for the New Earth, before the Arrival of which no Man can reasonably expect happy Times for the Church of God upon Earth, it is the greateft Abfurdity to fay that it will take Place before the Petrine Conflagra-tions; and there is no Prospect of arguing to any Purpofe with fuch as can talk fo very ridiculoufly.*

3. UPON *the Conflagration* the glorious GOD will create *New Heavens and a New Earth*. In the upper Part of our *Atmosphere*, where will be the *New Heavens*, there will be the *holy City* which GOD has prepared for his People. This *holy City* will be inhabited by the *raised Saints*, attending on our SAVIOUR there and receiving the inconceivable Recompences of all their Services & Sufferings for Him. The *New Earth* will be a *Paradise*, prepar'd for another People & full of the goodness of the LORD.

4. It is impossible to find any Inhabitants for the *New Earth*, but a set of People that shall escape the *Conflagration*. It is a Thing plainly revealed unto us; that our descending Redeemer, while yet at a further Distance than he will anon come, when he sets *Fire* to the Earth, will by his Almighty Voice raise the *Dead*, whom he intends for Blessedness, so fetch them to him as to bring them with him: As he is going on in his nearer Approaches with his illustrious Retinue to give Order for the tremendous *Fire*, he will hear the Cries of his chosen, called and faithful ones; and he will send *His Angels* to do for them as once for ELIJAH; These *Hundred and forty four Thousand* Servants of GOD and Walkers with HIM, that have the *Mark* of GOD upon them, when the *Destroyers* are going to hurt the Earth, shall be caught up to meet the LORD and with HIM they shall be in Safety; while they shall see the Earth flaming under them. These are they who shall return to the *New Earth*; possess it, and people it; they shall soon multiply into mighty Nations upon it.

5. THE Process of *Judgment* on the *Sheep & Goats*, in the *twenty fifth* Chapter of *Matthew*, has not one of the *Raised from the Dead* concerned in it; but it is a quick Division & Decision made by our LORD among the *Christians* who cry for *Mercy*, when they see the *Fire of GOD* ready to seize upon them, determining who shall be caught up to meet the LORD; and who shall be left to the *Perdition* of ungodly

Men in the Flames before them ; and there shall not one *ungodly Man* be lett living in the World.

6. THE *raised Saints* in the *New Heavens* will not marry nor be given in marriage, but be equal with the *Angels*; The *changed Saints* on the *New Earth* will build *Houses* and inhabit them, plant *Vineyards* and eat the *Fruit* of them, and will have an *Offspring* that will be with them the *blessed* of the *LORD*; and if *blessed*, then *sinless* and *deathless*: The sacred *Scriptures* have expressly declared this *Difference* between them.

7. WHILE the *holy People* on the *New Earth* shall be circumstanced like *Adam & Eve* in *Paradise*, in a pure and spotless Manner Living unto *God*; the *Raised Saints*, being somewhat more *Angelically* circumstanced, will be sent from *Time* to *Time* down from the *New Heavens* unto them to be their *Teachers* and *Rulers* and have *Power* over *Nations*, and the *Will* of *God* will be *done* on *Earth* as it is in *Heaven*. This *Dispensation* will continue at least for a *thousand Years*. Whether the *Translations* from the *New Earth* to the *New Heavens* will be successively during the *thousand Years*, or all together after it, has not been discovered.

8. THE *New Heavens*, in *Conjunction* with the *New Earth* under the *Influence* of it, is that *Heavenly Countrey* which the *Patriarchs* looked for. When the great *God* promised them that he would be their *GOD* and *bless* them, they understood it of his bringing them into this *Deathless* and *Sinless World*. They who expect the *Rest* promised for the *Church* of *God* upon *Earth* to be found any where but in the *New Earth*, and they who expect any *happy Times* for the *Church* in a *World* that hath *Death* & *Sin* in it, --- *These do err*, not knowing the *Scripture* nor the *Kingdom* of *G O D*.

9. SUCH a *Conversion* : of the *Israelitish Nation* with a Return to their ancient Seats in *Palestine*, as many excellent Reasons in latter years (and among the Rest himself) have been persuaded of : He now thro' inconsistent with the coming of the *LORD* and the *Burning* of the World at the *Full* of *Antichrist*, before which Fall no body imagines that *Conversion*. And indeed how is it consistent with the *Deep Sleep* in which the *Diluvium* Laid us fast, as that of *Water* did, surprize the World? The *holy People* of the *Prophecies* is found among the *Gentiles*, the *surrogate Israel*. The *New Testament* seems to have done with a *carnal Israel*; The *Eleventh Chapter* to the *Romans* is greatly misunderstood, where we find *all Israel saved* by a *filling up* of the *Gentiles* which we mis-translate the *fulness* of the *Gentiles*. The *Prophecies* of the *old Testament* that seem to have an Aspect upon such a Nation, are either already accomplished unto that Nation in the Return from the *Chaldean Captivity*; or they belong to that *holy People* whom a Succession to the *Piety* of the *Patriarchs* will render what our Bible has taught us to call them the *Israel of GOD* : But the final Fulfilment of them all will be in the *World to come*, or the *New Heavens* and the *New Earth* where *GOD* will dwell with Men and be their *GOD*. Of what Advantage to the *Kingdom of GOD* can the *Conversion* of the *Jewish Nation* be, any more than the *Conversion* of any other Nation, except we should suppose to remain upon the *Jewish Nation* after their *Conversion* something to distinguish them from the rest of the *Christian Believers*? Now to suppose this, would it not be to rebuild a *Partition Wall* that our *Saviour* has demolished and abolished, which a *Christian*, one would think, would no sooner go to do than to rebuild the fallen Walls of *Jericho*.

10. By all just and fair Computations the twelve hundred and fifty Years allowed for the *Papal Empire* must be near, if not quite expired. By Consequence the one thousand three hundred and thirty five Years, which bring the Time of the *End* when *Daniel*,

Daniel, with every other good Man, is to rise and stand in his Lot, are not likely to extend beyond the present Century. And for ought any Man, alive can say the Midnight Cry may be heard before to-morrow Morning. Those awful Things, which our LORD foretold as *the Signs of his Coming* have been all actually exhibited and fulfilled, We have had them all in all the Terrors of them, and a stupid World has not understood them.

THE DOCTOR was very much displeas'd with those, who, proposing rather to *carp* than to *search*, think they have at once routed all Hopes to understand the Scriptures and secured an unintelligible *Obscurity and Ambiguity* to the *Divine Oracles* only by demanding with an Air of Contempt, *Where will you find Gog and Magog?* They are not ordinarily capable of receiving a Rational Answer till they have more seriously tho't on what is to arrive a *thousand Years* before the Rising of *Gog and Magog*. Suppose (what indeed the Doctor would not allow) the Question to be unanswerable: He would then ask, Is there no Question concerning the *Raised Bodies* of the Faithful which these People will confess cannot yet be answered? And yet, continued he, they will not renounce *the Faith of the Resurrection*.

THE DOCTOR us'd to say, *I will also ask you one Thing, which if you tell me I will in likewise tell you:* The *Bodies* of the *Raised* shall they be furnished with *Teeth* or no? Or I will only ask, Where will you find the *Nations*, over which the *Raised Saints* (or the *Overcomers*) are to have *Power*? Tell me *that*, and I will tell you where to find *Gog and Magog*.

AND as for those who think it improbable or incredible, that so dreadful a Thing as a *Conflagration* should be ordered for such an *evil World* as this; they will do well to think on the *Exit of Sin* and to remember that the *Antediluvian World* had as many

fine *Buildings, Cities* and *Artifices* in it as, and probably more People than, there are in ours. No more than *eight Persons* were saved out of the Destruction which a *Flood of Water* bro't upon that World; whereas there will be a great Number, *GOD* knows how many Thousands, saved out of the *fiery Flood* which we have to look for.

Thus I have given a brief Account of *DR. MATHER'S* latest Sentiments concerning the *sacred Prophecies*: I have been the more concise, because I hope I shall procure a Publication of His *Tripuradifus*; which will give the World a more ample Account as well as Proof, of his Persuasion.

3. *THE Doctor's Temper in his last Illnesses, with the Circumstances of his Death.*

1. As He had walked in the *Light of GOD'S Countenance* thro' the greatest Part of his Life; so in the latter Part of it he had more peculiar and lively Displays of the Divine Favor; particularly in his last Illnesses.

IN one Sicknes I find he was sure all his *Sins* were *pardoned*, that he was above the *Fear of Death* and that he esteemed *Patience under Sicknes* to be better than Health it self.

IN this Illness I likewise met with his Enquiries after the Reasons why most Men chuse rather to *Live* than to *Dy*? The Causes why the Generality desire *Life*, are either because they are *afraid to Dy*, or else because they *Love Creatures* here so well that they are loth to leave them. Now neither of these Reasons were sufficient to make the Doctor prefer *Life*. Not the *Fear*, for he was a *Conqueror* and more than a *Conqueror* over *Death* thro' *JESUS CHRIST*; nor yet the *Love of Creatures*, because he could not be loth to leave the *World* to go to the *Fountain*, he loved the *Creator* more than *any Creatures*.

AND

AND as for his *Advantages for doing Good* in this World ; whenever GOD should please to put an End to them, he was satisfied.

2. ONE Day, when he was labouring under some Infirmities, I find him writing as follows :

‘ WHEN I was pouring out my Prayers unto the LORD, I mentioned the *Prolongation of my Life* to enjoy and improve more Opportunities of glorifying Him. In my Prayers, I humbly represented to the LORD, that there were two Objections against my *dying*, which *my Flesh* would be ready to make ; but thro’ His Grace I had conquered them.

‘ First, My *Flesh* pleaded that the *Comforts of Earth* were too agreeable Things to be easily forsaken. But my *Faith* is persuaded and satisfied that the *Delights of Heaven* are sweeter than the *Comforts of Earth* ; and I can freely leave all the *Entertainments of this Evil World*, that I may be with CHRIST, where to be is *by far the best of all*.

‘ Secondly, My *Flesh* pleaded, What will become of my *Offspring* when I am gone ? But my *Faith* is persuaded and satisfied, that GOD will be a *Father* to my *Fatherless Offspring* ; and my LORD JESUS CHRIST, whom I have served without seeking, as many others would have done, to enrich my self with a Portion for my Children, will mercifully become such a *Guardian* unto them, that they shall not want *any good Thing*.

‘ My Mind being on these two Accounts thus easy and *ready to die*, I then besought of the LORD nevertheless that He would yet spare my *Liege work* for HIM a little more among his People.

Thus the Doctor could say, as MARTIN of Tours did, *Libera me, quæso, Domine, ex mortali isto Carcere ; Veruntamen si adhuc Populo tuo sum necessarius non recuso Laborem.*

BUT, Having Writ of his Concern for his Children, I see not why I may not add, tho' it may seem out of Place here, what he wrote when some of his Children were small, *viz.* His *Instrument of Betrusiment and Resignation for his Children*, which he knew not how soon he might leave as *Orphans*.--- The Instrument, which He, prostrate in the Dust, spread before the LORD, runs in these Terms ;

‘ O MY great and good SAVIOUR, Thou SON of
 ‘ GOD, and the LORD in whom *the Father-*
 ‘ *less find Mercy* : The principal Satisfaction & Con-
 ‘ solation with which I receive *the Children*, which
 ‘ the LORD has graciously given me, at their Birth
 ‘ into the World is, the Prospect of more *Subjects* for
 ‘ my SAVIOUR and the Propagation & Continuation of
 ‘ His *Kingdom* in the World. For this purpose it is
 ‘ my strong and full Desire to do my Part that my
 ‘ Children may *know* their SAVIOUR and *serve* HIM
 ‘ *with a perfect Heart and willing Mind*. And I
 ‘ earnestly cry unto HIM to produce a *Work of Grace*
 ‘ in their Souls and to take them under the perpetual
 ‘ Conduct of *the Spirit of Grace*, that they may do so.

‘ Now I firmly believe that the World is under the
 ‘ Government of my SAVIOUR, and that he sets at
 ‘ the right Hand of GOD, and that the Affairs of the
 ‘ *Divine Providence* are under his Administration.
 ‘ He does particularly employ the Ministry of His
 ‘ mighty *Angels* in governing the Children of Men,
 ‘ and yet more particularly make them the *Guardians*
 ‘ of His *little ones* : most of all when in his Provi-
 ‘ dence He makes them *Fatherless Children*. O ! Or-
 ‘ phans well provided for !

‘ WHEREFORE, O my SAVIOUR, I commit my
 ‘ *Children* into thy Fatherly Hands. I pray to Thee
 ‘ that thy gracious *Providence* may, and I trust in
 ‘ Thee that it will be concerned for them. Oh ! Let
 ‘ nothing be wanting to them that shall be good for
 ‘ them. Cause them to *Fear*, to *Love* Thee, to walk
 ‘ in

in thy ways ; and make use of them to do Good in their Generation. Be Thou their Friend and raise them up such as may be necessary, and in a convenient Manner supply all their Necessities. Give thy ANGELS a Charge of them ; and when their Father and Mother forsake them, then do Thou take them up.

THIS is the Supplication, this the Resignation, this the Dependence of

C. MATHER.

3. *Jam meum Pectus ardet Conspectu Vitæ Æternæ, cujus vere sentio in me Initia*, were the dying Words of a learned GERMAN Physician. The same might DOCTOR MATHER use in his two last Sicknesses.

I will here recollect some Passages that occur'd in the Illness before that of which he died, which manifest his being ripe for Glory and shew that those Words were fulfil'd unto Him, *It shall come to pass, at Evening Time it shall be Light!*

HE said in our Hearing, ' LORD, Thou art with me, and dost enable me to sing in the dark Valley of the Shadow of Death. I perceive the Signs of Death upon me, and am I not affrighted? No, not at all! I will not so dishonor my SAVIOUR as to be frighted at any Thing that can befall me, while I am in his blessed Hands!

WHEN some Gentlemen came to see him, he said, ' I hope, I shall not be found a Fool, but here I lay and sing, *Soul, take thine Ease Thou hast Goods laid up in Store for many, many Years, for endless Ages; but another sort of Goods than what this vain World puts off its Idolaters with!*

THERE were several other Passages which I will give my Reader just as the Doctor wrote them with his sick Hand.

' I feel *the Life of GOD* begun in my Soul, and a
 ' predominant Respect unto the great God govern-
 ' ing of me and enclining me to *acknowledge him*
 ' in all my Ways. Here is a *Life begun* which
 ' can terminate no otherwise than in an *endless Life*
 ' with my God. There is a *Well of Water* in me
 ' that will *Spring up to Everlasting Life*. Death,
 ' do thy worst; there is no *killing* of that *Life* to
 ' which my God has begun to raise me.

' HAVE I had a glorious CHRIST *living*, acting
 ' and working *in me*, and quickning me for *living*
 ' unto GOD, and will he ever lose his hold of me?
 ' No, No; I am sure of *living with him* forevermore.

' By the *precious Thoughts* of my blessed Jesus often,
 ' often every day formed in my Mind, have I had
 ' him *dwelling in me*; and shall I not now go to
 ' dwell with him? I shall; assuredly I shall.

' HAS a Conformity to CHRIST been the *Strain*
 ' and *Salt* of my Life; and have I made it my Study,
 ' not only to *imitate him in doing always the Things*
 ' *that please the Father*, but when my *Afflictions*
 ' have been such as to resemble his *Humiliation*, have
 ' I not even *rejoyced in Tribulation*? And shall I not
 ' go to *partake with him in Funnels of Joy and Plea-*
 ' *tures forevermore*?

' HAS my dear SAVIOUR made me a *Sacrificer*, such
 ' a *Sacrificer* that not only has my Life been filled
 ' with *Devotions* towards God and *Benignity* towards
 ' Men which are *Sacrifices* that God is well pleased
 ' with thro' CHRIST; but also have I not look'd on
 ' all the *comfortable Things* of this World with a
 ' *Sacrificing Eye*, and consented that the Holy ONE,
 ' if He please, should *deny* all these Things unto me;
 ' let Him only bestow his SON upon me and I should
 ' be satisfied? And shall I not now be admitted
 ' among the *Priests of GOD* and CHRIST? Yes in-
 ' deed, and even while I am yet among the *Sacrificed*,
 ' and;

and still *separate*, Souls under the *Altar*, I shall have
the *White Robes* of the *Priesthood* given to me.

Has the glorious *JESUS* even *here* so *supplied* all
my *Wants* with *Riches* of *Glory* in my sense of
having *HIM* for mine, that I could patiently, quietly
cheerfully bear the *loss* of *all* *Creatures* from the
view of having *CHRIST* concerned for me and
feeling *HIM* conversing with me? And now I am
going from *all* *Creatures* here below, will *HE* not
take me where *HE* will shew and give *HIMSELF*
unto me, and be unto me infinitely better than all?

HAVE I, to animate my self unto *Holiness*, in all
Manner of *Conversation*, in my *Contemplations* often
endeavoured to affect my self with the *Holiness*
of the purified *Spirits* in the *Paradise* of *God*;
their flaming *Devotions*; their *Delight* in *God*;
their *Hatred* of *Sin*; the *Contempt* with which they
look down on the *high* *Things* of this *World*; and
the *Goodness* with which they treat one another?
Done this which earnest *Desires* to be as like them
as this mortal *State* may attain to and will admit of?
And shall I not now be fetch'd away to join with
them in the *Praises* of *God*?

Has the *Angelical Ministry* been what I have
been thankful for and mindful of? Have I been
a *Cause* of *Joy* among the *Angels* by being a *Repent-
ing* *Sinner*? Have I been deterr'd from doing
amiss *because* of the *Angels*? Have I frequently
tho't, with what a *Zeal* of the *Lord* of *Hells* the
Angels do burn; how *they* are upon the *Wing* to
execute the *Commands* of our *Lord*; with what
pure *Eyes* of *Detestation* they *behold* *Evil* and *look*
upon *Iniquity*; with what *pleasure* they do good
Offices for the *Hairs* of *Salvation*? And have I
wish'd and long'd, *O* that I were as far as my
Capacity would allow of *is* like unto these *Holy*
ones? And shall not my *Soul* now fall into the
Hands of those my dear *Guardians* and be carried

“ into the glorious presence of God with exceeding
 “ Joy?

“ AM I willing to be all that my SAVIOUR would
 “ have me to be? Am I willing to go wherever
 “ my SAVIOUR would have me to go? Am I willing
 “ to leave all that my SAVIOUR would have me to
 “ part with? Have I no Will of my own left now to
 “ raise Rebellion in me? Now I have nothing to do
 “ but to dy: Nay, I have not that to do neither: I
 “ am dead already; my Will, the hardest Thing to
 “ be killed in me, is already dead. LORD, thou wilt
 “ show Wonders to the Dead! My SAVIOUR, I am
 “ coming to see thy Wonders!

“ INDEED my Heart is deceitful above all Things;
 “ what if a deceitful Heart should now turn me aside
 “ and I should perish with a Ly in my Right Hand?
 “ But I make my Retreat unto the blessed JESUS, as
 “ the Prophet whose Office it is, to save me from De-
 “ lusions. I will go up from the Wilderness leaning
 “ on the Beloved one who has espoused my Soul unto
 “ Himself. To HIM who is the Truth, I lift up the
 “ ardent Cry of my Soul, O my SAVIOUR, make
 “ my Heart sound in thy Statutes. Let me not be con-
 “ founded with the Hope of the Hypocrite. I com-
 “ mit my Soul into thy Hands: I know whom I have
 “ believed; Thou wilt keep what I commit unto Thee.

“ BUT! What if after all a Sovereign God will
 “ have me to be a Cast-away; and I shall be cast
 “ into an Hell where the Divine Justice will be for
 “ ever scourging of me?--- I deserve it should be so!
 “ ---Faulty Thoughts! fiery Darts!--- In the Horror
 “ of Darkness I now humble my self as Clay before the
 “ Potter; and I feel my Heart so filled with the Love
 “ of GOD, and so satisfied in His doing all Things
 “ right as they should be done, that if it should be so,
 “ yet I desire that no Scourg upon me may produce
 “ any Thing from me worse than this, O love and
 “ praise and serve the glorious GOD who does all of
 “ this!

' *this! Let none resist the Will of the glorious GOD*
 ' *who does all of this! Let me undergo all of this,*
 ' *rather than ever entertain one hard Tho't of the*
 ' *glorious ONE!---* But my Soul being thus dispos'd,
 ' the HOLY SPIRIT of my GOD immediately shoots
 ' the Rays of His Light into it, and most powerfully
 ' says unto me, *These Dispositions were never made*
 ' *for an Hell, the Fire whereof is for the Enemies of*
 ' *GOD. If it were possible for a Soul to go to Hell*
 ' *with such Dispositions, it would carry Heaven thi-*
 ' *ther with it. No, no; Thou art a pleasant Child*
 ' *unto me: I will surely have Mercy on thee!*

' AND NOW, *vain World, farewell! Thou hast*
 ' *been to me a very uneasy Wilderness. Welcome,*
 ' *everlasting Life! The Paradise of GOD stands*
 ' *open for me. I am just entering into a World, where*
 ' *I shall be free from Sin and from all Temptations*
 ' *to it: a World where I shall have all Tears wiped*
 ' *from my Eyes; a World where I shall be filled with*
 ' *all the fulness of GOD. The best Hour that ever*
 ' *I saw is what I am hourly and gladly waiting for!*

THESE Passages the Doctor writ; but many of us heard most of them from his Lips.

4. AND NOW I write of his last Illness and the Circumstances of his Death.

FROM the Beginning of his last Illness, which was about the latter end of *December 1727, 8.* He had a strong Assurance it would be His Death. He therefore, writing a Note to one of his Physicians, told him, " My last Enemy is come, I would say my best Friend ".

THERE was nothing He was more desirous of and pressed after with more Vehemence in his last sickness than a *Resigned Will.* He several Times told us, when He should have his *Will entirely swallowed up*

in the Will of GOD he should have no more to say to us. --- He had some Things on the Anvil which he would willingly have lived to finish, but, said he; *'If the GOD of my Life has ordered otherwise, I desire so have no Will of my own'*. When one of his Church asked whether he was *desirous to dy*? He reply'd, *'I dare not say that I am, nor yet that I am not; I would be entirely resigned unto GOD'*. When the Physicians hinted unto him that he would dy, He said with uplifted Hands & Eyes, *'Thy Will be done on Earth as it is in Heaven'*. And a few Hours before his Death he assured those who were round his Bed, *'Now I have nothing more to do here; my Will is entirely swallowed up in the Will of GOD'*.

As thro' the Course of his Life He proposed *the Glory of GOD* as His last End, He, at the last days of his Life, was very desirous that *GOD* might be exceedingly glorified and gratified by him and his means: when therefore he was told how much many good People prayed for him; He said, *'The Prayer of the Upright is His Delight; and I rejoice in that Sickness which, by procuring the Prayers of sincere Christians, procures a Pleasure in the infinite God.'*

HE often expressed the good hope he had; His being above *the Love of Life* and *the Fear of Death*; assuring us, that he was going to eat *the Bread and drink the Waters of Life* freely; that *all Tears* would be soon wiped from his Eyes; that *every Thing* look'd smiling about him! that it was impossible He should be lost; that he had a strong Consolation and that his *Views of the Heavenly World* were all glorious.

MANY were the Blessings he pronounced and the Charges he gave those who were near him. How did he wish that the Blessing of *HIM in whom all Nations are to be blessed* might rest on the Persons and Families, of those who came to see him! How did he wish a *CHRIST* might be the Portion of several,

thinking

thinking HE was *Blessing eno'*? The Blessing he gave Mr. BYLES his Sister's Son, is as follows; ' My dear Child, and my Son, my Son, I bless you; I bless you; I wish you all manner of Blessings! I know not what better to wish you than this, that you be *strong in the Grace* with which our LORD JESUS CHRIST will furnish you. I know not what better to wish you than this, that you may be an Instrument of *displaying* to others *the Beauties & Glories* of our LORD JESUS CHRIST. I know not what better to wish you than this, that you may be very fruitful in *Projections and Essays to do Good*, that it may be your Ambition to *bring forth much of that Fruit by which our Heavenly Father may be glorified*. You have been acquainted with my poor *Manner of Living*, even in the more secret Strokes of it; follow what you have found in it agreeable to the Pattern of a glorious CHRIST. My dear Son, I do with all possible Affection recommend you to the Blessing of our dear LORD JESUS CHRIST. Take my Hands, and my Heart full of Blessings'.

It would a little discover the *Vanity of the Writer* as well as the *Fondness* of the *Parent*, if I should write all the Doctor said to him in the Blessing He gave him: I shall therefore but just mention the Tenor of it, when on bended Knees his Blessing was asked; ' You have been a *dear Son and a pleasant Child* unto me, and I wish you as *many Blessings* as you have done me *Services* which are very many. I wish and pray the GOD of ABRAHAM, ISAAC and JACOB may be yours and His Blessing rest upon you. I wish that, as you have a Prospect of being serviceable in the World, you may be great and considerable, as the Patriarchs were, by introducing a CHRIST into the World. The Grace of the LORD JESUS CHRIST be with you. AMEN!'

He informed me then, what he would have to be done as to his private Affairs & Papers; and when,

after

after several *Rules of private Conduct* given to me which I shall not write, I asked him *what Sentence or Word, what ΠΡΑΨΙΝ ΕΠΙ*. He would have me think on constantly, for I ever desired to have him before me and hear him speaking to me? He said, 'Remember only that one word *Fructuosus*'. What I have thus written with relation to my self happened on the *Sabbath*, two Days before he died.

THE Day before he died he had some Passages read to him out of a Book he printed, entituled *Restitutus*, which Passages he said *He felt, and if he had Strength to speak he would use the very Words*; I shall transcribe them, for they will supersede the mention of any other Sentences by which He testified his *Preparedness for Death*. They are as follows from pag. 41 of that Book.

' IF the Request be granted, and the Felicity of having our SAVIOUR graciously with us be obtained, what a Strength will the Joy of the LORD give to us for our Conflict with the last Enemy? It is a Passage in the Prophecies of JEREMIAH concerning the Gospel Day, which is to pass from the Destruction of the old Jerusalem to the Arrival of the new, when the LORD our GOD shall come and all his holy ones with him; Zech. xiv. 7. It shall come to pass, at Evening Time it shall be Light. O the Light, which a glorious CHRIST present with us will give us in the Evening, when we apprehend our selves in all the Darkness which we should else have to terrify us, when the Curtains of a Death-Bed are drawn about us! The Light of a Soul passing into the Inheritance of the Saints in Light! The Light of an open and abundant Entrance into the Paradise of GOD!

' MAY we have our glorious CHRIST with us, when we are passing thro' the Fire, we shall be as unhurt, as untouch'd, as easy as the three Worthies were in the fiery Furnace. By His good SPIRIT

He will now say unto us, *Fear thou not, for I am
 with thee; Be not dismay'd, for I am thy GOD
 and SAVIOUR, I will strengthen thee, yea I
 will assist thee, yea I will uphold thee with the
 Right Hand of my Righteousness. Upon the re-
 nouncing of all Dependance on our own Righte-
 ousness, and relying on the Righteousness of the
 perfect Obedience, which the SON OF GOD stoop-
 ing to be our Surety paid unto His own Law in
 our stead, He will uphold us with the Right
 Hand of His Righteousness. Giving us to see our
 selves furnish'd and cover'd with a Righteousness of
 more Account than the best Angel in Heaven
 may pretend unto, He will enable us to say, *The
 Gates of Righteousness I see set open for me!* And
 having a Soul set upon the Praising of GOD, greatly
 affected with the Praises of his CHRIST, and strongly
 desirous to celebrate and propagate, we shall be
 able to go on and say, *I will go in at those golden
 Gates; I have something to do within. I will go
 in and praise the LORD; It is what I have be-
 gun to do; and His Praise endureth forever: Ne-
 ver, Never shall I give over the Doing of it.**

VERILY the gracious Presence of our SAVIOUR
 with us will enable us to Sing in the Valley of the
 Shadow of Death and render it no more than a
 Shadow of Death unto us. It will so set us above
 the Fears of Death, so that if perceiving the Signs
 of it upon us, we be asked, *Are you not frighted!*
 We shall chearfully reply, *No, not at all! I will
 not so dishonor a glorious CHRIST as to be af-
 frighted at any Thing that can befall me, while I
 am in His blessed Hands!* It will so mollify the
 fierce Visage of Death, as that if our Thoughts of the
 dying Hour be enquired after, we shall break forth
 into Triumphs upon it; *O joyful Hour! O welcome
 Hour! Come Lord JESUS, come quickly. Why
 is thy Chariot so long a coming?*

° IN order to this, *The Power of the LORD* being
 ° present, He will enable us to read our *Evidences*
 ° for Heaven and see the *evident Tokens of Salvation,*
 ° in which He has marked us for those of whom He
 ° has declared, *They shall be mine in the Day when*
 ° *I make up my Jewels.*

° WE shall see, That the *Love of GOD* has caused
 ° us to close with it as our *Blessedness,* and to be
 ° ambitious of nothing so much as this, that we may
 ° Be and may Do what may be a *grateful Spectacle*
 ° unto Him, and be afraid of allowing so much as in
 ° the *Thoughts & Frames* of our Hearts, any Thing that
 ° He may be displeased at.

° WE shall see, That the *Faith of CHRIST* has not
 ° only carried us unto Him, to be made *Righteous* and
 ° *Holy* in the Evangelical Way, and be brought by
 ° Him unto the full Enjoyment of God in a *death-*
 ° *less & sinless* World, but also caused us to take up
 ° with Him as our *Al sufficient Portion.*

° WE shall see, That we have a Spirit of *Benignity*
 ° towards our Neighbour, and rejoice in all the Good
 ° that may be done unto him.

° SEEING these *Marks of the Lamb* upon us, we
 ° shall conclude, *O my SAVIOUR, I am Thine ;*
 ° *and nothing shall pluck me out of thy glorious Hands !*
 ° The HOLY SPIRIT of God helps the Believer first
 ° in a way of rational *Argumentation* to take En-
 ° couragement from *the Things that accompany Sal-*
 ° *vation* found upon him. And while he is doing so,
 ° he breaks in upon the Soul of the Believer in a way
 ° of more immediate *Irradiation* and with an over-
 ° powering & overwhelming Efficacy assures him, *The*
 ° *glorious GOD has made Thee one of His Children,*
 ° *and will surely do thee Good.*

HE will enable us to feel the *Life of GOD*,
 begun in our Souls, and a predominant *Respect*
 unto the great God governing of us and enclining
 us to *acknowledge HIM in all our Ways*: We shall
 then raise this Conclusion upon it, *Here is a Life*
begun that can terminate no otherwise than in an
Endless Life with my GOD. There is a Well of
Water in me that will spring up to everlasting Life.
Death, do thy worst; there is no killing of that
Life which my GOD has begun to raise me to.
Have I had a glorious CHRIST living, acting and
working in me, and quickening me for Living unto
GOD; and will He ever lose His hold of me?
No, no; I am sure of Living with Him forevermore!

BUT indeed it is not easy to recite and reckon
 all the ravishing Reflections, which a CHRIST
 graciously present with a departing Believer may
 give Him the no small *Consolations of GOD* withal.
 ---I should here write on further from the 46th Page
 to the 52; but I remember a few Pages before I gave
 it you.

THE Doctor died on *February* the thirteenth,
 which was the Day after his *Birth-Day*, in which
 his *sixty fifth Year* was consummated. From the *Thurs-*
day before to *that Time* he was dying of an hard
Cough and a suffocating *Asthma* with a *Fever*; but
 he felt no great Pain; he had the sweet *Composure*
 and *easy Departure*, for which he had entreated so
 often and *fervently* the sovereign Disposer of all
 Things.

THUS Lived and thus Died Dr. MATHER,
 to use the words of one of our Ministers in his Dis-
 course on his Death, *the Glory of Learning, and*
the Ornament of Christianity *.

* The Rev. Mr. THACHER of Boston.

HE was buried the Monday following; when his Church (which honourably bore the Charge of the Funeral) to testify their superior Regard for their dear Pastor, went before the Corpse; while the Honourable WILLIAM DUMMER, our Lieut. Governor and Commander in Chief, the Honourable the Council and Representatives of this Province, with a vast Number of Ministers, Justices of the Peace, Merchants, &c. followed the Mourners.

THE Thursday before the Burial, the Reverend Mr. COLMAN, preaching at the Lecture on ENOCH'S Translation, gave him an handsome Character; and the Sabbath after Mr. GEE considered the Mourning of Israel for AARON, and ingeniously applied it unto the mournful Occasion presented unto us.--- Mr. PRINCE also preached a funeral Sermon on him from ELISHA'S Lamentation for ELIJAH, wherein he has done my Father a great deal of Justice.--- Which Three Sermons together with a Fourth Preach'd by the Doctor's Son, in his Father's Pulpit soon after his Death, have been Published among us.

I shall now close the Account of my FATHER'S Life, with a CATALOGUE of the Books he Publish'd.

CARDAN wrote a Book, *De Libris propriis*; and, says he, *Imitatus sum in hoc scribendi Genere GALENUM et ERASMUM, qui ambo Catalogum Librorum suorum scripserunt.*---Dr. MATHER like these, was obliged to write a Catalogue of his Works; and it was well he did; for otherwise I should not have been able to have given a complete one to the World. He has published three Hundred and eighty two Books, as I said before: The Titles of which with the Years wherein they were emitted are now to be exhibited and to terminate the Life, as a Friend calls him, *of one of the most busy, learned and effective of Menials.*



A
C A T A L O G U E
 O F T H E
B O O K S

Published by Dr. Mather.

1 6 8 6.

The Call of the Gospel.
 Military Duties. A Sermon to the Artillery
 Company in *Middlesex*.

1 6 8 7.

Right Tho'ts in sad Hours : on the Death of a first
 Born.

1 6 8 8.

Early Piety exemplified in the Life of his Brother
 Mr. *Nathaniel Mather*, with several Sermons.

1 6 8 9.

Small Offers towards the Service of the Tabernacle
 in the Wilderness.

Memorable Providences relating to Witchcrafts and
 Possessions, with some sermons annexed.

Soldiers counselled and comforted.

Work upon the Ark.

The wonderful Works of God commemorated, with a
 Sermon to the Convention, on the way to Prosperity.

Speedy Repentance urged ; with some historical
 Collages;

1690.

The present State of *New-England* considered in a
Discourse on a publick Spirit.

A Companion for Communicants.

The Serviceable Man. A Sermon at the Anniversary
Election.

Serious Thoughts in dying Times.

Addresses to old Men, young Men and little Chil-

A Scriptural Catechism. [dren.

The Triumphs of the Reformed Religion in *America*,
in the Life of Mr. JOHN ELIOT.

1691.

Expectanda; or Things to be looked for.

Little Flocks guarded against grievous Wolves; or a
Display of Quakerism.

Ornaments for the Daughters of Zion; or the Cha-
racter and Happiness of a virtuous Woman.

Blessed Unions; with the Heads of Agreement be-
tween the united Brethren.

Fair Weather; or a sacred Exorcism upon sinful Discon-
tent, with some things annexed to promote Godliness.

Bahamun Vulneravit e Scriptura; or the Cause
and Cure of a wounded Spirit.

Preparatory Meditations on the Day of Judgment.

A Midnight Cry; with an Instrument of Acknow-
legements and Protestations.

1692.

Opuscula; or good Men described and good Things
propounded.

The Wonders of the invisible World; with a Dis-
course annexed concerning Temptations.

Non Necessarium; or awakenings for the Unregenerate.

1693.

Warnings from the Dead: Sermons occasioned by
some capital Executions. The

The Day and the Work of the Day,
Winter Meditations.

1694.

Early Religion with certain Memoirs of some who at
their Death left Examples of it.

The short History of *New-England*.

Brontologia Sacra: Sermons occasioned by remarkable
Thunder-Storms.

Seven select Lectures.

Durable Riches, or the true Cause of losing, and the
right Way of thriving.

Help for distressed Parents.

A good Master well served: or the Properties & Prac-
tices of a good Servant, with the Duties of a Master

1695.

Johannes in Eremo: or the Lives of several famous
Divines.

Observanda: or the Life of the late Queen MARY;
and a Discourse on the Wheels of Divine Providence.

A Cry against Oppression.

The Christian Thank-Offering.

1696.

Pietas in Patriam: or the Life of Sir WILLIAM PHELPS.
Things for a distressed People to think upon: A Ser-
mon at the Anniversary Election: with several
Histories annexed.

Great Examples of Judgment and Mercy; with Me-
morables occurring in the Sufferings of Captives
among the Indians.

1697.

Gospel for the Poor.

The Songs of the Redeemed: A Book of Hymns.

Faith as Works

M 2

Ecclesiastes

Ecclesiastes: or the Life of Mr. *Jonathan Mitchel*.
Humiliations followed with Deliverances; to which
are annexed some Remarkable Providences.

The Way to excel: A Funeral Sermon on Mr.
John Baily with Memoirs of his Life; and the
Character of a Christian.

Mens sana in Corpore sano; or a Discourse upon a
Recovery from Sicknefs.

1 6 9 8.

The Bostonian Ebenezer; with a Lecture on House-
hold Religion.

Eleutheria. An Idea of the Reformation, and an
History of Non-Conformity.

A Pastoral Letter to the English Captives in *Africa*.

Decennium Luctuosum. An History of Remarkable
Occurrences in the long War with the Indians from
1688 to 1698; with two Lectures for the Religious
Improvement of them.

The serious Christian. Three Essays.

Pillars of Salt. An History of Criminals executed;
with two Lectures on Sin punished with Sin.

1 6 9 9.

La Religion pura: To which is added, *La Fe del
Christiano*: An Essay to convey Religion into the
Spanish India.

The Faith of the Fathers: A Catechism for the Jewish
Nation.

A Family well-ordered: with an Address *ad Fratres
in Eremo*.

Thirty important Cases; published in the Name of
the Ministers meeting at *Cambridge*.

A Letter of Advice to the Churches of the Non-
Conformists.

The Everlasting Gospel; or the Gospel of Justification.

The Religious Traveller.

The Flocks warned against Wolves in Sheeps Cloath-
ing; with an History of Impostors, and a Lecture
on their Occasion.

1700.

1700.

- Things that young People should think upon.
 A monitory and hortatory Letter to the English who
 debauch the Indians.
 An Epistle to the Christian Indians; English on one
 Page, and Indian on the other.
 The good Linguist.
 A monitory Letter concerning the Maintenance of
 the Ministry.
 A Pillar of Gratitude: A Sermon at the Anniversary
 Reasonable Religion. [Election.
 Grace triumphant.
 A Defence of Evangelical Churches.
 The great Physician.
 A Token for the Children of *New-England*, in Nar-
 ratives and Instances of Piety in Children.
American Tears upon the Ruins of the Greek Chur-
 The young Man's Monitor. [ches.
 Triumphs over Troubles,
 The old Principles of *New-England*.
Christianus per Ignem; or a Disciple warming him-
 self and owning his LORD.

1701.

- A Companion for the Afflicted.
 A Letter concerning the Sufferings of our Protestant
 The young Man's Preservative. [Brethren.
Thaumatographia Christiana: or the Wonders of Chri-
 Death made easy and happy. [stianity.
 A Christian at his Calling. Two Essays; One on
 the general Calling, another on the personal.
 Christianity to the Life: A Discourse on the Imitation
 of our SAVIOUR.
Maschil: or the faithful Instructor, in Memorials of
 Christianity.
 Advice to the Churches of the Faithful; reporting the
 present State of the Church thro'out the World.
Magnalia CHRISTI Americana; or the
 Church-History of *New-England*.

1702.

Cares about the Nurseries.

Much in a little.

A Letter to the unspellized Plantations.

A monitory Letter to them who absent themselves from the publick Worship of GOD.

A reasonable Testimony to the Doctrines of Grace fetch'd out of the Articles and Homilies of the Church of *England*.

The Portraiture of a good Man.

Necessary Admonitions concerning Sins of Omission.

Wholesome Words: or, A Visits of Advice to Families visited with sickness.

Meat out of the Sater: or Funeral Discourses occasioned by the Death of several Relatives.

1703.

The Day which the Lord has made: A Discourse concerning the Institution and Observation of the LORD'S DAY.

The Glory of Goodness; with Remarks on the Redemption of Captives from the Cruelties of *Barbary*.

The Retired Christian.

The high Attainment: A Discourse on Resignation.

Agreeable Admonitions to Young and Old.

A Family Sacrifice.

Lessons of Godliness for Children of godly Ancestors.

Great Consolations: or a tempted Christian triumphing over his Temptations.

The Armour of Christianity: A Treatise on the Wiles of the Devil.

Jeſuſidiab; or a Favorite of Heaven described.

Methods & Motives for a Society to suppress Disorders.

top 22, Or a vertuous Woman found. An Essay on the Death of Mrs. *Ally Boston*.

A Tree planted by the Rivers of Water. An Essay on the Improvements to be made of our sacred Baptism.

1704.

1704.

- Youth under a good Conduct.
 A weaned Christian,
 A faithful Monitor ; with an Abstract of the Laws
 against punishable Wickedness.
Le vrai Patron de Saines Paroles ; design'd for the
 Instruction of our French Captives.
 A Servant of the LORD not ashamed of his LORD.
 Faithful Warnings to prevent fearful Judgments.
 The Nets of Salvation ; with a Poem.
 A Comforter of the Mourners.
Lex Mercatoria ; or the false Dealer fairly dealt with.
Nicetas ; or Temptations to Sin well answered and
 conquered.
Baptistes ; or a Conference about the Subject and
 Manner of Baptism.
Monica Americana ; or Female Piety exemplified, in
 a funeral Sermon for Mrs. *Sarah Leverett* with an
 Elegy.

1705.

- A Letter about the present State of Christianity
 among the Indians.
 A faithful Man described and rewarded: A funeral
 Sermon for Mr. *Michael Wiggleworth*, with Me-
 morials of Piety extracted from his Papers.
 Parental Wishes and Charges ; with a Poem entitled
 the Consent.
 Family Religion excited and assisted.
 The Rules of a Visit.
Mare Pacificum ; or the Satisfaction of afflicted
 The Christian Temple. [Christianity.
Vigilantius ; or the Servant of the LORD found ready
 for His Coming, on the Death of seven young
 Ministers, with an Elegy.
 The Religion of the Closet, or the Christian furnished
 with a Companion for Solitude.

1706.

- Good Lessons for Children, in Verse.
 A young Follower of a great SAVIOUR:
 Free Grace maintained and improved.
 The Negro Christianized.
 The good old Way, or Christianity as it appeared in
 the Lives of the primitive Christians.
 Private Meetings animated and regulated.
 Heavenly Considerations; or the Joy of Heaven over
 them that answer the Call of Heaven.
 Good fetch'd out of Evil: A Collection of Memor-
 ables relating to our Captives.
 The impenitent Sinner disarm'd of his Plea for Impe-
 nitency.
 The best Ornaments of Youth. [nitency.
 Treacle fetch'd out of a Viper: An Essay upon Falls
 into Sin.
 The Man of GOD furnish'd with supplies from the
 Tower of *David*.
 An Essay upon the Character and Condition of the
 [Covetous.

1707.

- Another Tongue bro't in to confess our SAVIOUR: or
 Christianity in the Tongue of the *Iroquois* Indians.
 An Essay upon profane Cursing and Swearing.
 The Soldier told what he should do.
 The greatest Concern in the World.
 Frontiers well defended: An Essay directing our
 Frontiers how to behave themselves.
 The Fall of Babylon.
 Ornamental Piety.
 The Spirit of Life entering into the Spiritually Dead.
 Truly Christianity.
Wintb opi Tujia: Mortality considered: in a Sermon
 at the Funeral of J. WINTHROP, Esq;

1708.

- Sober Considerations on a growing Flood of Iniquity.
 Youth in its brightest Glory.

Corderius Americanus. A funeral Sermon on the
Death of Mr. *Ezek. Cheever*, with an Elegy.
A good Evening for the best of Days.
The Temple opening.
Nunc dimittis briefly descanted on : A funeral Sermon
on Mr. *John Higginson*, with Memoirs of his Life.

1 7 0 9.

The Desires of the Repenting Believer.
The Bonds of the Covenant.
The Sailor's Companion and Counsellor.
Work within Doors.
A Christian Conversing with the greatest Mystery of
An Essay on the Streets of the Holy City. [Christianity.
The Cure of Sorrow.
The Heavenly Conversation.
Dust & Ashes: An Essay on Repentance to the last.

I 7 1 0

Christianity demonstrated: An Essay on the Witness
within.
Bonifacius: An Essay upon the Good to be devised
by those who would answer the great End of Life.
Elizabeth in her holy Retirement.
Man eating the Food of Angels: or the Religion of
the Morning, with the History of *Von Exor*.
Nehemiah: An Essay on Divine Consolations.
Memorials of Early Piety: The Life & Death of Mrs.
Feruja Oliver.

I 7 1 1.

Orphano-trophium; or Orphans well provided for.
Compassions call'd for; or profitable Reflections on
miserable Spectacles.
The Fisherman's Calling.
A Christian Funeral.
The old Paths Restored.
Persuasions from the Terror of the Lord: A Sermon
on the Day of Judgment.

Tho't

Tho'ts for the Day of Rain; or the Gospel of the Rainbow, &c.

Advice from *Taberah*; A Sermon after the terrible Fire in *Boston*.

A Soul well-anchored.

Winter Piety.

Seasonable Tho'ts on Mortality.

I 7 I 2.

Awakening Tho'ts on the Sleep of Death; with a Debt paid unto the Memory of some that sleep in The Ways & Joys of Early Piety. [JESUS.

Pastoral Desires.

The Young Man spoken to.

The hard Way of Transgressors.

Reason satisfied and Faith established; or the Resurrection of JESUS demonstrated.

A Town in its truest Glory.

Grata Brevitas: A short Essay to demonstrate a few Words may have much comprized in them.

Repeted Warnings; with the Remarkable Experiences of a young Man.

Grace defended; with a Dissertation about the penitent Thief.

A flying Roll to enter the House & Hand of the Thief.

Tabitha Rediviva: The good Works of a virtuous Woman described & commended, with some Justice to the Memory of Mrs. *Euz. Hutchinson*.

I 7 I 3.

Adversus Libertinos; or Evangelical Obedience described and demanded.

A Testimony against some evil Customs.

A Man of his Word.

Things to be tho't upon.

The A. B. C. of Religion.

Golgotha: A lively Description of Death; with Memorials of an hopeful Young Man.

A Present of Summer Fruit.

The

The curbed Sinner; A Sermon occasioned by a Sentence of Death on a young Man for Murder.

What should be most of all tho't upon

An Essay upon a Soul at ease; a funeral Sermon for Mrs. *Mary Ruck*.

The Will of a Father submitted to.

The Religion of the Cross; occasioned by the Death of Mrs. *Elizabeth Mather*.

Hezekiah; A Christian armed with Strength for a Day

The best way of Living. [of Adversity.

1714.

A perfect Recovery; exhibited after a sickly Winter.

A Life of Piety resolved on: Upon the Death of Mrs. *Sarah Ting*.

Vita brevis, an Essay upon withering Flowers.

Maternal Consolations, on the Death of Mrs. *Maria*

The sacrificer. [*Mather*.

Insanabilia: An Essay upon incurables.

A short Life, yet not a vain one: occasioned by some Instances of Mortality.

Verba vivifica: some Words of Life, produced by the Death of some young Persons

The glorious Throne: A Sermon on the Succession of the British Crown to the illustrious House of *Hanover*.

Duodecennium illustriusum: The History of a War with the Indians from the Year 1722, to 1734.

A Monitor for Communicants.

Death Approaching.

Pescantius: An Essay how to live in hard Times.

Verba opportuna: The Circumstances of *Boston* considered, with fresh Inculcations of early Piety.

1715.

Just Commemorations: the Death of good Men considered with the Character of some.

Narratio bonæ Tame Impugnæ: An Account of some good and great Things done in *Europe*.

- A Sorrowful Spectacle:** Sermons occasioned by a Sentence of Death on a Murderer.
- A Monitor for the Children of the Covenant.**
- The Echoes of Devotion.**
- The grand Point of Sollicitude;** or an Essay upon Divine Desertions.
- Good Men described with the Character and History of Mr. *Thomas Bridge*.**
- Shaking Dispensations with Remarks on the Death of the French King.**
- Lapis e Monte excisus:*** The Stone cut out of the Mountain; a Treatise in English and Latin.
- Parentalia:*** The Blessings and Comforts for pious Children after the Death of their good Parents.
- Successive Generations:** Remarks on the Changes of a dying World.
- Vital Religion served with eight Essays.**
- Fair Dealing between Debtor and Creditor.**
- The Servants of Abraham;** with Motives for the Instruction of Servants.
- Life swiftly passing and quickly ending;** on the Death of Mrs. *Mehitabel Gerrish*.
- The City of Refuge.**
- The Christian Cynick.**

I 7 I 6.

- The Resort of Piety.**
- Piety demanded.**
- Directions how to spend the LORD'S Day Evening.**
- A brief Essay on Tokens for Good.**
- The Thankful Christian.**
- Victorina:*** A Sermon on the Decease of Mrs. *Katharin Mather*, with a further Account.
- Zelotes:*** A Zeal for the House of GOD blown up:
A Sermon at the opening of a new Church.

I 7 I 7.

The Case of a troubled Mind,

Iconoclastes :

Iconoclastes: An Essay upon Idolatry too often committed under the most Reformed Christianity.

The Voice of the Dove; with Memoirs of Mr. *Robert Kitchen*.

The Everlasting Gospel to be preach'd unto the Nations.

The Valley of *Hinnom*: The Terrors of Hell demonstrated in the hearing of a murderous Malefactor.

Febrifugium: An Essay for the Cure of ungodly Anger.

Anastafius: The Resurrection of *Lazarus* improved.

The Tribe of *Asher*: A Sermon at the Baptism of a Grand Child.

Piety and Equity united. 1. The Desires of Piety.

2. The Measures of Equity.

The Divine Sovereignty displayed and adored; on the Death of Mrs. *Hannah Sewall*.

Hades look'd into: The Power of our SAVIOUR over the invisible World; at the Funeral of *Wait Winthrop* Esq; with an Elegy and Epitaph.

Instructions to the Living from the Condition of the Dead: Remarkables on the Fate of Pirates; and a Sermon on their Occasion.

Faith encouraged; with a Relation of the Jewish Children at *Berlin*.

Raphael: The Blessings of an healed Soul considered

1718.

An Essay to do good unto the Widow.

The obedient Sufferer.

Brethren dwelling together in Unity: A Sermon at the Ordination of a Baptist Minister.

Psalterium Americanum: The Book of *Psalms* in Blank Verse, with Illustrations.

A Man of Reason.

An Essay on the Condition of Man known in his Place no more: A funeral Sermon for Mr. *Thomas Barnard*.

Providence asserted and adored: A Sermon occasioned by the Death of several who were drowned.

The Religion of an Oath.

1719.

1719.

- A distressed People entertained with Proposals for the Relief of their Distresses
 A new Year well begun : An Essay offered on a New *Genethlia pia*: That's for a Birth Day. [Years Day. *Vigilius*; or the Awakener.
 Youth advised : An Essay on the Sins of Youth.
 A glorious Espousal.
Desiderius : A desirable Man described with a Commemoration of Mr. *James Keith*.
 An Heavenly Life.
 The salvation of the Soul considered.
 The Tried Professor.
 An Essay on seasonable Interpositions of Divine Providence, on the 5th of *November*.
 The Righteous Man described, and asserted as the excellent Man : A Sermon on Mr. *Joseph Gerrish*.
 An Account of an uncommon Appearance in the Heavens, with Remarks upon it.
 A Year and a Life well concluded : A Sermon on the last Day of the Year.
 Sincere Piety described, & the Trial of Sincerety assisted.

1720.

- A Brother's Duty : An Essay on every Man his Brothers Keeper.
 The quickned Soul ; or the Withered Hand revived.
Cobolth : A Soul upon Recollection coming into incontestible Sentiments of Religion.
 Undoubted Certainties : A certain Prospect of Death : A Sermon on Mrs. *Abigail Sewall*.
 The Right way of shaking off a Viper
 The Christian Philosopher.
 The Ambassador's Tears.
 The accomplish'd Singer.
 American Sentiments on the Arian Controversy.

1 7 2 1.

India Christiana : An Account of the Propagation of Christianity in the *East* as well as *West-Indies*.

Honesta Parsimonia; or Time spent as it should be. What the pious Parent wishes for.

A Vision in the Temple; or the LORD of Hosts adored.

The dreadful Sound in the Ears of the Wicked.

The World Alarm'd.

Genuine Christianity: A funeral Sermon for Mrs. *Frances Webb*.

Silentarius : An Essay on the Patience and Silence with which sad Things are to be entertained: On the Death of Mrs. *Abigail Willard*.

An Account of the Method and Success of Inoculating the *Small-Pox*.

1 7 2 2.

Love triumphant : A Sermon at the gathering a new Church and Ordaining their Pastor.

Bethiab; Or the Glory which adorns the Daughters of GOD.

The Minister : A Sermon at the Anniversary Convention of Ministers.

Doves flying to the Windows of their SAVIOUR.

An Essay on the vain Presumption of Living and Thriving; On the premature Death of a Young Gentleman.

Pia Desideria; Or the smoking Flax raised into a sacred Flame.

Nismath-Obajim, the probable seat of all Diseases, and a general Cure for them.

Divine Afflictions: An Essay to describe the gracious Influences of the HOLY SPIRIT.

The Soul upon the Wing : An Essay on the State of the Dead.

1 7 2 3.

I 7 2 3.

The Voice of GOD in the Tempest.

Euthanasia; or sudden Death made easy and happy:

A funeral Sermon.

Cælestinus: A Conversation in Heaven quickned and assisted.

Some reasonable Enquiries upon Episcopacy.

A Walk with GOD characterized: A Sermon on Mr. *Joseph Belcher*.

The LORD high Admiral of all the Seas adored.

Valerius; or Prosperity of the Soul described.

A Father departing; A Sermon on Dr. *Increase Mather*.

An Essay on Remarkables in the Way of wicked Men.

The pure Nazarite.

Parentator: Memoirs of the Life of Dr. *Increase Mather*.

I 7 2 4.

Proposals for Religious Societies, with a Sermon.

The Converted Sinner, upon the Execution of some Pirates.

Stimulator; Or the Case of a Soul walking in Darkness.

The true Riches: An Essay on the unsearchable Riches of CHRIST.

The Nightingale: An Essay on Songs among Thorns.

Light in Darkness; with an Example of a Young Person meeting Death with Triumphs over it.

A short Essay on 'Troubles to be look'd for.

A Funeral Sermon for GOVERNOR SALTONSTAL.

Une grand Voix du Ciel a la France.

Three Sermons on the Death of a Son.

A good Reward of a good Servant: on Mr. *Thomas Walter*.

I 7 2 5.

The Palm-bearers: A Relation of patient & joyful Sufferings in the Church of Scotland from 1660 to 1688.

Virtue

- Virtue in it's Verdure : A funeral Sermon for Mrs
Abigail Browne.
Repeated Admonitions about the Maintenance of the
Ministry.
All supplied in an all-sufficient SAVIOUR : a funeral
Sermon.
The Waters of *Marah* sweetned ; on the Death of a
young Gentleman.
The Gospel of the brazen Serpent.
DEUS Nobiscum ; a brief Essay on the Enjoyment
of GOD.
Renatus : or a Soul passing from Death to Life.
The Choice of Wisdom.
Diluvium Ignis.
Directions for a Candidate of the Ministry.
Vital Christianity ; or the Life of God in the Soul of
Man.

1726.

Ratio Discipline Fratrum Nov-Anglorum.

A good old Age : The Glory of Aged Piety.

Some seasonable Advice to the Poor.

The Condition to which the Protestant Religion is
reduced.

Ecclesia Monilia : The Treasure of the Almighty
KING opened, with Memorials of Mrs. *Eliz. Cotton.*

A Vial poured out on the Sea : occasioned by the
Execution of some Pirates.

An Essay to bespeak early Piety ; on the Departure
of Mrs. *Eliz. Cooper.*

Terra beata : An Essay on the Blessing of *Abraham.*
The Instructor.

An Essay on the Light which good Men have in dark
Hours.

The Comforts of one walking thro' the Valley of the
Shadow of Death.

A Soul bound up in the Bundle of Life.

Nails fastened.

Ignorantia scientifica : An Essay on Man's not know-
ing his Time.

1727.

- The evident Tokens of Salvation.
 The sealed Servant of GOD appearing with a well-
 testified Adoption.
 The Marrow of the Gospel : or the Union between
 CHRIST and the Believer.
Restitutus : A Discourse made upon a Recovery
 from Sickness.
Agricola ; or the Religious Husbandman.
 Christian Loyalty, on the Death of King GEORGE I.
 and Accession of King GEORGE II.
 An happy Departure ; on the Death of Mr. *William*
Waldron.
 The Balance of the Sanctuary.
 The Yoke born in Youth ; with an Account of a
 Young Person.
 The Terror of the LORD ; with Remarks on the
 EARTHQUAKES.
 An Essay to preserve and strengthen the good Im-
 pressions made by EARTHQUAKES.
 An Essay towards a Religious Improvement of Bap-
 tism, at the sight of Administration.
 The Chambers of GOD opened and visited ; on the
 Death of Mr. *Peter Teacher*.--- N.B. *This was the*
last Sermon my Father deliver'd from the Pul-
pit : and truly such a Sermon as a good Minister
wou'd desire shou'd be his last.

SINCE his Decease there have been two Sermons,
 which he left prepared for the Press, published ;
 their Titles are,

- The Widow of *Sains*.
 The Mystical Marriage.

THESE two make the Number of his Books to
 be three Hundred and eighty three.

AFTER this *CATALOGUE*, I will here take the Liberty of borrowing two or three Lines from BUCHANAN'S *Epicedium* on CALVIN and applying them to the Doctor.

*Hunc ergo in Portum celo piaudente receptum,
Tu licet in placida tranquillus Pace quiescas;
Non tamen omnino potuit mors invida totum
Tollere MATHERUM terris; Æterna manebunt
Ingenii Monumenta sui; et livoris iniqui
Languida paulatim cum Flamma resederit, omne
Religio qua pura nitet se fundet in Oras
Fama tui* ———

WHICH Lines I have Englished after this manner,

THO' Heaven rejoice you're of your Port possess'd,
And you may now in Peace and Safety rest:
Yet envious Death, *which him reduc'd to Clay,*
Our MATHER could not wholly urge away:
No, No; Eternal must his Works remain;
The rich Productions of his Fruitful Brain!
When by Degrees, as a weak Flame of Fire,
Curs'd Envy shall with trembling Flirts expire;
Then where there's any pure Religion found,
MATHER, thy Name shall reach, thy Fame shall
[found.

F I N I S.





THE CONTENTS.

THE Introduction to the Doctor's Life. *pag. 1*

C H A P. I.

His more private History. 5.

- | | |
|---|--------------|
| 1. His Birth and Family. | <i>ibid.</i> |
| 2. His Education, Eagerness and Progress in Learning ; with early Favors. | 4. |
| 3. His Early Religion. | 6. |
| 4. Marriages and Children with his Methods of Educating them. | 12. |
| 5. His private Conduct. | 19. |

C H A P. II.

His public Appearances and signal Services. 26.

- | | |
|---|--------------|
| 1. His Ministry with what relates to it. | <i>ibid.</i> |
| 2. Being concerned in other Affairs ; | |
| 1. Instruction of Scholars. | 40. |
| 2. An Account of the Revolution in <i>N. E.</i> | 41. |
| 3. Witchcrafts in <i>N. E.</i> | 44. |
| 4. Giving Advice at home. | 47. |
| 5. Writing beyond Sea. | <i>ibid.</i> |
| 6. Societies related unto. | 48. |
| 7. Evangelical Treasury. | <i>ibid.</i> |
| 8. Inoculation. | <i>ibid.</i> |
| 9. Services | |

C O N T E N T S.

181

- | | |
|--------------------------------|--------------|
| 9. Services abroad. | <i>ibid.</i> |
| 10. Learning Languages. | 49. |
| 11. His Charity. | <i>ibid.</i> |
| 12. Continual Serviceableness. | <i>ibid.</i> |

C H A P. III.

His Experiences and Deliverances. 60.

- | | |
|---|--------------|
| 1. Temptations Conquered. | <i>ibid.</i> |
| 2. Dangers Escaped. | <i>ibid.</i> |
| 3. Tho'ts in Sickness and Exemptions from it. | 61 |
| 4. Carriage when Evil Tongues and Pens attack'd him. | 65. |

C H A P. IV.

His Various Writings and their Character. 67.

- | | |
|---------------------------|-----|
| Books Published. | 69. |
| Books in Manuscript, | 72. |
| Tho't, on preparing them. | 73. |

C H A P. V.

His Foreign Honors & Correspondencies. 74.

- | | |
|-------------------------------------|--------------|
| 1. His Foreign Honors. | <i>ibid.</i> |
| 1. Doctorate of Divinity. | <i>ibid.</i> |
| 2. Fellowship of the Royal Society. | 77. |
| 3. Worldly Honors despised. | 79. |
| 2. His Foreign Correspondencies. | 80. |

C H A P. VI.

His Practice of Piety. 82.

- | | |
|---|--------------|
| 1. Chusing God, Conversing with, resign- ing to and Delighting in Him. | <i>ibid.</i> |
| N 3 | 2. Closing. |

| | |
|--|--------------|
| 2. Closing with CHRIST, Accepting His Righteousness, Loving his Glory, and Living by Faith in Him. | 86. |
| 3. Occasional Tho'ts and Ejaculatory Prayers. | 101. |
| 4. Fasts, Thanksgivings, Vigils and Self-Examinations. | 109. |
| 5. His Morning Tho'ts and other pious Exercises. | 128 |
| 1. Morning Tho'ts. | <i>ibid.</i> |
| 2. Way of spending Saturday Afternoon. | <i>ibid.</i> |
| 3. Method of Sabbatizing. | 129. |
| 4. Reading Scriptures & Application of Promises. | 133. |
| 5, 6. Employment of Mind & Prayers at the LORD'S Table. | 135, 137. |
| 7. Three special Favors desir'd. | 137. |
| 8. Resolutions for a Walk with GOD. | <i>ibid.</i> |

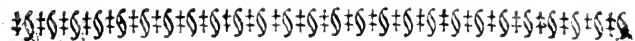
C H A P. VII.

His Latter Days.

| | |
|---|------|
| 1. His Way of Living. | 139. |
| 2. His Sentiments upon some important Things. | 140. |
| 3. His Temper in his last Illness with the Circumstances of his Death. | 146. |
| <i>A Catalogue of his Books.</i> | 161. |

F I N I S.





Advertisement.

HAVING before spoken of the *BIBLIA AMERICANA*, (pag. 73.) and at the same time promised that I would give the World a more distinct and particular Account of that Work, I had laid aside the Tho'ts of saying any Thing further about it for some time: But being advised by a Gentleman of the sacred Order for whose Judgment I have a great Value, to delineate and describe *here* that Performance, it's Exceillency and Usefulness, that so it's inviting Character, being more publickly exposed, may excite Gentlemen, Divines and others to countenance the Publication of it; and being withal convinced that the Proposal is good & proper; I have therefore determined here to add an exact Account of the

BIBLIA AMERICANA.

OR,

The SACRED SCRIPTURES of the OLD and NEW-Testament ILLUSTRATED:

In which, besides the many Thousands of curious Notes that shine in *Ancient & Modern* Writers of all Persuasions, and some Essays to explain many Passages from the Observations of *Christian Experience*; there are the following Things observable;

N A

I. THE.

I. THE sacred Scriptures of the Old and New-Testament exhibited, *In the Order of Time*, wherein the several and successive Occurrences may direct to the Placing and Reading of them : which Exhibition alone will greatly enlighten them, and do the Service of a valuable Commentary.

II. AN *Emendation* of our present Version ; from the Discoveries of the most learned Philologists from the earliest Ages of sacred Literature down to *Bochart, Calmet* and *Parker* : and a particular notice of those many Instances wherein our greatest Masters of the Original Languages have express'd their wishes to see the common Translation amended and refined.

III. A rich Collection of ANTIQUITIES which reflect a Light on the Heavenly Oracles ; especially those wherein the *Idolatry, Oeconomicks, Politicks, Agriculture, Architecture, Tacticks, Musick, Habits, Diets, &c.* in former Ages may have some Reference in the sacred Pages to them.

IV. THE LAWS of the *Israelitish Nation* interpreted, and rescued from the Misinterpretations that some famous Writers have put upon them : contrary to the real *Original* and true *Intention* of them.

V. THE TYPES of the Bible accommodated with their *Antitypes* ; by which a wondrous Mixture of sacred *Profit and Pleasure* arises from those Paragraphs, which seem'd to be the least Instructive.

VI. REMARKS as well for the Illustration of the *Old Testament* as for the Confirmation of the *New*, drawn out of those very unpromising heaps, the *TALMUDS* and other Jewish Writings.

VII. NATURAL PHILOSOPHY brought to serve *revealed Religion*. The fairest *Hypotheses* offered of those grand Revolutions, the *Creating, Drowning and Raising* of the World ; together with the *Astro-*
nomical

comical Affairs, the *Meteors, Minerals, Vegetables, Animals, Diseases, Anatomical Curiosities*, and what relates to the Invisible World of Good or Evil Spirits, mentioned in these Divine Pages, as they are represented in *the best Tho'ts of our Times*.

VIII. THE CHRONOLOGY of the Bible every where cleared of it's Difficulties --- with the most accurate *Harmony of the Gospels* that has yet been offered.

IX. THE sacred GEOGRAPHY; in which there are the situation of *Paradise and Palestine*; with an Account how the *Earth* has been peopled; and a Collection of those many instructive Things, which *Travellers* of unspotted Veracity have contributed for our illumination.

X. AN elaborate and entertaining History of the ISRAELITISH NATION in every Place; especially from the Birth of our great REDEEMER to this very Day; with a particular History of the City JERUSALEM under it's wonderful Vicissitudes from the Days of MELCHIZEDEK down to ours; of the ancient *Sects* among the *Jeros* and their *present* wretched State, the Relicks of the *Ten* as well as the *Two Tribes* and where they are now dispersed.

XI. THE HISTORIES of all Ages called in to show how the *Prophecies* of the Divine Oracles have had their most punctual Accomplishment; wherein the Reader will find an intire Body of Ecclesiastical History: and modest, but strongly establish'd *Conjectures* on such as yet remain to be fulfilled, and the State of the Church and World in future Ages to the End of Time.

XII. THE true Doctrine of the Sabbatical CHILIAN, which more opens and breaks in on the more considerate Inquirers as the Day approaches, brought in as a Key to very much of the Wealth which the Church of God possesses in this Book of the Kingdom: With the clearest Tho'ts of the most penetrating Writers on the Apocalypse, rescued from the more arbitrary and indefensible Conceits of superficial Students in the sacred Prophecies.

ADVERTISEMENT.

THE usual Method for the Publication of such a Work, has been by SUBSCRIPTIONS, and in the Proposals to give a computation of the number of Sheets, and the price of the Books to Subscribers in Quires, and when Bound: But in the present Case the precise Number of Sheets cannot easily be known, which will occasion something of uncertainty.

However,

It is supposed that the Work will be contained in *Three Volumes* in FOLIO, and may be afforded for between *Three & Four Pounds Sterling*; and in *New-England Money* according as the Exchange shall then be. Whoever shall Subscribe and Pay for *Ten Sets* shall have *One Gratis*, which will considerably reduce the price. And as a farther Motive, it may be said, That this Performance will not interfere with the Works of the Excellent POOL, BURKIT, or HENRY: It being the constant study of the Author to avoid it, and in this to add whatever other curious things have yet been publish'd on the sacred Scriptures.

SUBSCRIPTIONS will be taken by *Samuel Gerrish*, *Daniel Henchman* and *Thomas Hancock* Booksellers, in *Boston*; and as soon as there shall appear sufficient Encouragement, the *Manuscripts* will be sent to *London* to be Printed there, with all convenient Expedition, and Care will be taken of the Paper, Printing and Binding, that it be suitable to such a Work.

The E N D.



