1-1-1697

Phaenomena quaedam Apocalyptica ad aspectum Novi Orbis configurata. Or, some few lines towards a description of the New Heaven (1697)

Samuel Sewall

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SAMUEL SEWALL (1652-1730) is best remembered as a colonial judge during the Salem Witchcraft trials, as a significant diarist, and as an ardent millenarian, who published a number of eschatological tracts on his favorite obsession. Born in Bishopstoke, England, young Samuel (age 9) came to New England in the train of his family and settled in Boston. He graduated from Harvard in 1671 and served as a tutor from 1673 until 1675. When he was made a freeman of the colony in 1679, Sewall launched his career in politics, first managing Massachusetts’ printing press, then serving as a magistrate in the General Court, and later becoming a member of the Massachusetts Council. In 1688/89, he assisted Increase Mather’s efforts in London to acquire a new charter for Massachusetts. Subsequently, Sewall served as councilor to the colony until 1729. During the infamous Salem Witchcraft episode (1691-93), Sewall was appointed a commissioner of oyer and termine and in this capacity was involved in the execution of twenty victims. In 1697, following a number of tragedies in his family, Sewall publicly confessed his errors of judgment during the Witchcraft trials, asking God for pardon. From 1692 to the end of his life, he served in various capacities as justice of the superior court, as secretary and treasurer of the Society for the Propagation of the Gospel in New England (1699), and as chief justice of the superior court of Massachusetts (1718). He fathered fourteen children and married three times.

Apart from his political achievements in the colonial judicature, Sewall published a number of significant works. *The Selling of Joseph* (1700) is one of the earliest abolitionist documents in American history. His famous *Diary of Samuel Sewall, 1674-1729* (1878-82) is a Puritan document par excellence and a window on a crucial period in the development of the colony. His millenarian tract *Proposals Touching the Accomplishment of Prophecies Humbly Offered* (1713) highlights Sewall’s eschatological theories amplified in his earlier *Phænomena quædam Apocalyptica . . . Or, some few Lines towards a description of the New Heaven* (1697, second ed. 1727). Reprinted below (courtesy of the American Antiquarian Society), *Phænomena* is something of an exegetical conundrum that encapsulates the most significant eschatological theories of the day. Writing in defense of America’s place in Christ’s cosmography of the millennium, Sewall responds to Joseph Mede’s legendary denigration of the New World as the location of Hell. More significantly, Sewall writes the equivalent of an American martyrology, advocates the conversion of the Indians as remnants of the Lost Tribes of Israel, and reaffirms America’s future place in Christ’s millennial kingdom, at a time when the Mathers and many of their colleagues looked toward Europe and the Holy Land for the fulfillment of their fondest hopes. Often misunderstood, *Phænomena* illustrates the intricate connection between prophetic exegesis and New England politics, between eschatological speculations and self-representation and policies toward the Indian populations of North America.

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Phænomena quædam

APOCALYPTICA

Ad Aspektum NOVI ORBIS configurata.

Or, some few Lines towards a description of the New HEAVEN

As It makes to those who stand upon the NEW EARTH


Psalm, 45. 10. Forget also thy own people, and thy fathers house.
Isai. 11. 14. But they shall fly upon the shoulders of the Philistins toward the west.
Acl. 1. 6 -- 8. Lord, wilt thou at this time restore again the kingdom of Israel?


MASSACHUSET;

BOSTON, Printed by Bartholomew Green, and John Allen, And are to be sold by Richard Wilkins, 1697.
TO THE HONORABLE,
Sir WILLIAM ASHURST Knight,
GOVERNOUR, and the COMPANY
For the Propagation of the GOSPEL to the Indians in New-
England, and places adjacent, in AMERICA.

THE Commendation of Erasmus, in his Book enti-
tituled Ecclesiastes, doth very justly belong to the
English Nation, upon account of their effectual
Desires that the Americans might be gospelliz'd;
Pulcherrimum Deoque gratissimum erat dare potius quam ac-
cipere iis quos studemus Christo lucrificare: It was a most beau-
tiful Thing, and most acceptable unto God, rather to give to
them, than to receive from them whom we endeavour to gain for
Christ. And yet their Praises are to be sung in a higher Note:
For I can't but think that either England, or New-England,
or both (Together is best) is the only Bride Maid mentioned
by Name in David's prophetical Epithalamium, to assist at
the Great Wedding now shortly to be made. And for ought
I know, this Noble Gift, Administred by your Hands, may
be partly intended. Angels Incognito have sometimes made
themselves guests to Men; designing thereby to surprise
them with a Requital of their Love to Strangers. In like
manner the English Nation, in shewing Kindness to the Ab-
original Natives of America, may possibly, shew Kindness
to Israelites unawares. In the Year 1649. Mr. Downam
gave his Conjecture to that purpose, in his Appendix to New-
English Letters then printed. And Mr. Thorowgood was
so far satisfied in his Opinion about it, that he published a
Treatise in the Year 1650. entituled Jews in America. And it
should seem, many judicious Divines have been much of the
same mind. Mr. Eliot in his first Attempts to make them
Christian, was much concernd to find out some Promise
in the Scriptures relating to them, upon which he might
ground his Faith and Hope in his incessant Labours for
them: But afterward he concluded that the Thirty seventh
chapter of Ezekiel was written principally for their sake; as
also many other Scriptures. In this Perswasion that worthy Person, both liv’d, and dy’d. On the other hand, if America be laid out as a Rendezvous for Gog and Magog, this must needs tend to supersede all Desire and Endevour for their Recovery. But better Things are hoped concerning them, even such as will issue in their Salvation, when the full-ness of Time is come. In stead of being branded for Slaves with hot Irons in the Face, and arms; and driven by scores in mortal Chains: they shall wear the Name of God in their foreheads, and they shall be delivered into the glorious Liberty of the Children of God. The Indians, upon various Occasions, do much affect to be called by a new Name: which is given them by the Approbation of their Elders. Persons of note among them, that they may wash off their Mourning, and be clean; and that they may have a convenient Opportunity for publishing their New Name; sometimes call for a solemn Dance. Now tho their Miseries be very inveterate, yet GOD can speedily, and easily give them a New Name, and in a moment, change the Scene. Asia, Africa, and Europe have, each of them, had a glorious Gospel Day: None therefore will be grieved at any ones pleading that America may be made a Coparcener with her Sisters in the Free, and Sovereign Grace of God. God many times sets one thing against another: and we may hope that Unparallel’d Severity will be succeeded by Superabundant BENIGNITTH. And when the Messiah shall have gathered his Sheep belonging to this his American Fold: His Churches Musick being then compleat in the Harmony of Four Parts: The whole Universe shall ring again with seraphick Acclamations, ONE FLOCK! ONE SHEPHERD!

That your Honour, and the Honourable Company, and all concerned with you, may be prospered by God in bringing forward this happy Match, is the constant Desire, and Prayer of your most humble Servant,

S. SEWALL.

Boston, N. E.
April 16th.
1697.

TO THE HONORABLE,

WILLIAM STOUGHTON

Lieut. Governour

AND

COMMANDER in Chief,

in and over His Majesties Province of the

Massachusetts Bay in New-England.

WHEN I look upon the Longing Desire, and Parental Pity that was raised in Divines, and Christians of all ranks; both in England, and here, upon the very first Appearance of the American Prodigal his coming to himself, and being disposed to return unto his Father: I cannot close but judge it to be very like to, if not the very same that is spoken of Luke, 15. 20. But when he was yet a great way off, his Father saw him, and had Compassion, and ran, and fell on his neck, and kissed him. For as all physical Actions are of a Divine Original: so the Actions of good and holy Men, are in a peculiar manner ascribed to God. A Relation entituled, The DAY-BREAKING, if not the SUN RISING of the GOSPEL with the INDIANS in New-England; which was printed at London, 1647. together with the following printed Relations, do give a very pleasant Prospect of this notable Transaction, from October, 28. 1646. unto July, 5. 1659. inclusively. The sorrowfull Decay and Languishing of the Work in many places since that time; and the little Faith that is now to be found in exercise ... any thing against those Conjectures which, being groundless, fall of themselves. But on the other hand, when the Great KING was by his Ambassadors keeping up a Treaty of Marriage with America: it was then very Unseasonable and absurd to raise, or receive a Vain Report to her Disparagement. And it seemeth convenient, that that which

Non nos dextent
siuiquae por verum, doctrinæ dæmoniorum. August Psal. 138. col. 1589, 1592. Psal. 47. 436


Bullinger, Apoc. p. 258. Ipsi solus vere dicentur Aphricanus, Europæus, Asiaticus, Columbus &c.

of Antichrist, in a most Long, and Bloody War. This Army is likewise drawn up in Ten-Brigades; the Ninth being the English Martyrs of the Marian Persecution. And the innumerable Martyrs which were slain under Philip, in Flanders, White Robes to be the frequent & Honorable Mention that is made of the Martyrs, & of their Doctrine, in Sermons, Martyrologies, and Acts of Parliament. There are very fair & full Martyrologies in Latin, English, French, and Dutch. The Dutch Edition printed at Amsterdam, 1671, continueth the general History to the Year 1659, and gives an Account of the Unheard of Cruelty of Ireland, & the dreadful Massacres and Murthers of the Waldenses in Flanders, under the Duke of Savoy. Of this there is a large Account given by Samuel Morland Esq; and of the Collection of 3800 I. in England & Ireland, to be distributed among the Remnant of that distressed People. He give but one particular Instance, Who is it hath not been affected by hearing mention made of the faithful Servant of Jesus Christ, and Martyr of blessed Memory, Valiant and Loyal Lambert? Who, to the eternal glory of CHRIST! and in defiance of Antichrist’s Halber, and Chain, and Flame, Cried out None but CHRIST! None but CHRIST! Vol. 2. pag. 378.

I knew not that the Conjecture was translated into English, until I saw the second Edition, printed Anno 1670. the same Year that Mr. Thorowgood published his JEWS in America. Which forced me to follow my Latin Edition set forth 1664. The sheets being wrought off before I saw the other. And when all is done, if there be any hope that may bring on an Agreement, I willingly grant the Infernum mentioned Psalm. 139. 15. To be America; where, in these latter Ages, GOD hath begun in a Terrible, and Wonderful Way, to form a People for Himself, that they may shew forth his Praise. Isai. 43. Rom. 9. 21. Deut. 30. 3, 4. *

May it please your Honour, Mr. Secretary Addington did rather incourage than discourage this Vindication of America; for whose Opinion your Honour hath justly a great Value. It was your Permission that opened my way into this Field: Permit me therefore, humbly to offer these First fruits to your Protection. Your powerfull Defender of that which is Right. Neither could I contrive better, to design that in Two Epistles, which Mr. Richard Bernard hath perform’d in Five. For it is well known that you are a Friend of the BRIDE-GROOM, To whose HONOR I earnestly desire that all that I am & have, may be entirely and eternally dedicated.
Psalm, 139. 7–10.

From sight of thy all-seeing Spirit,
   Lord, whither shall I goe?
Or wither shall I fly away,
   thy Presence to scape fro?
To Heaven if I mount aloft,
   Loe Thou art present there:
In Hell if I lie down below,
   even there Thou dost appear.

Yea, let me take the morning wings,
   and let me goe and hide:
Even there where are the farthest parts,
   where flowing Sea doth slide.
Yea even thither also shall
   thy reaching Hand me guide:
And thy Right hand shall hold me fast,
   and make me to abide.

In Enarratione hujus Psalmi, col. 1593. Nemo trepidet: sed nemo de Pennis suis presumat. Opus est ut habeamus pennas; & Opus est ut Ipse deducat. Adjutor enim noster est. Affirmat

AURELIUS AUGUSTINUS.

SOME FEW LINES
Towards a description of the NEW HEAVEN

NOT to begin to be; and so not to be limited by the concernments of Time and Place, is the Prerogative of GOD alone. But as it is the Privilege of Creatures, that GOD has given them a beginning: so to deny their actions, or them, the respect they bear to Place, and successive duration, is, under a pretense of Promotion, to take away their very Being. Yet notwithstanding, some Things have had this to glory of; that they have been time out of mind; and their Continuance refuses to be measured by the memory of Man. Whereas New-England, and Boston of the Massachusets have this to make mention of; that they can tell their Age; and account it their Honour to have their Birth, and Parentage kept in everlasting Remembrance. And in very deed, the Families, and Churches which first ventured to follow Christ thorow the Atlantick Ocean, into a strange Land, full of wild men, were so Religious; their End so Holy; their Selfdenyal in pursuing of it, so Extraordinary; that I can’t but hope that the Plantation has thereby gaind a very strong Crasis; and that it will not be of one or two, or three Centuries only; but very long lasting. Some who peremptorily conclude that Asia must afford situation for New-Jerusalem, are of the mind, when that divine City comes to be built, the Commodities of It will be so inviting as will drain disconsolate America of all Its Christian Inhabitants, as not able to brook so remote a distance from the beloved City. But if Asia should be again thus highly favored, and the eldest daughter be still made the darling; yet ‘tis known there will be a River, the Streams whereof shall make glad the City of God. The Correspondence, and Commerce of the little cities, and villages in the three Kingdoms, and Plantations, do make LONDON glad.
And so it will be with New-Jerusalem: the Nations of them which are saved, shall walk in the light of it; and the Kings of the Earth do bring their glory and honour into it. New-Jerusalem will not straiten, and enfeebles; but wonderfully dilate, and invigorate Christianity in the several Quarters of the World; in Asia, in Africa, in Europe, and in America. And one that has been born, or but liv'd in America, between thirty, and forty years; it may be pardonable for him to ask, Why may not that be the place of New-Jerusalem? Problematical Questions do circulate; and this was set up by Dr. Twisse above threescore years ago; the newness of it in its return after so considerable a space of time, will, I hope, render it grateful, or at least, will procure leave for one, with a little alteration, to enquire, Why may not New-Spain be the place of New-Jerusalem? Its being part of the New World, one would think, carries with it no contradiction thereunto. Places are usually called new from the newness of their situation; and not from their being built anew; as New-Spain, New-England, New-London. For certain, If Mr. Eliot’s Opinion prove true; viz. that the aboriginal Natives of America are of Jacob’s Posterity, part of the long since captivated Ten Tribes; and that their Brethren the Jews shall come unto them: the dispute will quickly be at an end. Manasseh-Ben-Israel is said to have published a book entituled, The hope of Israel, endeavouring to prove this Position. For my own part, what Mr. Downam, and Mr. Thorowgood have written on this head, seems to be of far more weight with me than what Hornius, or any other that I have seen, have guess’d to the contrary. Mr. Eliot was want to say The New-English Churches are a preface to the New Heavens: and if so, I hope the preface and Book will be bound up together, and this Mexican Continent shall comprehend them both. Who can tell, but that David may thus fetch a compass behind his Antichristian enemies and come upon them over against the Mulberry trees, and utterly destroy them by the brightness of his coming? Who can tell, but that Christ may in this matter expose the lown fondness of the Unholy War, and happily umpire the Difference about the holiness of Places by causing New-Jerusalem to come down from God out of Heaven, upon that Earth wherein Satan, for many Ages, has peaceably possessed an entire, and far more large empire than any where else in the whole world besides? No body doubts but that our Saviour can enter into this strong man’s house, bind him, and spoil his goods: Let us wait till He revive us by saying, I am willing. If I mistake not we have a warrant sufficient enough to encourage us unto a perseverance in hoping, and waiting upon God for this Salvation.

Ask of me, and I shall give thee the heathen for thine inheritance, and the Uttermost parts of the earth for thy possession.

Of all the parts of the world, which do from this Charter, entitle themselves to the Government of Christ, America’s plea, in my opinion, is the strongest. For when once Christopher Columbus had added this fourth to the other three parts of the foreknown World; they who sailed farther Westward, arriv’d but where they had been before. The globe now failed of offering any thing New to the adventurous Travailer: Or however, it could not afford another new World. And probably, the consideration of America’s being the Beginning of the East, and the End of the West, was that which moved Columbus to call some part of it by the Name of Alpha and Omega. Now if the Last ADAM did give Order for the engraving of his own Name upon this last Earth; ‘twill draw with it great Consequences; even such as with, in time, bring the poor Americans out of their Graves, and make them live. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

’Twas most awfull to see, or but to hear of Christ’s Spanish-Iron Rod walking amongst the earthen pots; whereby great Kingdoms, and Empires were quickly broken to shivers, with many millions of their subjects; unto whom both defensive, & offensive Iron was unknown, which made the deadly impressions of their Enemies weapons, and the inefficacy of their own, surprising to amazement. It is to be noted, that the Pots wherein they boiled their fish, and flesh, &c. were made of earth; as also innumerable other vessels: most were enjoind to use no other. By this means the Potters trade was in principal demand among them: which renders this Metaphor very agreeable. In the computation of Time made by the Mexican Nation, their greatest Period consisted of Fifty two Years; which they call’d a Wheel. Upon the last night of every Wheel they used to break all their Vessels, and stuff; and put out their fire,
saying that the World should end at the finishing of one of these Wheels, and it might be at that time. Upon this conceit they passed the night in great fear, and watched very carefully for the day. But when they saw the day begin to break, they presently beat many Drumms, sounded Cornets, Flutes, and other Instruments of Joy, saying, that God did yet prolong the time with another Age. And then began another Wheel, on the first day whereof they went to the high priest and took new fire, and bought new Vessels. Joseph Acosta, lib. 6. cap. 2. When the Spaniards came, they took these miserable Potters themselves, and dash’d them in pieces one against another. Holy Hilary, in his Exposition of the second Psalm, is exceedingly concerned, lest there should be any imputation of Ingratitude to our LORD, upon the account of his seising upon his Inheritance in such a manner, as presently to break it in pieces with an iron Rod. But he quiets himself in this; that it is in order to Restauration, and Reformation.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, &c.

They who will not take warning by Belsbazzar, and Montezuma, and will not learn, in all their Administrations, to glorifie the God in whose hand their breath is, and whose are all their ways; they must expect to come to worse ends than they did. Great Montezuma, who laboured to be worshipped as a god. No plebeian might look him in the face; if he did, he was punished with death. He did never set his foot on the ground; but was always carried on the shoulders of Noblemen; and if he lighted, they laid rich Tapestry whereon he might go. When he made any Voyage, he and the Noblemen went as it were in a Park compassed in for the nonce; and the rest of the people went without the Park. He never put on a Garment twice; nor did eat, or drink in one Vessel, or Dish above once; all must be new. He used to be attended by Noblemen barefoot. This Montezuma, of whose bloody Pride, and Luxury he knew no bounds; was at last imprisoned in his own Palace by his unwelcom Guests; was hated by his subjects; covertly and basely slain; so that tis yet controverted, whether Spaniards, or Indians were the authors of his death. But howsoever, Montezuma died miserably, and paid his deserts to the just judgment of our Lord of heaven, for his Pride, and Tyranny: His body falling into the Indians power, they would make him no Obsequies of a King; no not of an ordinary person: but cast it away in great disdain, and rage. A servant of his having pity of this king’s misery, made a fire thereof; & put the ashes in a contemptible place. Acosta, lib. 7. cap. 22, 26.

Some judicious and learned Divines have conjectured that America is prophesied of in the thirty seventh of Ezekiel, under the denomination of a Valley. Certainly, no part of the habitable World, can shew more Bones; or bones more dry, than these vast Regions do. Mr. Downam thinks that Mr. Eliot’s taking his Text from thence when he first preached to the Indians, has its weight. His Appendix to the Letters from New-England, is well worth the reading. The Prophet is said to be carried out in the spirit: and for ought I know, he might be carried beyond the limits of the then known World.

Dan. 11. 45. And he shall plant the tabernacles of his palace between the seas in the glorious holy Mountain; yet he shall come to his end, and none shall help him.

The complexion of this portion of Scripture is such, as constrains me to imagin, that the place designed by the Holy Spirit, is no other than America. Every word almost, has an emphasis carrying in it, to me, the persuasion of this sense. They who remove from one Land to another, there to dwell; that settlement of theirs is called a Plantation. Especially, when a Land, before rude and unfurnish’d, is by the New-comers replenished with useful Arts, Vegetables, Animals. Thus when in the year 1492. Christopher Columbus had opened the way, the Spaniards planted themselves in the spacious Regions of America; and, too much, planted Antichristianism in the room of Heathenisme. Tabernacle] So called from the movableness of their condition, and shortness of their continuance. As Tent, they were lately set up; and, notwithstanding all their Praemunitions, so far as they are Antichristian, they shall be taken down before it be long, by the immovable Counsel and Providence of God.
difficulty attending this construction, lies in the word [holy] which may be intended by way of Anticipation. What place more infamous for Unholiness than Canaan? and yet it is said Exod. 15. 13, 17. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thine strength unto thy Holy habitation. Thou shalt bring them in, and plant them in the mountain of thy inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the Sanctuary, O Lord, which thy hands have established.

Neither is this altogether dissonant from excellent Calvin's Commentary. For that which remains of the Roman grandeur, is shared between the Emperour of Germany, and the Pope: and they both contributed towards the planting these Tabernacles. Pope Alexander the sixth (that horrible Monster) by his Bull or Donation dated 1493. Quarto Nonas Maij, and Charles the fifth, by his Expence, and Royal Authority. They also that do govern in America, are not Kings, but Vice Roys, answerable to Calvin's Proconsuls. And 'tis not Mexico, and Lima; but Madrid, and Rome, that are the original, and principal Seats of the Government. Take a Specimen of Antichrists inevitable coming to his End, in the death of Roderick Borgia, afterward Pope Alexander the sixth; taken almost word for word, out of Onuphrius in the Life of that Pope, and out of Guicciardin, lib. 5. p. 235, 236. It is most certain, saith he, that in his father and in him; Cesar Borgia Duke Valentynois, were natural customs to use Poison; not only to be revengd of their Enemies, or to be assured of Suspicions: but also upon a wicked Rage they would use also against their greatest Friends and Familiars, and such as had been their most faithfull servants; such as were the Cardinals of Modeno: Capua, and Moderno: a Recompence unworthy the merits of good men; and not disagreeable to the disposition of such a Father, and son; whereof the one made all things lawful by vile Dispensation: and with the other, nothing was dishonest wherein was Opportunity to his purposes. Upon the 17th of August, anno 1703. a Banquet of Wine was made in the Arbour of the Vatican [ad umbrosum Vatican ruris fon-
tem] for the poisoning of Adrian Cardinal of Cornette, or of some of the Richest Senators, as Onuphrius has it. Valentynois sent before, certain flagons with Wine infected with Poison; which he gave to a servant that knew nothing of the matter, commanding that no person should touch them. The Pope coming by adventure, somewhat before the Supper, and overcome with the Drought, and immoderate heat of the time, called for drink: and because his own provision was not yet brought from the Palace, he that had the infected Wine in charge, thinking it to be commended to his keeping for a wine most excellent, gave the Pope to drink of the same wine which Valentynois had sent: who arriving whilst his father was drinking, drank also of the same wine; being but just, that they both should taste of the same Cup, which they had brewed for the destruction of others. Valentynois, by the vigour and strength of his Youth, and ready Help of strong Medicines, and Counterpoisons, had his Life saved; remaining notwithstanding oppressed with a long and grievous Sickness. But his father the Pope being aged, and unable long to endure the strength of the poison, died the next day, Aug. 18th in the Vatican at Rome, in the 71st year of his Age, and the eighth day of the twelfth Year of his Popedom. The Corps was borne into the Church of St. Peter, black, swolne, and most deformed. All the Town of Rome ran with great gladness to St. Peters, about the dead body of the Pope, their eyes not being satisfied to see dead & destroyd a Serpent, who with his immoderate Ambition, & poisoned Infidelity, together with all the horrible Examples of Cruelty, Luxury, and monstrous Covetousness; selling without distinction, both holy things and profane things, had infected the whole World. Thus far Guicciardin in that place. In the Death of this Planter God hath given Earnest, assuring us that He will in the fittest Season, utterly root up the whole papal Plantation, so as none shall be able to Help them.

The cognition that there is between this Prophesie, and that of the Revelation, is so great, as occasioned Mede to answer, I conceive Daniel to be Apocalypsis contracta: p. 964. It will not therefore be incongruous to pass immediatly thither, without any other Transition.

Rev. 6. 8. And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given to them over the Fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The Four Quarters of the World seem to be represented by Four Animals; Asia by the Lion; Africa by the Calf; Europe, by the Man, and America, by the Eagle. Accordingly, the four first Seals seem to be Local; each of them chiefly, or firstly regarding what was to be done in some One Quarter of the World. So that Asia was to be the principal stage of the First Seals; Africa, of the Second; Europe, of the third, and America, of the Fourth. America is fitly represented by an Eagle, which Royal Bird is very frequent there, and was once the Standard of the Mexican Empire; the unparalleled Miseries whereof, and of the New World are here described. And there is no Verse in the whole Bible doth so pathetically, and with so much Amplitude, and Variety foretell the Destruction of Men: So wide, and deep the Measure needed to be, that was to contain the Blood, and Slaughter of America! If there may be any accommodation in that, the Colour* of this Horse is much like the Colour of the Indians. And altho it seem an oddity in Beza's Translation set forth Anno 1556. to make the Rider feminine, yet it may serve to put one in mind that this tragical Scene was first opened by the Magnanimous, and Modest Isabella Queen of Castile. From the death of this gracious Queen, which fell out Anno 1504. the American Destructions are observed to bear Date.

Hell followed &c. This is added by way of horrid Aggravation, being a most dismal Exemplifi-cation of that Proverb, Where there is no Vision, the people perish. Dr. Fulk in his Prælections published 1573. speaks thus, Seguitur autem mortem Infernus, ne Corporum tantum hœc lues esse censeatur: sed quam aeterna Animae mors, & tormenta Inferni consequatur. Et corporis quidem mortem Infernus semper sequitur, nisi in iis solum quibus morte Christi retusus est aculeus mortis. Mr. Arthur Dent, Anno 1603. “For assuredly, Hell doth always follow the death of the body, “excepting those only whom Christ hath delivered from Hell and Damnation, by the power of his “Death. All these perished without Faith, and without Sacraments, in the dolefull Epiphenema which Bartholomew de las Casas often makes, where he gives an ac-
count of Twenty Millions Slain, Destroyed, and sent to Hell by Spanish Cruelties. The Grave has nothing to do here. Multitudes of the slaughtered Indians had no other Grave than the Bellies of Men, Spanish Dogs, and wild Beasts. In several places of this very Province, about the Year 1618, there was such a Plague among the Natives, that the living were not able to bury the dead; by which means the ground became strawed with their Bones.

Fourth part] it is the Field, and not the Proportion of the slain, that is here design’d: the Jurisdiction of the Destroyers is delineated in those words, Upon the Fourth part of the Earth, i.e. Upon, or over America. What ever Variation there may be in reckoning the other parts of the World; yet America always obtains the Fourth place, as not only last, but very lately discovered to the rest. The Quaternion of Evils here specified, are notoriously known to have Ranged over this Earth. Dr. Whitaker affirms that no Histories make mention of so great Tyranny, as the Spaniards exercised over the Indians. De nostis Ecclesiae, p. 505. And Amundus Polanus in his Commentary upon Daniel, doth very largely, and pathetically describe this Desolating Abomination. Vide cap. ii. 31. p. 1067, 68, 69, 70. Neither need one save the last Instance by a Metaphor: the Spanish Dogs killd, and eat Multitudes of them: which ßgan to kindle Fires upon the English Altars: and there Christ might help to sharpen Mr. Mede’s Pen, and cause him to say, Christ our Lord sends his Mastives, the Spaniards, to hunt them out, and worry them: which they did in so hideous a manner, as the like thereunto scarce ever was done, since the Sons of Noah came out of the Ark. Epist. 43.

The following Seal did for many Years, seem to make against the forementioned Applications, as altogether out of Time: But within these few Months, It seemd rather to offer Arguments for them. For the Prophecy doth not say when the Martyrs were slain, but when they were seen. Now if the Fifth Seal be concluded with the Year 311, or 325. the Antichristian Persecution, the longest, and most grievous of all, will be wholly excluded. Whereas John was so posted, as that he might look backward all along to the beginning; and forward all along, to the end of Martyrdom. The eleventh verse also seems to intimate that, measuring from this Moment, much more of the time of Persecution was past, than was now to come: Yet for a little season, may be understood in Comparison with what was already past. Upon the whole, I humbly crave leave to offer, whether the Year 1572, or 1573. may not be the Article of Time intended for this Prospect? Upon the supposition that Four of the Seals are Local, twas most orderly and methodical to place them all together; tho some passages of the Fifth might have an earlier ... & endowed for the setting forth of the Glory of God. Christ had bespoke Witnesses in every one of them; and therefore New-Colledge also is first mentioned, before the Fifth Seal bring in the whole University of Martyrs. under the altar It is to be noted, that in the Year 1554. the Sacrament of the Altar Of the New Heaven upon the New Earth 11. 31. p. 1067, 68, 69, 70. Neither need one salve the last Instance by a Metaphor: the Spanish Dogs killd, and eat Multitudes of them: which ßgan to kindle Fires upon the English Altars: and there Christ might help to sharpen Mr. Mede’s Pen, and cause him to say, Christ our Lord sends his Mastives, the Spaniards, to hunt them out, and worry them: which they did in so hideous a manner, as the like thereunto scarce ever was done, since the Sons of Noah came out of the Ark. Epist. 43.

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be signified by a more express attribution of a Voice to the Fourth Animal. In the Year 1572. Paris it self, and the Prisons in Lions, and over the Kingdom, were made the King’s Slaughter-Houses. They of the Reformd Religion were commanded thither, under a pretence of keeping them out of Harms way: And there within the Courts of the Prisons, the Butchers Ax and Knife, and Streams of Blood too, as much as might be, were kept out of sight of the common people; for fear lest Humanity should have got the upper hand, and Roman-Catholicks should have rescued their Neighbours of the Reformation, from that monstrous Excess of Barbarity. At Lions, the publick Executioner, and the Garrison Souldiers inomohelled themselves by refusing to kill these Sheep thus brought into the Butchers Pen; tho commanded by the Governor. As Saul’s Guard of old, so their Unfading Honour shall never be in danger of being out of Mind, by being out of Sight, so long as any Compositors and Pressmen shall be left alive. In this Massacre, the Place and Means of the Trepan, were so Eminent; the Nobility, Number, Worth of the Martyrs slain, so very Extraordinary, that the Cry thereof went up to Heaven, and the Noise of it made the whole Earth to Ring again. Polanus, to the date of his Epistle before his Exposition on Daniel, subjoins this Chronogram, composed in Remembrance of the Admiral, and of his Honourable Company of Martyrs; the numeral Letters whereof make 1572. in which Year, August, 24. being the Lord’s Day, this Bloody Massacre was begun:

BARTHOLOMÆUS FLET, SYRIA GALLICAS OCCUBAT ATLAS.

The next Year, a Fair Account of this Foul Tragedy, came forth in Print, bearing this Title. 

DE FURORIBUS Gallicos, horrrenda & indigna Amiralij Castilloneii, Nobilium atq; illustrium virorum cade, scelerata ac inaudita piorum strage passim edita per complures Galliæ civitates, sine ullo discriminate generis, sexus, ætatis & conditionis hominum: Vera & simplex Narratio. ERNESTO VARAMUNDO FRISIO AUCTORE. Vis consili expers mole ruit sua. LONDINI, Ex officina Henrici Bynneman. 1573.

This History brings to mind Three American Martyrs, whose Love to our Lord Jesus Christ appeared to be of Proof, whenas many Waters could not quench It, neither could the Floods drown It. In the Year 1577. Nicholas Durandus Villagagnon, a Knight of Jerusalem, one who had been imploved in great Business, a Learned, and able Man. He out of an eager desire to get Riches, and Honour; did by the mediation of Gasper Colligny the Admiral forementioned, obtain a Licence of the King to set forth a Fleet, and carry the French Ensigns into the New World. Upon the 13th of November, he arrived at the capacious Harbour, which by the Portugals is called Januarius, being in about 23. degrees of Southern Latitude. The Fortress erected there, he called Colligni; and that he might the more curry favour with the Admiral, he confirmed the hopes he had given that it was a convenient place for propagating the pure Religion; and petitioned that with his good leave he might send for some Divines from Geneva. And to that purpose, the next Year he writ to Calvin, who communicated it to the Elders; and after Consultation upon the matter, two were chosen out of them; viz. Petrus Richerius, of fifty; and Gulielmus Quadrigarius, of thirty years of Age; who at the Request of Villagagnon, and Colligny, undertook the Voyage. To these many adhered themselves; and among them was Joannes Lerius. Philippus Corquillerius had the Conduct of the whole Company committed to him: He betook himself to Geneva for the sake of Religion, and was known to Colligny, by whose Letters he was solicited to engage in this Affair, tending so much to the glory of God. At their Arrival in America, they were received with expressions of great Joy; and quickly after, their Church was formed according to the Constitution, and Usage of Geneva, Villagagnon going before them therein, and promising to submit thereunto. About the 20th of March, the Lord’s Supper was administered, Villagagnon himself being present. Afterward Controversies prevailed among them by means of John Cointac a student of Sorbonne, who out of a fond concept of his own Learning, was ambitious of a Superintendency over the other Ministers. He was of ill manners, and such a friend to Antichristian Non-Residency, as not to be ashamed to hold a Benefice in
France at the same time that he was such a stickler at Brasil. He moved that Sacerdotal Garments might be provided, the Vessels consecrated, Bread unleavened, and the Wine mingled with Water, and the like. Richers in his Sermon, inveighed against these humane Inventions and those that sought to introduce them; at which Villagagnon was very angry, and silenced him: and, as is believed, being advis'd by a Letter from the Cardinal of Lorain, evil intreated the Genoese Ministers, and wearied them out, and their Company; who with much ado, through innumerable dangers, and almost starvd, at last got to France. They were about 18, or 20. Leagues at Sea, when they sprung a Leak; and the most part of their Bread as damnified with the salt water: and they could hardly free the Ship by pumping. Whereupon, lest they should want provisions for so long a Voyage, the Captain gave way to the desire of five of the Passengers, to return ashoar in the Boat: which their Company regretted, for fear Villagagnon should do them a displeasure. But they reckoned themselves safe; having not given him cause of Offence; but Obligation. And so with much grief on both sides they took Leave; commending each other to the Keeping of God. Now being unprovided of Mast, Sail, and all manner of Tackling for the Boat; and of Skill to manage it: twas with infinite difficulty and hazard, that they recovered the Land, and afterward, the Island and Fortress of Colligny. They speedily presented themselves to Villagagnon, and acquainted him with the Danger occasioning their Return: and prayd his Favour; forasmuch as they chose to dwell with their Countrymen; and not with Portugals, or Indians: and had left their Wives and Children to serve him in this remote Land; which they were ready to do to the uttermost of their power, untill they might have opportunity of returning to France. The Governour spake them fair; praised God for their Deliverance: and said, that tho they left him upon discontent, and were now fallen into his power; yet he would leave Vengeance to God, and by no means deny them Entertainment. However, he refused to let them make the beast of their boat, to buy Necessaries for recovery of their impaired health. And within a while, was filld with Jealousies, lest all they had said was feigned; and that Corquillerius called du Pont, Richer and Company, with the help of those gone to the River of Plate, upon notice given, would in one night surprise the Fort, and destroy him and his. Whether these Fears were real or pretended; he came to a resolution to take them off as Traitors But not finding how to make that Charge probable, he pitched upon Religion, and drew up Articles for them to answer, as thinking such Sacrifices would be very pleasing to the Court. The French of the Continent perswaded them not to give an account of their Faith to this Apostat Tyrant: but that they should rather hide themselves among the Portugals, or Indians. But they were of Opinion that God call'd them to bear witness for Him, and accordingly, John Bordel, who exceeded the rest in Learning and Grace, as well as in Age, drew up in writing a Confession of Faith, containing an Answer to the Articles. This they all read often, and distinctly weighed each Article; and then all sign'd it. It begins thus: According to the Doctrine of St. Peter the Apostle, in his first Epistle; all Christians ought always to be ready to give an account of the Hope that is in them, &c.

The Conclusion of their Confession is in these words, This is the Answer which we have made to the Articles sent by you, according to the measure and portion of Faith which God bath given us. Let Him be pleased to cause that it may not dye in us; but may produce fruits worthy of his Children. He giving us Perseverance in the same, we will ascribe Praise and Thanks unto Him to all Eternity. Amen.

JEAN du BORDEL.
MATTHEU VERMEIL.
Pierre Bourdon.
Andre la Fon.

When their Orthodox Confession was sent to Villagagnon, he declared them Hereticks upon the Articles relating to the sacrament of the Alter, and Vows; and said twas unlawful for them to live any longer, lest the Company should be infected with their Poison. Yet his resolution to put them to death, he kept as privat as he could, lest the Company should be infected with their Poison. Yet his resolution to put them to death, he kept as privat as he could, till Friday, the 9th of February, 1558. on which day he orderd them to be brought from the Continent. Their friends with tears dissuaded them from going to their slaughter. But they considering that God might have brought them into those parts,
and preserved them in millions of dangers for this end; could not find in their hearts to desert the Cause of their dear Lord Jesus: So John Bordel, Matthew Vermeil, and Andrew la Fon went into the boat: But Peter Bourdon was left behind very sick. Being come to the Island, Villagagnon commanded that they should be brought before him, who holding their Confession of Faith in his hand, asked if they made and signed it. They answered that they made it and signed it, every one owning his Hand; and seeing it was according to the Confession of the holy Apostles and Martyrs of the primitive Church, they were resolved, by the Grace of God, to maintain it. Their words were scarce out, before Villagagnon discovered a furious countenance, threatening to put them to death, if they continued in their damnable Opinion. And presently commanded his Executioner to put Irons on their Legs; and to every Chain to hang fifty, or sixty pound weight: and ordered them to be shut up in a nasty dark Prison, and set a Guard of armed men upon them. They comforted one another in Prayer & singing of Psalms. All the Company of the Island was very much troubled at this action, and secretly comforted the Prisoners, and gave them provisions which they stood in need of. The next day in the morning, he went well arm’d, with a page, into a little Hall, wither he sent for John Bordel in his Irons; of whom he demanded an explanation of the article of the Sacrament, He confessed that the Bread and Wine were Signs of the Body and Blood of our Lord Jesus Christ, confirming it by the saying of St. Augustin. Villag. in a great passion, gave him a blow on the face with his fist; whereupon much blood flowed from his nose and mouth. To the blow he added words agreeable; You have lyed, Villain, St. Austin never said so: Before I eat, I will reward the fruits of your Obstinacy. As some tears fell with the blood, Vill. upbraided him, calling him a puny fresh-water soldier, that would cry for a fillip! Then he asked him if he would maintain, what he had writ and sign’d. Bordel answered, Yes, untill by Authority of the holy Scriptures I am otherwise taught. V. seeing the steadfastness of the man, commanded his Executioner to bind him, and carry him to a Rock which the water cover’d twice a day, three foot. He and his page being arm’d, attended the poor Sufferer to the place appointed. Bordel passing by the prison where his companions were, cryed out to them, with a loud Voice, Be of good Courage, you will quickly be delivered from this miserable life. As he went along, he sung Psalms, to the astonishment of bloody V. and his Executioner. Being upon the Rock, twas with much ado that he got leave to commend himself to God in prayer, before he went out of the world. The Executioner being too slow for furious V. he threatened him with a cat of nine tails, if he did not make haste: therefore he immediately threw him into the Sea, where he rendred to God his Spirit, calling upon the Name of our Lord Jesus till he was drowned.

Matthew Vermeil was brought next, being greatly astonished at the death of his companion, he pleaded with V. for his life with such Expostulations, Have we robbed you, or evilly entreated the least of your servants? Have we plotted your death, or done any thing to your dishonour? No Villain! said he; you and your companions dye for no such things as these; But because you are a most dangerous Pest to be separated from the Church, lest you spoil the rest of my company. The Martyr answered, Eight months are not passed since you have made an ample confession of the Points for which you make us dye this day. Afterward he petitioned him again for his life, offering to become his servant. V. said he had nothing for him to do: but he would think of it, if he would recant his Error. Vermeil seeing no hope given him, but what was destructive to his Salvation, became thereby resolv’d in his mind, and Cryed out with a loud Voice, I had rather dye, to live eternally with the LORD: than to live a little while, and dye for ever with Satan. After he had made this Prayer upon the Rock, and commended his Soul to the Care of God, he freely delivered himself into the hands of the Executioner; and Crying out with a loud Voice, Lord Jesus! have mercy on me! He gave up the Ghost. Andrew la Fon had not strength enough to climb up into this Rock of Martyrdom: but by Promises & Threatenings, was drawn to some degree of Recantation: Or else was favoured by Villagagnon for the sake of his Trade of a Tailor, which was very necessary. And so his life was spared.

But the bloody Sacrifice of Vill. is not yet ended: One Victim remains; viz. Peter Bourdon, who was left very sick on the Continent. Villagagnon went himself thither, took
one ashoar with him. His first salutation to the poor sick man was that he must get up, and go into the boat; Bourdon would have excused himself, from his inability to do him any service by reason of sickness. Villagagnon told him, this was to cure him. The poor man not being able to stand, much less go; he caused him to be carried aboard. Villagagnon asked whether he would stand to the Confession he had sign'd. He answered, he would consider of it. As soon as they came ashoar, the Executioner bound him without any more ado, advertising him to have a care of his Conscience. Bourdon supposing that to be the place where his companions obtained the Victory over death; he recommended his soul to God, and Cryed with a loud Voice, Lord God. I am of the same Paste with my Companions, who maintained the Combat for thy Name, with glory and honour: I pray Thee, shew me Favour, that I may not succumb amidst the Allurements of Satan, the World, and the Flesh. I pray Thee, pardon all my Transgressions & Offences that I have committed against thy Majesty: and this in the Name of thy wel-beloved Son, our Lord. Having prayed thus, he turned himself towards Villagagnon, and asked him for what he was to dye. For signing an heretical and scandalous Confession, said Villagagnon. ... Villagagnon told him it was no time to dispute, but to look to his Conscience: and bid the Executioner make haste: Bourdon seeing that Divine and humane Laws were as it were buried, being very resolute, he submitted himself to the Executioner; and calling for the Help and Favour of God, he dyed in the Lord. This Tragœdy was ended about ten in the morning. After which, Villagagnon exhorted the people to avoid the Sect of the Lutherans; with which he himself was once infected, to his great grief. He threatened death to the obstinat; saying, that everyone ought to observe what their fathers religiously taught them. This day he commanded plenty of Provisions to be given to the Artificers and Labourers, in token of Rejoicing. He had written to some Courtiers, that if they would not blame him for carrying Preaching into Brasil, what great matters he would do against the Ministers; promising to silence them. After this great Cruelty, his Affairs went every day to wreck: Returning to France, he fell into Disgrace there; at last a secret fire consumed him by degrees, and he dyed miserably, without repenting of his Apostasie. French Martyrol. Lib. 7. Fol. 400, to 404. and 414, to 418. Also Fox, his Table of French Martyrs, Vol. 2. p. 129. In this history, we are rather to admire the Grace of God helping three of this Company to go so far; than that the fourth went no further: Especially considering how destitute they were of Books, and of Friends that durst speak a word on their behalf; and above all, of their godly, learned Ministers, who might counsel them, and comfort them in their Agonies: whereas they had to do with a hasty furious Tyrant, more like a Leopard, than a Lord.

But to return to Revel. 6. 9. There seems to be a Distribution of Martyrs into two Classes. The first were slain because they were Christians; the latter ware slain because they were Not Papists. For the WORD of God ] i.e. For the sake of Christ: They were for JESUS, and not for Jupiter. Testimony is, as it were, a Term of Art pointing to the Sack-cloth Witnesses mentioned Chap. 11. 

dwell upon the Earth ] This Phrase seems to be a stated Periphrasis for Anticristians; who impudently pretend to the Monopoly of all that is Ecclesiastic: whereas it is here said, that they themselves are Extra Ecclesiam. And white Robes were given unto every one of them ] The very material garments in which they commonly suffered, were of that Colour. And these words seem to be meant of the Justice done to the Memory of these slain Martyrs, by the True and Universal Histories that were written of Them about this time, whereby they were vindicated from the Reproaches of their beastly Pursuers; and had their Proper Character given them. Their filthy garments and Crowns painted with Devils, were taken off from them; and Fair Mitres were set upon their Heads, and they were clothed with change of Raiment. So much as might be, a particular Account was given of each ones Birth, Education, Employment, and Causes of Suffering. Illyricus, his Catalogus Testium Veritatis was printed at Basil 1556. About the same time John Crispin, Beza's inti-
mated friend, writ the French Martyrology at Geneva which has been very much enlarged, a compleat and excellent Com-posure: And tis remarkable, that the words of Rev. 6. 9, 10. are set before us in the Title-page. John Fox began his univer-
Diligence in the Famous University of Cambridge. It was expressly mentioned in their commission, *ad eorum qui in hæresi decesserint, memoriam damnandum*. And part of their sentence was, *Eorum Memoriam condemnandum esse, & condemnamus*. See the History at large. Vol. 3. P. 639. Of the Ninth Edition. In this manner, by these printed Martyrologies, adorned with lively Cutts; the blessed Martyrs are, all under one, both gloriously Apparelled; and also placed in the open View of the whole World of Christians whom *John personates.*

And it was said unto them, that they should rest yet for a little season. Now what the Lord will do with this wicked World, or what Rest He will give to his Church after these long Sorrows; he is our Father in Heaven, *His Will be done in Earth as seemeth best to his divine Majesty,* in the mean time, let us for our parts, *WAIT upon his Graces Leisure; and glorifie his holy Name and edifie one another with all Humility.*

John Fox in his Protestation, Vol. 1. Of the New Heaven upon the New Earth

1450

Of the New Heaven upon the New Earth
Testimony] The Sack-cloth Witnesses are the constituent parts of this Temple; which for the first Ages of it, was more closely shut, and less visible: and began now to be more open, when the Commissioners of the Sack-cloth Testimony stood forth, in order to the execution of their Charge. On the other hand, the Church named Revel. 11. 19. is called the Temple of GOD, intimating that God had a more visible, avowed, and immediate Hand in building this Temple. As the New-Jerusalem is said to come down from God out of Heaven. It may also imply the Excellency and Glory of this Church above the former. And therefore God will avowedly and plainly Own this Church to be His, by his Wonder-working Providence in the face of the whole World. Whereas God did but privately, and partially favour the other. And that, many times, Not to save them from death (The Witnesses must be slain) but to strengthen them, and enable them to dye Triumphing. As it fared with Christ their Head. In this Divine Temple, the Ark of the Covenant is Seen: There’s another difference. Mr. Mede conjectures it may be meant of Christ’s Personal Appearance. See lib. 7. cap. 11. P. 1114. However, then it will satisfactorily and plainly appear to the Saints, that God in Christ, is a God Keeping Covenant; a God of Truth, Fulfilling every good Word He hath spoken concerning his Chosen, and concerning his Enemies. Then, and not till then, will it fully appear, that God is a faithfull Keeper of that Covenant recorded Jerem. 31. 31. and Heb. 8. The Israelites had indeed served Baal, and not Jebovaab. Therefore it was fit that God should carry it towards them as Baal did to his prophets, 1 Kings, 18. 26.—29. But now, God will of his bounteous Grace provide, that there shall be no more National, permanent Apostasie. For the Confirmation of what has been said, take a few words of my ever honoured Master, the late Reverend, Learned and Holy Mr. Thomas Parker, in a Manuscript of his upon Isai. 60. Nova Hierosolyma qua hic describitur, est ipsa Nova Hierosolyma que describitur Apoc. 21. Comprehendit autem statum imperfectorum, inchoatum a temporibus Wiclefi; et statum perfectiorum post finem amorum Antichristi, et etiam Perfectum tandem, introducendum in Gloria Cælesti. Et paulo post, Violentia in ea jam ex parte cessavit; saltem imperfectus, et Vicipub alternis: sed tandem perfecte cessabit &c. Sol igitur illius munquam occumebat; quoniam hortis Lucem ejus munquam extinctum: licet ad tres dies &c. dimidium, Vtri su compotes futuri videantur.

Upon these grounds, the forementioned Objection ceaseth to be cogent with me. And I am so far from thinking that no Vial is yet poured forth; that I am apt to conclude, that no less than Five ANGELS have already poured out their Vials. So many guesses have been made about the Subject of the Fourth Vial; that if I do enter a claim for the Sun of Persecution, I shall no more incur the danger of being extravagant, than some that have gone before me. Certainly, that is the Sun that consolidates and cherishes the Antichristian State. As for the Fifth Vial; Bullinger, Brightman, Forbes, Pareus, Mede, and Company Interpreters of the Revelation, have poured that to purpose. As also Dr. Whitaker, The Author of the History of the Council of Trent, Chamier, Robert Parker, Dr. Ames, Dr. Owen, cum multis Alis. And seeing the Tower of Babel hath no other foundation than the Uncertain Vanity of the Apostle Peter’s having been at Rome: Uldaricus Velenus did the Babylonians a singular displeasure in writing a Treatise to prove that He was never there. Bellarmin. de Pontif. lib. 2. cap. 1. The truth is, except their Index expurgatorius be enlarged with many Clauses of Scripture, the Probability lies on Velenus his side; Ten to One. And Bellarmin’s arguing from Peter’s Tomb, is unsound. For it was customary at Rome, to make Funerall Solemnities, and erect Monuments for persons dying abroad. Alcyone resolved to pay that Respect to her husband Ceyx, who was lost at Sea. Ovid Metamor. lib. 11. & lib. 12. princip. Si non Urna, tamen junget nos Littera, si non Ossibus Ossa meis, at Nomen Nomine tangam. How easy was it for the modern Romans to make use of this Custom when it might serve their turn. Moreover if this Vial partly intends Impressions to be made upon the City of
Rome it self; yet we need not wait longer for them. There was a jostling between Charles the Emperour, and Clement the Bishop. The Emperours Army in their march towards Naples, wanting both Pay, and Provisions; Charles Duke of Bourbon, was fain to calm them, by promising the Liberty of furnishing themselves at Rome. Upon the fifth of May, 1527. They incamped in a meadow near the City. From thence He sent a Trumpet to the Pope, to demand passage for his Army through the City, in his way to Naples. The next morning, May 6. at break of day, He drew near the Suburbs, by way of the Mountain, and Santo Spirito, wherein he was favoured by a very thick Mist; which rising before day, and increasing with degrees of Fogg and thickness, became such a Covert to the whole Camp, that his Souldiers were not discerned till they were near the place where they began a furious Assault. The Noble Duke marched in the head of his Troops, carrying a scaling Ladder in his hand; and was unhappily slain with an Harquebuse shot. Philibert of Chalon Prince of Orange causing his body to be covered with a cloak, maintain the Charge very vigorously, and by dint of Sword forced his Entrance. The defendants fled before him; their Fear being far above any other sense or passion in them; and the Suburbs were entirely abandoned, and left a prey to the Conquerors. Clement was in the Palace of the Vatican, expecting the issue; who hearing that the Enemies were entered, discovered his Passions of Fear and frailty; and with certain Cardinals presently betook himself to the Castle of St. Angelo. He was in doubt whether it were best to abide there; or to retire to some place of greater surety. In the mean time, Berard de Padoa, who was fled from the Imperial Army, certified the Pope, that the Duke of Bourbon the General was dead, and that their Courage was thereby so much abated, that they desired an Accord with him: in which they apparelled with the Habits and marks of their Dignities, and then set them upon Asses and lean Mules, with their faces reversed to the crowpe of the beasts; and so led them through the City of Rome, upbraiding & terrifying of them with the Name of Luther.* Many of them they variously tormented; so that some first yielded a Ransom, and then their Lives. The Cardinal of Sienna compounded with the Spaniards; and was afterward made prisoner by the Launceknights, who made booty of his Palace, and then led him all naked with buffets and bastinados, into the borough. He was driven to redeem his life out of their hands with a promise of five thousand Ducats. The Cardinals Minerva and Ponsaro payed the Ransom they were rated at, after they had been in a vile Spectacle carried in Procession through the Town of Rome. One called the Cardinal Sanctorum quatuor, or Cardinal of Pouch, was slain. To these Strokes were superadded that of the Plague, which invaded the City and Souldiers at the same time; and made its Entrance also into the impregnable Castle of St. Angelo, to the great danger of the Pope's life: about whom died certain special Men who did service to his person. The Pope was at last so far meekened by the complication of many pressing Calamities attending a strait Siege, as to be brought to a Composition with the Imperialists. He was to make present payment of threescore thousand Ducats to the Launceknights; and to the Spaniards, thirty and five thousand: This being done, they were to set him at liberty with all the Cardinals. Within three moneths after, other like great Sums were to be paid to the Spaniards and Launceknights, according to

*Symonds on the Fifth Vial. p. 251.

Fondly trusting to his Excommunication of Bourbon and the Army.
their portions; which together with the Sums that had been paid, amounted to more than three hundred and fifty thousand Ducats. That he might make these Payments, and deliver himself from the heavy yoke of his Imprisonment, he created certain Cardinals for Money, of whom the most part, for their Learning or Vertue, were Unworthy so great Honour. The Cardinals Cesis and Ursin were delivered to the Souldiers as Hostages, who were led by the Cardinal Colonno to Grotaferara. And so all things having their orderly Expedition, the Spaniards were to guard him to a place of Surety the tenth of December. But he fearing some variation or ill Accident, stole away out of the Castle the night before, in the habit of a Merchant, and was guarded to Orvieto. The Souldiers satisfied of all their Payments from the time of the Pope’s delivery, with forty thousand Ducats over and above, as imprest money for two days, they marched out of Rome the 17th day of February, a day which had been most joyful, and of special Respiration to the wretched people of Rome, if their Calamities, which they supposed to be ended by the departure of the Launceknights, had not eftsoons re-continued in a new course by the Abbot of Farfa, and others of the family of the Ursins, who entering the Town with the paysants of their dominion, did for many days many great Insolencies. By reason of these Calamities, grievous for their continuance, and lamentable for their wretched Succession; descending from one Enemy that was ill, to another that was worse, the City of Rome was not only made naked of a great part of her Inhabitants, with the desolation of many houses and Palaces: but also it stood rent and defaced in Images of ancient and worthy presence, &c. Guicciardin, lib. 18. pag. 871—878. Thuanus speaks after this manner, Cesar, ut in juriam sibi a Clemente iilatam ulcisceretur, nominis pontificij auctoritatem per omnem Hispaniæ abolit. Exemplo ab Hispanis posterrati relictæ, posse ecclesiasticam disciplinam citra nominis pontificij auctoritatem, ad tempus conservari. Eodem tempore Columnni a Cesare instigati, Romam occupavit, & Clementem in Mausoleo Hadriani obsidisset. Nec multo post totes viribus Romam itum, Duce Borbonio, et urbe in petu capitæ & direpta I CCCC postquam a Totila postremo castigata fuit, anno, abunde de Clerentius ambiguo fide Cesari satisfaction est. Histor. lib. r. p. 17. Cesars abolishing the Popes Authority for a while, might lead the way to Henry the Magnificent his Uncle, to do it for good and all. Guicciardin reports the Imperial Army to consist of Four and Twenty Thousand; viz. eight thousand Spaniards, twelve thousand Launceknights, and four thousand Italians: an Army sufficient to do in Italy what they pleased. The Cardinals that were in Italy made a motion, that as well they as the other Cardinals beyond the mounts, might assemble together at Avignion, to take Counsel in so troublous a time, what course to hold for the stability of the church. But because they would not all at one time, range themselves under the power of so mighty Princes, they declined it. The Pope’s chief hope was in Francis the French King, who had been Caesar’s Prisoner but a little before; and now the Dauphin, and Duke of Orleance were in his hand as Hostages. Which rendred his motions slow and irregular, as of a person in Fetters. So that Monsieur Lauretrech commander of the Leaguers Army advanced not so far as Rome. And Tiber by its Overflowing, incommoded a Party of their Men. The Emperour also had a considerable Interest in Italy. Pompeius Columnna the Cardinal, who much Influenced the People, was at his devotion; and the Duke of Ferrara strongly solicited Charles Duke of Bourbon to surprize Rome, as the only Expedient for securing his Master’s Interests. By such means it came to pass that the Imperial Army had no less than Nine Moneths time to pillage Rome. Where the Pope contrary to his custom, his nature, and all expectation, did not only constantly remain; but being confident of defending the City, he did not only forbid Men to go away; but also made an Ordinance that no Goods should be carried out; which Merchants and Artificers would have secured by sending them down the River. Ea Nocte nihil unquam lugubris aut funestius Roma vidit, saith Omphrius in the life of Clement, p. 382. col. 2. Now if one or two Kings did so far waste Rome by the by, and as it were in Jest: When the Seventh Vial’s Turn comes, the Ten Kings will do it perfectly, and with a Vengeance. For Rome will be reserved till then, Ut sentiat se mori. If the Papists object the death of the Duke of Bourbon: That Loss was well repaired by the Choice of the Prince of Orange in his stead; by which means Rome’s Night was made more dark, and came on the faster. And Johannes
Medices, one of the chief Commanders on Clement's side, fell also by a shot. Even Monsieur Lawtrech, the Pope's deliverer, died in the Camp not very long after; and most of his Army was swept away by the Plague. Not above three Years after, the River Tiber received a Commission to make some considerable addition to the Ruine of Rome. Tiberis alveum egressus magis quam ad eam diem hominum memoria, vel etiusmodi monumentis relatione effet. Urbem inundavit, incredibilis cum Romanorum damno, et aedium detrimento. Onuphr. p. 384, col. 1.

Upon all, or some of these Considerations, it seems to me probable that Five of the Vials are already poured out. Not but that they hold on their course still; and will do so, until the Confluence of them all do with irresistible Force ingulf Antichristianisme in utter Ruine. The truth is, all the Vials may in some sence be said to have been poured out together at the beginning of this Period of Rome's gradual Decay. Yet there are critical Times, and characteristical passages of divine Providence, wherein each Vial obtains the successive Regency appointed them of Christ. And the Sixth Angel seems now to stand ready with his Vial, waiting only for the Word to be given for the pouring of it out. The pouring out of this Vial will dry up the Antichristian Interests in the New World: and thereby prepare the way for the Kings of the East. This is agreeable to the analogy of Interpretation generally given by the Ancients; and more lately by Bullinger, Pareus, Cowper, and many others. Only as Euphrates is one individual River, so tis suitable to limit it to this Continent; thereby to keep it as it were within its banks. There is ... Sword: By the pouring out of this, the Great River is wholly dryed up; so that Nothing of it is left remaining to make Babylon glad. Consequently, the Armagedduntine Expedition will some way resemble that of 1588. Only it will be much greater, and more fatal to the principal Undertakers. Mr. Brightman couples Revelation, 16. 16. with Daniel, 11. 45. So that if the genuine sence of that place hath been given, we know here to look for the drying up of Euphrates. And to make the Turkish Empire the subject of the Sixth Vial, seems heterogeneous: For Euphrates must needs be parcel of the Waters upon which the Whore sits at the time when this great River comes to be dried up: Which the Sun of Righteousness will do, by causing so much of her dominion to cease for ever. The Pope and his followers, by warring against the Turk, do not dry up Euphrates: but do inlarge the Papal, by the diminution of the Ottoman Empire. And although the passing away of the second Wo be matter of universal Joy; yet to make it to be the drying up of Euphrates, seems hard: For the Sixth Vial doth not carry off an Old Plague; but brings on a New one. Neither did I ever hear that the Reformed Churches fared so much the better for the taking of Buda, as to make me think that Euphrates was then partly dried up. Moreover this is a new accommodation. The first that I find of it, is in Mr. Fox, p. 373. Probably, if he had met with it before, he would have mentioned it; that being his professed design, Praefat. p. 6. But he acknowledgeth Interpreters went another way, and endeavours to refute them. Pareus speaks thus, Neque nova vel recens a nobis excogitata est bec interpretatio. Eodem enim ANONYMUS mens ante 260. annos expressit his verbis, &c. col. 839. The inconsistency of this Opinion with Mede's Hypotheses, makes not a little against it. He himself seems to be put upon bending the fourth, to make it conform; aut saltem quod bestiae saluti innexit, ejusque interesse. p. 676. Although so great a Pilot's taking this path, was an extraordinary prejudice; yet many learned Expositours have still chosen to go in that which was the beaten Road in Mr. Fox's time; and, as I suppose, was, and is the KING's high Way. Mend but the Chronology of Alcasar's dream, and what he hath written upon the Sixth Vial, becomes a very good Protestant Exposition; Etenim repente, et praeter opinionem, alius uxorem propriam esse Christianam deprehendit, alius filiam, frates alius, alius cognatos & affines; ac demum omnes pariter animadverterunt Christianam Fiderris esse in mediam Romanam, et in ipsas eorum domos insinuasse, atque adeo sic aliquam esse super, quoniam celestis ille penetrasset Ignis, quem Christus in terra accensurus advenit. p. 730. To his own that golden Promise belongs, The Lord will dry up Euphrates to make a way for his scattered ones. Some think it concerns the Return of the Jews miraculously; as once through the Red Sea. Rogers's Naaman. p. 228.
Sed, Quorsum hoc? What Concernment hath America in these Things! America is not any part of the Apocalyptic Stage. The Promise of preaching the Gospel to the whole World, is to be understood of the Roman Empire only, according to the extent of it in John's time: As it is said Augustus made a decree that all the world should be taxed. The Roman Empire contained about a third part of the Old World: and this Triental only was to be concerned with the Apocalypse. The Prophecies of the Revelation extend but to such Kingdoms or Monarchies of the World, where the Church in all Ages still was: therefore not to the West-Indians, nor Tartarians, nor Chinese, nor East-Indians.

But what shall we say, if the Stone which these Builders have refused, should be made the Head of the Corner? Lo, we heard of it at Ephratah: we found it in the fields of the wood. Or if it be not made a Corner-stone: that it should be quite thrown by, and not be at all laid in the Building: is more than can be proved from the Scriptures. I suppose there is nec vola, nec vestigium of any such thing to be found there. Who art thou that judgest another Man's Servant? to his own Master be standeth or falleth: Ye shall be holden up: for GOD is able to make him stand; may be applicable here. There is a vast odds between historical and prophetical Scriptures, as to the manner of their declaration. Augustus taxed as much of the World as he could; taxed all his world. Why may not Jesus, in like manner; give Law to all His World, without asking Cæsars leave? To tedder the Scriptures, and tie them to the Herculean Pillars; takes off all the Lustre of the Spanish Motto, PLUS ULTRA; and makes the Glory of it to dwindle away to very nothing. But the Word of God is not bound. To go about to do it, is, I fear, to limit the Holy One of Israel; and injuriously to spoil the Church of that Doxology, In God will I praise the Word: in the Lord will I praise the Word. I have seen an end of all perfection; but thy Commandment is exceeding broad. It was so in David's time: but now, tho the Scripture Canon be compleat, it is so far shrunk, as to extend but to about a Quarter of the Old World? For they who have no share in the Revelation, tis hard to think how they will be able to make out a good Title to any portion of Scripture: this being the last, and most comprehensive of all. And what a Rack of Romanizing, endless, incurable Torture, must this needs fasten serious Christians upon. Whenas after diligence to acquaint themselves with the Scriptures, and to obtain the Favour of God in the ways there marked out: still all is bootless, except they can prove themselves to dwell within the bounds of the Roman Empire. Which, as to multitudes, is a doubt that all the Learning in Europe, is not sufficient to resolve. And what shall become of Scotland, Ireland, Denmark, Sweden, Poland, Bohemia, Moscovia, much of Germany, and a great deal more of Europe beside? According to this Reckoning, these Nations must be Extra Ecclesiæm, because they are Extra Imperium: As also, by far the greatest part of Asia, and Africa, and all America. The first and most, so far as I know, that hath given countenance to this Bill of Exclusion; is the Conjecture of the Learned and Pious Mr. Mede. And therefore it may not be amiss to take a View of that Chapter entituled, DE GOGO & MAGOGO in Apocalyptica Conjectura. Lib. 3. p. 713. Altho the Author be incomparably more than my Match; yet the Honour of being a Retainer to my Noble Lord Say; Love to my Country; and the Advantage, as I apprehend, on my side, do prompt me to the Undertaking. Dr. Twisse in a Letter to Mr. Joseph Mede, dated Ap. 6. 1635. mentions his having written to my Lord Say touching his Counsels for advancing the Plantations of the West, and telling him, that his Lordship little thought that they tended to promote the Kingdom of Gog and Magog. My Lord in his Answer to the Doctor, gave a touch only thereupon; which was this, That surely, the Americans were not Gog and Magog. The Dr. writ more Largely of this Subject in his next Letter. Upon this his Lordship wrote a large Letter Opposing the Conceipt of Gog and Magog tho the Millennium of Christ's Kingdom were granted; yet not a little against that also. Epist. 50. p. 993. Had this Letter of the L. Say been in print, probably, there had been nothing left unanswered; or at least there had been a trodden Path: whereas now I must beat out my way as well as I can.

Conjectura] Thus I have told you out my fancy of the Inhabitants of that World: which tho it be built upon mere Conjectures; and Not upon firm ground; &c. Epist. 43. p. 98. Let but those who quote Mr. Mede, imitate his Modesty; and as yet no great trouble occurs.
A Pocalypsis codex est fatorum ecclesiæ Gentium, non Judæorum. Habent enim Judæi de suo &c. neque nostra ulla tenus opus habent.

These Pronouns, Meum and Tium, in a business of this nature, I cannot agree with. This being one of the first Writts of Partition brought for dividing the Scriptures, that I have taken notice of. The Scriptures are an Estate holden in Joint Tenancy, and none have any preferable Right in them. From the Epistle Dedicatorily; Unto his Servants, we must with Mr. Dent conclude, that the whole Doctrine of the Revelation appertaineth to the Universal Church of Christ throughout all the World, in all Times and Ages. p. 8. The Bodleian Library is not the Propriety of this or the other particular College, or Hall; much less, of the happy Keeper of it: but of the Renowned University of Oxford. By which means the whole World is benefited by their Illuminations. The Apocalypse is a most illustrous Epithalamium suited to the stately Magnificence of the Bridesmaid, and of the Bride. Now the Jews upon their Return, will eminently sustain that Character. The New Jerusalem is that which the Old and New Testament do ring of. This City of God is especially made up of Jews, and from thence it hath its Name. Goodwin, Rev. p. 28. Therefore, seeing the Parchments belong to those who have the Estate; this Book must needs belong to the Jews: because the glorious Things that are spoken of therein, are eminently spoken of them. Our LORD, whose this Book is, and his Servant John, the writer of it, were Jews; and there have been of that Nation converted in all Ages, who have kept Possessions for the rest: so that I cannot discern any incongruity in affirming that this Book belongs to them also; and gives an Account of God's Providence toward them; especially upon their Return. [Return Return, O Shulamite! Return Return!] But, let us see what is laid in against their Claim.

Ambitu suo Gentes] The Church consists not of Gentiles only. The four Quarters of the World with all their Furniture, make the Apocalyptical Stage: and in every one of these are the dispersed Jews to be found. Eodem (ni fallor) factunt &c. ] If there be not Room enough in Rev. 10. 11. to entertain the Jews, I cannot imagine any thing large enough to comprehend them.

Sed omnium maxime illud confirmat Parabolarum Symbolorumque propheticum in hoc Libro indoles atque ingenium; in quibus nemo passim observare licet, Judæos, sive synagogam Israeliticam, Personam Veræ Christi Ecclesiæ ex Gentibus surrogatæ, sustinere: Gentes contra, typum Idolatrarum, ejusdemque Ecclesiæ hostium; &c. Atqui in ea Prophetia ubi Gens Israelitica alienam personam sustinet; ibi suam ipsius gestare nullo modo verisimile est: quandoquidem illud fieri nequit, quin totius Parabolæ ratio conturbaretur, &c.

It is indeed a singular Honour to that Nation, that sincere Christians; such as with inviolable Chastity keep themselves to the Institutions of their LORD, should be called demque Ecclesiæ hostium; &c. Atqui in ea Prophetia ubi Gens Israelitica alienam personam sustinet; ibi suam ipsius gestare nullo modo verisimile est: quandoquidem illud fieri nequit, quin totius Parabolæ ratio conturbaretur, &c.

Of the New Heaven upon the New Earth

Hinc adeo sit ut tantillum &c. ] The Jews are not mentioned by the by only; but directly, and on purpose; as in the beginning of the nineteenth chapter. And that which is last accomplished; is firstly and chiefly designed by the Efficient. I will be their GOD, and they shall be my People. Is the most Great, and Glorious, and All that can be said. Whatsoever else is spoken, must be only in explanation of this; or it will be perfectly blasphemous Nonsense. Upon which consideration, me thinks tantillum, and Sponsa AGNI, do not stand well together in the same chapter. However, we are beholden to this great and worthy Author, for his concurrent Testimony, that the Jews are the People intended in the sixteenth, and nineteenth Chapters. Pari ratione] May it not with more, or equal strength be argued, New Jerusalem.
lem is not the same with Jerusalem: but as Jerusalem was to the westward of Babylon, so New Jerusalem must be to the westward of Rome; to avoid disturbance in the Order of these Mysteries. If we might be allowed to take Mr. Mede's words as they seem to sound at the first hearing; they would signify no less; “New Jerusalem is not the whole Church; but the Metropolis thereof, and of the New World. Ezek. 20. p. 944. The thirty seventh of Ezekiel treateth of the Marriage of the Lamb. Therefore it seemeth probable that the thirty eight Chapter treateth of the same Gog and Magog that John doth; the same Order being kept in both places. If Ezekiel have some respect to former Enemies; that doth not hinder, but that this might be the ultimat and principal Aim of the Prophesie. The Reverend, Learned and Holy Mr. John Cotton, had much of the meaning of this mysterious Book shewed him by Christ, as a Blessing upon his much Prayer and Study, in order to his Exposition of the same in his weekly Lecture at Boston in New-England.

He hath written thus, “This Gog cannot be Gyges, nor Antiochus Epiphanes. This Gog in Ezekiel, is the same with this Gog in the Text. For i. Gog in Ezekiel is foretold (when he shall come) to be the same whom the Prophets of old spake of, Ezek. 38. 17. Gog in Ezekiel, cometh after the Resurrection and Reunion of Judah and Israel, Ezek. 37. Throughout. And upon his Destruction, “Ezekiel seeth a Vision of a glorious Church of the Jews, Chapt. 40. To the end of the Book. So doth this Gog arise up to fight against the Holy, after the first Resurrection of the Churches of Jews and Gentiles. And after his Destruction, John seeth the New Jerusalem come down out of Heaven, Chapt. 21. to the end of the Book.

“When the Saints and Witnesses of Jesus Christ have enjoyed the Liberty, Purity, and Authority of Church Government, for the space of a Thousand Years, after the Destruction of Antichrist; “Satan will again find Liberty and Power to deceive the Nations, Princes and People, in great multitudes, to war against the Church; especially against Jerusalem. V. 7, 8, 9. Taken out of a Manuscript of Mr. Cotton's own Hand-writing, p. 34, 36. Mr. Greenhill upon Ezek. 38. 5, 6. p. 496. Observes, From all quarters of the World there be Enemies ready to combine and all with Gog &c. Those of the East, comprehended under Persia, those of the South, intended under Ethiopia; those of the West, included in Libya; and those of the North, contained under Gomer, and the house of Togarmah, were all at the beck of Gog, to go against Jerusalem, the Servants, and Worship of God therein.

Ex qua autem hominum genere Hostis hic novissimus... Ex gentibus in opposito nobis Hemisphæria, quas Deus Opt. Max. occulto suo judicio, maximam partem, nunquam sit Evangelij sui lumine perfusurus.

Moses, Deut. 29. speaking, for ought I know, of the unparalleled Providences awaiting the aboriginal Natives of America, shuts up all with that solemn and silencing Ax-

The Secret things belong unto the LORD our GOD. A man may know more by himself, than all others can: and yet he cannot lawfully account himself a Castaway; much less may not he suppose himself licenced to cast firebrands, arrows and death; and say, Am not I in sport? One of the chief Spices wherewith Historians have embalm'd the Memory of Isabella Queen of Castile, is, that she did greatly love Learned men, who were of good Conversation; especially Prelats of an holy and religious Life, preferring such. Accordingly, Twelve learned Clerks of good and holy life, according to those times, were sent over with Christopher Columbus in his second Voyage. Grimestow Hist. of Spain, p. 845, 949. And we would fain hope there might be some Gold among the counterfeit metal; the time of Refining not being then far come on. According to Mr. Mede's Simile in his excellent Discourse upon Isai. 2. 2, 3, 4. Disc. 29. p. 183. Dr. Whitaker de notis Eccles. p. 102. Mr. Mede mentions a Sentence taken out of a Treatise published Anno 1120. Sicut sumus precedit ignem, victoriam pugna; sic et gloriam Christi,
tentatio Antichristi. Book, 3. p. 888. In Mr. Broughton's Explication of the Holy Apocalypse, chap. 11. p. 141. are these words, “The West-Indians, seem to come of the East; as both speak some Hebrew. “Now God driveth us to both Indians, not for Pepper, and Tabacco: but in time, to shew his Name. And the Jesuits, in teaching the Holy Trinity, Person, and Justice of Christ, may save many. Mr. Daniel Rogers, Mr. Mede's Tutor, a Man of vast Parts, writeth favourably of the New-English Plantations in America, and ariseth a Note higher, in expressing his hopes of the Conversion of the Natives, Who can, or dare deny, but that the calling of those Americans to the knowledge of the Truth, may seem a weighty Occasion to expect from God the gift of Miracles? Naaman &c. p. 6, 169. Mr. Henry Scudder; a solid & fruitful Divine; in opening those words in the Lords Prayer, Our Father which art in Heaven, p. 117, 118. hath this Use, “Whereas we read and hear of much People “both in Asia, and America, that worship and pray unto the very Devil, not with inward worship only “(for if these only, did so, it were happy with many that are called christians) but with outward “worship also: Tho we cannot speak to them, to reclaim them of this devilish Idolatry; yet in compassion we should speak to God for them, that He would please to send the Light of his glorious “Truth and Gospel, to discover their Sin unto them, and to recover them out of the snare of the “Devil, who holdeth them captive at his will. I do urge this the rather, because I am perswaded, that “when all Israel shall be called namely, when the two Sticks prophesied of by Ezekiel, shall be joined into One Stick: when, as the Apostle saith, All Israel shall be saved which State of theirs, v. 19. he “calleth a receiving of Life from the dead: When this shall come to pass, I doubt not but Many of “those deceived souls, which yet never heard of the Gospel (except by Papists, who make them “whom they convert, thrice more the children of the Devil, than before) shall have part in the same “Resurrection: Let us therefore pray for them.

Having seen these three Worthies thus pleading and wrestling for the New World; as also Dr. Ames, and Mr. Nicholas Estwick, as far as I can gather, a well wisher thereunto: Rememring too that they were all, of, Christ-College in Cambridge, it gives me occasion to say,

Una eademque Domus, Vulnus Opemque tuit.

If the ancient name Vates, may still be allowed to Poets; it will be the more considerable that Mr. Abraham Cowley hath said,

At tu preteritas tandem obliviarc clades,
Nam tanti non parva Deus tibi, America, vindex,
Et dedit & majora dabit solatia damni.
Gaude forte tua; pars omnis amara sorata est
Jam dudum: dulcis superest: &c. &c.

Huc profuge venient, & regna illustria condent.
Et domina his virtus erit, & fortuna ministra.

Plantar. Lib. 5. p. 252, 253. Likewise, Herbert's Poems entertain us very nobly with a good Presage for the New World; p. 191.

Thus shall Religion to America flee:
They have their Times of Gospel, even as we.

Not doubting but that these Authorities, being brought to the King's Scales, will be over Weight; I pass on. Nostr ver Hemisphærj oruem, quem Oceanus ambitu suo circumscritit
God hath founded the American Tèbel, upon the Seas, and established it upon the Floods. For Rivers, Lakes, and Seas, America refuseth to give place. Quique solus Antiquis creditus est humani generis domicilium.

The Antients believed there was no Earth here. The doctrine of Antipodes, was with them, Heresie. Virgilius was condemned for it. So that by this argument, the Inhabitants of the New World tread water. But to argue from an antiquated Opinion, after it is, by Experience, convicted of essential and total Error; is truly to personat Water, as to its instability. One may equally fasten the same Imputations upon Asia, Africa, and Europe, because Montezuma & his Subjects, did not believe there was any such Place, or People. In quo primus homo conditus, &c. I shall always think the worse of Holiness of Places, for Mr. Mede's sake; seeing it hath put one of his Learning and Charity, upon throwing away the New World at a cast: For that seems to be the only basis of this argumentation. And yet one would think, That the Fall of Mankind, Judas's Treason, and Mahomet's ALCoran, do but ill favourly contribute towards the sanctification of Asia. Eorum discipuli predicantur ] Thuanus was
of Opinion, that God raised the Spaniards to that Height of Power, that they might be fit Instruments for carrying the Gospel into these remote Parts; and speaks thus of it, *Non mediocre, meo quidem judicio, opere pretium sibi, ubi nullas omnia terras esse credidit antiquitas, ibi inter tot gentes antea incognitum CHRISTI nomen vel perperam audiri & celebrari. Histor. lib. 1. p. 10. F.* But to leave other American Plantations, it is certainly known, That the Disciples of CHRIST have, for these Seventy seven Years, constantly and publicly preached the everlasting Gospel in New-England in America; and have kept his Sabbath. It should seem Mr. Estwick had alleged the Conversion of some Americans; by Mr. Mede’s Reply, March, 22. 1652. Epist. 69. p. 1034. But the New-Englanders have not yet converted one; the Spaniards have, but unto Antichrist, not to Christ: and the Story of their Conversion is such as may make a man justly suspect there hath scarce yet been a true Christian of that Race. It is a received Maxim, that into whatsoever place Jesus Christ sendeth the Gospel of Grace; in that Place, He hath People to be saved. And who can certainly fix the Moment when Christ shall begin this mysterious Work? At the date of this Letter, sixteen Years were run out, after Christ began to settle his Abode here. And I presume the Negative testimony of a Person three Thousand miles off the Place concerned, will not obtain much credit with equal Judges. Especially, remembering that the 43th Epistle begins thus, Concerning our Plantations in the American World, I wish them as well as any body: tho I differ from them far; both in other things, and the grounds they go upon. Neither can I believe, that the Captain of our Salvation hath landed his Forces here, to disturb and vex Satan only;* but to fight with him in good Earnest, and break his Head. It is remarkable what Mr. Nathanael Morton relates of one Squanto an Indian, in his New England’s Memorial, p. 25, 35, 40. “He proved a special Instrument sent of God for the good of the English, and was their Interpreter; directed them in planting of their Corn; where to Fish; and was also their Pilot to bring them to unknown places; and never left there “until his death. He was a Native of this place where Plimouth is, and scares any left besides him. “The great Sachem Massasoit sought his life; which caused him to stick close to the English. Being “on a Voyage to buy Corn, by reason of cross Winds they put in at Mannamoik, where Squanto fell “sick, and in a few days dyed. A little before his death, he desired Governor Bradford (who was then “there) to pray for him, that he might go to English mans God in Heaven: and bequeathed many of “his Things to the English Friends, for a Remembrance of his Love: of whom they had a great Loss. “This fell out in the Year 1622. As Rahab, he with the uttermost hazard of his life changed sides; left his countrymen, and espoused the Interest of Strangers: And therefore I dare not deny, but that Rahab and he do now fare alike. This Year the Indians were exceedingly affected with the Providence of God in sending a plenteous Rain upon the very same day that the English had set apart, and sought it by humble and fervent Prayer. All the morning, and the greatest part of the day, it was clear weather, no cloud, or sign of Rain to be seen. ... was thorowly soaked therewith: which did apparently revive the languishing Corn and other Fruits; to their own & the English’s admiration. One of them was heard to say, Now I see that God is a good God: for He hath heard you, and sent you Rain; and that without thundering Storms and Tempests; which use to break down our Corn. Of the New Heaven upon the New Earth *Surely, your God is a Good God! The Drought lasted from the third week in May, to the middle of July, without any Rains; and with great Heat, for the most part. N. E. Memorial, p. 37, 38. Since the death of our Author, many of them have been converted; a satisfactory Account whereof was sent over to England, and is in Print: by means whereof, many fervent Prayers were offered up to God on their behalf. So that we may hope, the Children of so many Prayers shall not finally miscarry. The New Testament was translated into their own Language, and came forth in Print, in September, 1661. And since that time, the whole Bible hath been given them by the singular Industry of Mr. John Eliot, at the Cost of the Honorable Corporation; and a Catechisme, and several books of practical Divinity, to boot. There are also several Churches of them wherein the Ordinances of Christ are administered, and his Sabbath sanctified. Which
Congregations may be compared to a piece of a Pomegranat within the Locks of the New-English Church. To the many printed Testimonies of Mr. John Eliot; Father, and Son, Mr. Thomas Macew, Mr. Henry Whitfield, and others; one manuscript Evidence may be added. Major Daniel Gookin, a Person of known Integrity; who tho he were an Assistant, yet disdained not to accept the Government of the Indians, and was very conversant with them; both at Cambridge, and at their own homes, for many Years together. Anno 1674. He write a Treatise thereabout; which he entituled, **INDIANS CONVERTED.** In the 64th page, is this Passage, “For my own part, I have no doubt; but am fully satisfied, according to judgement of Charity, that divers of them do fear God, and are true Believers. Well then, as to the Massachusetts, Triumphant Whitaker’s Hypothesis is happily made a Thesis; Scripturas intelligunt, Dominus illis suum Spiritum dedit.

_Cujus finibus Judæorum illa per omnes Gentes dispersio concluditur_] It is well known what Swarms of Jews did dwell in Spain, especially, from the times of Adrian the Emperor. But in the Year 1492. Ferdinand and Isabel, King and Queen of Castile, made an Edict, whereby all Jews, which inhabited in Castile, or Leon, were enjoined to turn to the Christian Religion, and to be baptized within three Moneths; on pain of having their Goods confiscat, and perpetual Banishment. By this means the miserable People were brought into Great Perplexity. The most religious of them took counsel in the three moneths space of delay before they were to leave the Country; and found means to send away their Money and chief Goods out of Spain, wherein they were aided by many honest-minded Christians; who did help to hide them. Others, who valued their ease, Native-Country, and Goods, above all other matters; were baptised, and made profession of the Christian Religion. And in process of time, the noble Families of Spain allied themselves by Marriage, to that Race. Grimeston, Hist. Spain, p. 946, 947. This was called the great Dispersion. One hundred and two and twenty Thousand Families were driven out of Spain; and were forbidden to return, upon pain of forfeiting both Estate and Life. Meminit bujus exilij Dav. Gans P. I. pag. 60. b vocat Ejectionem magnum; qua innumeri Solum, plurimi etiam


The very same Year, 1492. Christopher Columbus found out the New World for Castile and Leon. And altho the New World was not yet made ready for the Entertainment of the ejected Jews; or else the Jews were not yet fit to dwell in a place of their Own; Yet considering the Synchronisme of this Banishment, and Discovery; with the marvellous Perplexity the distressed Outcasts were in, not knowing whither to go: As also the great Gain that this Navigation afforded; the hopes some might conceive of managing themselves more safely with their feigned Religion, which they had not proved, in a remote Place, than at home: Considering also the mixture of those Nations by Inter-Marriages, and that the greatest and best part of America is peopled by Spaniards, and Portugals: It is not improbable, but many Jews may reside there, tho covered with a Spanish Vail. Manafieb Ben Israel, Downam, Thorowgood, Eliot, and others were of Opinion that America was first peopled by the Ten Tribes. God’s removing Israel out of his sight, is no less than three times mentioned; which may insinuate the Remoteness of that Land, into which God by his Providence intended to cast them. And none was so remote, and so much out of sight, as America. Mr. Greenhill thinks it is no Hæresie to say, that there shall be one Flock, ONE SHEPERD! But however it might be when Mr. Mede writ, Now it is manifest to all, that very considerable Numbers of Jews are seated in the New World; where they merchandize, have their Synagogues, and places of Burial. At Spikes in Barbados, there is a Street called Jews Street; the most live at the Bridge, an there is the Burying Place for both Towns. At Ja-
Portugals, they were dispersed. Yet at Suranam, and Curaso, there are plenty of them still. Probably, these Jews will be converted, before any great Numbers of the Indians, shall I say, or Israelites be brought in. That that ancient Prophecy may be fulfilled, Zech. 12. 7. The LORD also shall save the tents of Judah First, that the glory of the house of David, and the glory of the Inhabitants of Jerusalem do not magnifie themselves against Judah. To be for some time defrauded and deprived of her Husband, was Rachel disgrace and grief; which was renewed and multiplied by Barrenness after her enjoyment of him. Gen. 30. 1. And when Rachel saw that she bore Jacob no children, Rachel envied her sister. But when the Times of Refreshing by the New Jerusalem, shall come, Joseph shall take away his Mothers Reproach, and her Children shall be more & mightier than her Sisters. Insomuch that there will be need of the forementioned Expedient, to keep the balance. Isa. 11. 13. The Envie also of Ephraim shall depart, and the Adversaries of Joseph shall be cut off; Ephraim shall not envie Judah, and Judah shall not vex Ephraim. Isa. 54. 1. Sing, O barren, thou that didst not bear: Break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the LORD. That America hath been desolate and unmarried for innumerable Ages, is a most sad and awfull Truth: That she may now receive Jesus Christ as her Husband; will be the desire and Prayer of all that favour the dust of Zion.

Ceteraqua Prophetarum Oracula adimpleta ] To strive to exclude America from having any concernment in Mat. 24. 14. Luke 24. 47. & Act. 1. 8. Or, to go about to prove that these Scriptures had their Accomplishment in the New World, before the Spanish Discovery: is to give learned Belarmin the better end of the Staff. De Romano Pon. lib. 3. cap. 4. In this Encounter, Whitaker himself is nearer a Foil, than Triumph. An Papa sit Antichristus, p. 663, 664. Yet the Cardinal mistakes in placing this before the coming of Antichrist: There is no colour for that; no more than there is to imagine that the prevailing Rage of Antichrist, in the Three Days & Half, can comprise his Beginning, and total Duration. However, ‘tis a ridiculous thing for learned men with their cockle shells to pretend to lade the Ocean dry.
Known unto the Lord are all his Works; and no doubt but He hath spoken them in his Word; which Word abides for ever. So that what cometh to pass in the New World, must be referred to some Prophesie. And to make America to be the whole, and only Object of the Curses denounced against Gog and Magog, and to shut them out from all Promised Blessings, is altogether Unscriptural and Unreasonable.

Universum & Solum:] A quo Warranto may well be brought against this Charter without any danger of the Imputation of Arbitrary or illegal Proceeding. Both parts may safely be denied.

Universum:] Many times the place most given to Salt, is very near to that which is most Fruitful. All the Children of Israel had Light in their Dwellings; when all the rest of Egypt were under the confinement of thick Darkness. How many barren Heaths are there in fruitfull England; which from Age to Age, do afford and baffle all the Wit and Industry of the Nation! How often hath it Rained this Summer, upon one Town; and not upon another: tho not twenty miles off! In Hungary, and Greece, Mosques, and Christian Churches are to be found in the same City. The 18th of the Revelation gives us ground to expect, that Babylon will not be favoured with the Privileges of Christ’s Kingdom: For it shall become the habitation of Devils, and the hold of every foul Spirit, and a cage of every Unclean and batefull bird. Alcasar thinks the Scripture intends mysticas feras, & mysticas bubones, & inferorum volucres. p. 765. They that dwell at Rome after the pouring out of the Seventh Vial, shall have nothing in them that is good and desirable; neither really, nor in the Opinion of other men: but the various Qualities of them all, shall be cursed, and hatefull. Unless an absolute Desolation be intended in the last verses of that Chapter.

Solum:] It is generally concluded from those words, Come out of her my People, that a little before the pouring out of the Seventh Vial; a Remnant of the Lamb’s Followers shall be found in Rome. Why may we not as well hope that God hath reserved Saints in Mexico, & other places of America? Our being without the certain knowledge of it, is no more than what befell Elijah, Rom. 11. 4. Mr. Strong, in his Sermon upon Ezek. 47. 11. speaks thus, The Times to which this Prophesie relates, are the Times of the Calling of the Jews: p. 3.

The Time therefore is to come: do you long for it, and pray for it, &c. p. 5.

Doct. Some men that live under the purest, and the most powerful Ordinances; are, in Judgement, given up unto a perpetuall Barreneß. p. 12. According to Mr. Strong (who well answers his Name) If the Waters flow only in Asia, Africa, and Europe; yet still, Universum will come off maimed: If they reach America also; the Barrier Solum will by them be removed. And it is most certain, that they are running in the New World; and I believe, as certain, that they will never cease to run there: but will rise higher and higher, till they become a Very Long, and Broad, and Deep RIVER. Because the People that are planted by them, begin to be placed under the Influences of that New National Covenant, Jer. 31. and Heb. 8. 8.

Quicquid vero extra hoc Gentium est (locis nimurum ubi inferorum sedem collocavit Antiquitas) &c. ] These Profane and Old wives Fables look ugly every where; but especially in a Concern of this Moment; and in so beautifull, and well-born a Work, as Mr. Mede’s is: And therefore Aversion from them ought to be natural to us; as from some amphibious, serpentine Deformity.

Consule R. Episcopum Armach. Respons. ad Jesuitam, p. 337, 338, 339 &c. margine.] With all my heart! I am glad of this Invitation into the Company of so great a Doctor as USSHER. For extinguishing the imaginary flames of Purgatory, we need not go far to fetch Water: p. 163. And we need not go further than this venerable Author, to expose this Antick Fancy of America’s being Hell. “The material Spheres in ancient time were not made movable in their sockets, as they are now, that they might be set to any Elevation of the Pole: but were fixt to the Elevation of XXXVI degrees; which divided this Sphere through the middle, & separated the visible part of the World, from the invisible, was commonly esteemed the utmost bound of the Earth: so that whatsoever was under that Horizon, was accounted to be under the Earth. For neither the common people, nor yet some of the learned Doctors of the Church could “be induced to believe that which our daily Navigations find now to be most certain; that there “should be another Southern

Of the New Heaven upon the New Earth

This Employment seems to be a Demonstration that God would Create a New Heaven in the New World. There is no manner of difference between the lower Hemisphere of the Earth, and that wherein we live. p. 342. Mr. Hugh Sanford in a Learned Treatise DE DESCENSU &c. printed at Amsterdam, 1611. (which work was carried on and perfected by Mr. Robert Parker,* a man of great Learning and Piety) hath spoken much to the same purpose. Inde locus factus est fabulae, Solem, cum writatur, ab Oceano surgere: & in Oceani aquis ardentem rotam tringere, cum occidit. Ino non fabulis tantum jacatum istud: sed in historiae eham conjunctum, videre licet & ridere. p. 61. This gave occasion to that Fable of the Suns coming up out of the Sea, when it riseth: and of plunging the flaming Chariot in the Ocean, at Sun setting. Yea, we may look and laugh, to see that this should not only be tossed to & fro in Romances; but that it should also be stuffed into histories. Quia alia scrutantur, referunt Inferos ad Sphæra rationem, inquit Servius: sic ut Antipodes nobis Inferi; nos illis. lib. 2. pag. 63, 64, 132. Wherefore, I hope our honoured Mother will not account it undutiful or indecent for me to say, The Inhabitants of Boston in Lincoln-Shire are no less Inferi to us than the Inhabitants of Boston in New-England are to them. Nevertheless, I freely Acknowledge, that as Christopher Columbus called the first Land he discovered, St. SAINTUR: So, many Things alleged by Cardinal Bellarmin and others, about the Descent into Hell, are wonderfully suited to the going of Christ Jesus into America. Christus fuit in Inferno Liber, & Liberator aliorum. Non autem vocatur pœna si Rex invisat Carcerem, ut aliquos liberet: sed vocatur Dignatio & Humilitas. Bellarm. de Christi Anima, lib. 4. cap. 16. col. 462. For Philippi. 2. 10. and 9. 11. see cap. 10. col. 446. & cap. 11. col. 447. Isa. 45. 22, 23, 24, 25. Rom. 14. 11. The truth is, there is so much Confusion in the discourses upon this subject, that a man cannot tell when he is in Heaven, and when he is in Hell. Tunc enim Paradisum Triumphator ingressus est, cum ad Inferos penetravit: Philo Carpathiorum Episc. In Cant. 6. apud USSER. p. 350. Margin. Some learned Protestants do observe there is no determination made either of ascending, or descending: and that the words literally interpreted, import no more but this; HE WENT UNTO THE OTHER WORLD. p. 352. Now the New World, the Valley of Baca was the doleful Receptacle of Ungodly and Christless Men, perfectly exposed to the Craft and Cruelty of Evil Angels. So near an Approach to; so compleat a Resemblance of Hell, was not elsewhere to be found. JESUS CHRIST came hither to Visit this Prison, to Preach to the miserable Prisoners; and, in sight of their silly Jaylor, to Say, Go forth: to them that are in Darkness, Shew your selves. Isaiah, 49. 9. Parker de Descensu, lib. 4. p. 133. If we turn to Zecb. 9. 11. Mr. Bulkeley on the Gospel-Covenant, shews that the Prophesie belongs to this Time; and the words immediately foregoing, demonstrate that it pertaineth to this Place; viz. the New World. Probably Joseph was here in this Wilderness Pit, wherein was no Water. However, these Inhabitants were exactly in the circumstances of Joseph; out of which they could by no means get; being Prisoners there; or Persons bound, as the word signifies: which is the Indian way of Imprisoning. In this Valley of the shadow of death, under invincible Ignorance, they did live and walk. They had no Gospel, no Publication of the Saving Grace of God in Jesus Christ; not so much as any Fame or rumor of it; which might set the most ready and alertick Industry on work. The Natives are also much addicted to Forts and Castles, as they call them; which are ineffectual to preserve them from Slaughter. Our Blessed Saviour Jesus Christ offers them a Cure of this Vanity, and adviseth them to turn to Him, as to an impregnable

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Strong Hold: and so renders them Prisoners of Hope; who till now were shut up in the lowest Dungeon of Darkness and Despair. That which inclines me to understand the Scripture in this Sense, is, The Pit is One individual Pit; whereas the Jews of the Old World are in several Pits; viz. Asia, Africa, and Europe. And if they should be call’d One Pit; yet in this Pit there was Water; which some of them have all along drunk of: and the obstinat Refusal of the most, is a dreadful Aggravation of their Sin and Misery. Let us look into one place in the New Testament; that Celebrated place, Matt. 12. 29. Mark, 3. 27. Or else how can one enter into a strong mans house, and spoil his goods, except he first Binde the strong man, and then he will spoil his House? Luke, 11. 21, 22. When a strong man armed keepeth his Palace, his goods are in peace: But when a stronger than he shall come upon him, & overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. Parker, de Descensu &c. lib. 4. cap. 7. col. 1125. C. & cap. 8. col. 1211. I take this Conquest and Binding, to be the same with that mentioned Revel. 20. 1, 2. The words are metaphorical, borrowed from the manner of Taking, and sacking or plundering of a garrisond House, or City. The word House, may be here used; because of all Proprieties, a mans House is the most Proper. Every man is a Monarch, and ought to bear Rule in his own House: there he expects to be at Rest and Peace. Matthew and Mark mention the Taking, and Luke adds the Dividing of the Spoil. So far as we know, Satan the grand and Proud Usurper had all to himself in America. Altho the House and Furniture belonged to GOD; yet he was wrongfully got into Possession, and gave out that all was his Own; that he was the god of all this World: and he could by no means be ousted, but by a greater Force. Negat forti et valido tyranno abrogari poße imperium, donec sui armis spoliatus fuerit: quia nis alia vis superior opposita fuerit, nunquam sponte cessarns est: saith Master Calvin, Harmon. p. 157. Whereas there was none so much as to move any Question about it; much less to contest it in Law, or contend for it by force of Arms. This Triumph was reserved for the Lord Jesus Christ, who comes to conquer this Tyrant, and spoil his Goods. Si quidem ipse alligavit fortem, diripuitque Vasa illius, videlicet nos, quibus ad omnia
be overjoyed, if they happen to touch there. And if in that Latitude, any Captain shall command, Helm a-Starboard, on purpose to visit our New-English Tirzah, they will be met with answerable Respect; & mutual Kindness shall render the Congress happy. Yea, if the spending of a Mast, or springing of a Leak, do oblige them to such a Diversion, the Pleasantness of the Effect, in bringing good Company together, shall help to qualify the bitterness of the Cause. Ad cujus minimum fines, Regnum Christi portensum iri, testantur Prophetam oracula] This word minimum contains in it the most Light for America, of any one in the whole Chapter.

The worthy Author seems here to begin to relent. By this means being fairly got without the Invisible walls of the Imperial Prison, and expatiating as far as Japan, and the Cape of Good Hope, I know nothing should hinder, but that we may from thence take Shipping for the New World. As for Psalm, 72. 8. and Isa. 49. 6. they are summoned to speak on our side. And there are no less than Six times Three very Credible Witnesses, who have given their Affidavit, that the Conversion of American Indians is an Accomplishment of those glorious Prophesies. Their Testimony is to be seen at large in their Epistle set before a Book published at London, in the Year 1652. entitled, Strength out of Weakness. Or a Glorious MANIFESTATION of the further Progress of the GOSPEL AMONGST THE INDIANS IN NEW ENGLAND. &c.

The Epistle is as followeth;

Christian Reader, These ensuing Letters do represent unto thee, and to the Churches, the Outgoings of Christ, as a Light to the Gentiles, that the Grace which brings Salvation, hath appeared unto them also in the furthest parts of the Earth, for the accomplishment of that ancient and glorious Promise; I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the End of the earth. Isa. 49. 6. &c. We have therefore thought fit to commend this great work of Christ unto the view of all the Saints, under the following Considerations. 1. Hereby the Kingdom of Christ is enlarged, and the Promise made unto him, in the Covenant between him and his Father, accomplished, his Dominion shall be from Sea to Sea, & from the Flood unto the Worlds End. Therefore his design is upon all the Kingdoms of the Earth, that he may take possession of them for Himself. They shall all become the Kingdoms of our Lord, and of his Christ, Rev. 11. 15. And the Kingdom, &c. Dominion under the whole Heaven, [44] being so possessed by Christ, shall be given to the People of the Saints of the most High, Dan. 7. 18, 27 &c. 2. The glorious Gospel of Christ is hereby Propagated, &c. &c. 3. Hereby the Souls of men are rescued out of the snare of the Devil, in which they were before held captive by him at his will, &c. 4. Hereby the fullness of the Gentiles draweth near to be accomplished, that the Calling of the Jews may be hastened. &c. The first Conversion of the Gentiles in its fullness makes way for the coming in of the Jews, the Kings of the East. &c.

5. That the LORD hath blessed the labours of our Brethren, who were driven out from among us. A gracious heart, as he prays for, so he cannot but rejoice in the success of other mens labours, as well as his own. So the work which is Gods, may prosper, whoever be the Instrument; ’tis enough to him. &c. 6. This we hope may be but the First fruits of those great Nations unto Christ. The Lord doth not usually, cause to bring forth, and then shut the womb, Isaiah, 66. 9. Let no man despise the day of small things: The Lord hath opened a great door, which we hope Satan shall never be able anymore to shut. &c.

This we humbly offer unto all those that love the Lord JESUS in sincerity; and remain

Thine in the furtherance of the Gospel,

Lazarus Seaman. William Bridge.

John Owen. Simeon Ashe.  
Edm: Calamy. Sidrach Simpson.  
Joseph Caryl. William Strong.  
George Griffith. Ralph Venning.
In quatuor angulis terre] In the four Quarters of the Earth, Rev. 20. 8. In Asia, Africa, Europe, America. East, West, North, and South; saith Mr. Cotton, MSS. p. 32. Phrasi repetita ex cap. 7. 1. hoc est, universo Christianismo per omnes mundi partes dilatato: Ubique enim grassabitur apostasia; sed magis in Oriente & Occidente, ubi apices erunt imperii, &. Parens, col. 111. To suppose that America should not at all be contained in Rev. 7. 1. and that all America, and no other part of the World beside, should be expressed by the very same words, Rev. 20. 8. Is to me a perfect Riddle; which I can by no means expound. And it seems Parens never dream’d of any such thing. Gog et Magog sunt Nationes parentes Turcico imperio, Brightm. p. 678. Quorum utrumque in Orbis Americani, Arctici et Antarticci incolas competere, nemini rei Geographice perito, ignotum est] The whole Empire of America being European, is a firm and plain Demonstration of its being accessible. Barthol. de las Casas would fain make us believe that it hath been invaded before now. Dr. Whitaker reports that the Spaniards kill’d more than they left alive. de notis Eccl. p. 505. Carthagena was Assaulted & Taken by Sir Francis Drake, 1585: & this very Summer, 1697. Emptied of vast Treasures, by a French Fleet. Ab Esse ad Posse, valet Consequentia. As for New-Spain, by reason of the Isthmus, sitiun sit comparatum habent, as that they may be more easily attacked on both sides, than Jerusalem can. Europe excels in Shipping; and the Trade Wind carrieth their Fleets thereto. From China, Japan, and other parts of Asia, a Fleet may invade them, on the side of Acapulco. Whereas, if the Americans had Ships enough to make up a Fleet, and should send it from Acapulco Westward; they have a long Voyage to the Philippine Islands; and then they have all the length of Asia to sail over still: besides the difficulty and danger of passing the straits and sands of the Red Sea. Making no allowance for Opposition by the way, all along the Coast of Asia, Fifteen Hundred Leagues together. Tamque invidiæ fœlicitatis Orbem] If Acosta, and our Countryman Gage, and Thousands more may be credited; Nature hath not been so sparing towards America, as to give her cause to envy her Sisters. And as for the Saving Grace of God; it is Sovereign and Free: and the Promises of it are made to Persons, and not to Places. Therefore let not the Four Sisters fall out by the way: but let them honour themselves, by accounting it their greatest Beauty and Pleasure, to converse together in Unity; and quietly to wait, till the Mind of Jesus Christ concerning this matter, be more fully discovered: All, and every one, firmly resolving to follow the LAMB whithersoever He shall go, esteeming that Best, and most Pleasant, which He shall please to Determine. For if the condition of the New World be in this respect, Inferiour; yet I hope, it will be so Good, that the Better shall not be envied; but Letters shall really and truly be superscribed, Inferi Superiour Salutem. If it be Inferiour; the Envy of Ephraim will then naturally depart: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Si verum sit quod Fullerus noster probare contendit, &c. Videum Miscell. sacr. lib. 2. cap. 4. in fine] Having met with such obliging Entertainment from Archbishop USSHER, I was the more emboldened to go and speak with Learned Nicholas Fuller: and if it be gratefull to the Reader; it shall expressd by the very same words, Rev. 20. 8. Is to me a perfect Riddle; which I can by no means expound. And it seems Parens never dream’d of any such thing. Gog et Magog sunt Nationes parentes Turcico imperio, Brightm. p. 678. Quorum utrumque in Orbis Americani, Arctici et Antarticci incolas competere, nemini rei Geographice perito, ignotum est] The whole Empire of America being European, is a firm and plain Demonstration of its being accessible. Barthol. de las Casas would fain make us believe that it hath been invaded before now. Dr. Whitaker reports that the Spaniards kill’d more than they left alive. de notis Eccl. p. 505. Carthagena was Assaulted & Taken by Sir Francis Drake, 1585: & this very Summer, 1697. Emptied of vast Treasures, by a French Fleet. Ab Esse ad Posse, valet Consequentia. As for New-Spain, by reason of the Isthmus, sitiun sit comparatum habent, as that they may be more easily attacked on both sides, than Jerusalem can. Europe excels in Shipping; and the Trade Wind carrieth their Fleets thereto. From China, Japan, and other parts of Asia, a Fleet may invade them, on the side of Acapulco. Whereas, if the Americans had Ships enough to make up a Fleet, and should send it from Acapulco Westward; they have a long Voyage to the Philippine Islands; and then they have all the length of Asia to sail over still: besides the difficulty and danger of passing the straits and sands of the Red Sea. Making no allowance for Opposition by the way, all along the Coast of Asia, Fifteen Hundred Leagues together. Tamque invidiæ fœlicitatis Orbem] If Acosta, and our Countryman Gage, and Thousands more may be credited; Nature hath not been so sparing towards America, as to give her cause to envy her Sisters. And as for the Saving Grace of God; it is Sovereign and Free: and the Promises of it are made to Persons, and
Of the New Heaven upon the New Earth

These are the Sentiments of Mr. Nicolas Fuller concerning the New World, and them that dwell therein; both as to what is past, and to come. If they do but outlive the springing of this Mine, they are like to be out of danger of any further design this Chapter hath upon them. This learned Man, agreeable to his great Ingenuity, endeavours to do Columbus the Justice, as to eternize his Honour, by engraving his Name upon the World of his Discovery. It is every where called America: but according to Truth, and Desert, men should rather call it Columbina, from the magnanimous Heroe Christopher Columbus a Genuese, who was manifestly Appointed of GOD to be the Finder out of these Lands. But why should a learned Man make all this Dirge for Columbus's Name! What matter is it how America be called? For Flavio of Malphi in Naples hath, in great measure, applied the Vertues of the Loadstone to the Mariners Compass, in Vain; the Portugals have found the length of Africa's foot, in Vain, the Spaniards sent out the Italian Dove, in Vain; Sir Francis Drake hath sailed round the World, and made thorow Lights to it, in Vain; and Haklyt and Purchas have, with endless Labour, acquainted Englishmen with these Things, in Vain: If after all, we go about to turn the American Euphrates into a Stygian Lake! The breaking of this One Instrument, spoils us of the long expected, and much desired Comfort of Musick.

Another thing that Mr. Fuller drives at, is, he would fain have it believ'd, that America was first peopled by the Pos-terity of our Great Grandfather JAPHETH; tho he will not be very strict with us, as to the particular branch of that Wide Family; as the Breadth of his Parenthesis shews. Well then! the Americans are not Cham's children; nor heirs of his Curse: as some have guessed. That Obstacle is removed out of the way of their Conversion. And by this Argument it may be more firmly proved that Englishmen shall be Gog & Magog: for without controversy, they are originally Cimbri-ans, as Pontanus affirms. Rerum Danic. Hist. lib. 1. p. 12 & lib. 2. p. 58, 80. Some learned Authors conjecture that they are derived from the very Sacæ mentioned by our Author. Verstegan, p. 14. 20. And this Opinion finds Favour with Camden, in his excellent Britannia, p. 129. “Howbeit, that conception of the best learned Germans may seem worthy acceptance, who suppose that “the Saxons descended from the Saxæ, a most noble Nation, and of much worth in Asia, and so called Saxones, that is, the Sons of the Saxæ. Well may New-England brook its Names; seeing, as to its Inhabit-
much Candor, I take leave of the worthy Author, as to this Controversy. But I would not separate Mr. Nicholas Fuller from Dr. Thomas Fuller, for Names sake. Amongst many of his pleasant and profitable Writings, there is his *Holy State*, the 16th Chapter treating of *Plantations*, hath this passage in the close of it; "I am confident that America (tho the "youngest Sister of the four) is now grown marriage-able, and daily hopes to get Christ to her "Husband, by the preaching of the Gospel. This makes me attentively to listen after some Protestant "First-fruits, in hope the Harvest will ripen afterwards.

*Lift up your heads, O ye Gates [of Columbina] and be ye lift up, ye Everlasting Doors, and the KING of Glory shall come in.*

This SCRIPTURE would have made a most desirable & pleasant Conclusion of this small disquisition: but that the Reader may expect to see what Renowned Dr. Twisse hath written in compliance with the forementioned Conjecture: because every one is not so happy as to be Owner of Mr. Mede's Works.

It seems Dr. Twisse did at first, keck and strain at our Authors Millennium, as to the proper and personal *Resurrection* of the Saints. To facilitate the swallowing of it, Mr. Mede sent him his Conjecture inclosed in a Letter dated *January, 31. 163*; "I perceive what it is that most "pincheth you in the Milenarian Prophecy; to wit, that of Gog and Magog. Wherefore I send you "inclosed herewith, my Conjecture thereof &c. This is the first appearance of it, that I remember: and was in manuscript probably, by the care to return it again speedily. But it may make an Inhabitant of Columbina rather question the Truth of such a Millennium, than confirm him in the belief of it; if it require such Aid. Dr. Twisse his Answer to this Letter, bears date the 2d of March next following, out of which I have transcribed the Paragraph that chiefly concerns the Conjecture, which is as followeth; *NOW*, I beseech you let me know what your Opinion is of our English *Plantations in the New-World*. Heretofore I
have wondered in my thoughts at the Providence of God concerning that World, not discovered till this Old World of ours is almost at an end: and then no footsteps found of the knowledge of the True God; much less of Christ. And then considering our English Plantations of late, and the Opinion of many grave Divines, concerning the Gospel's fleeing Westward; sometimes I have had such thoughts; Why may not that be the Place of 

**New Jerusalem**?

But you have handsomely and fully cleared me from such odd conceits. But what? I pray, shall our English there degenerate and join themselves with Gog and Magog? We have heard lately divers ways, that our people there, have no hope of the Conversion of the Natives. And the very Week after I received your last Letter, I saw a Letter written from New-England, discoursing of an impossibility of subsisting there, and seems to prefer the Confession of God's Truth in any condition here in Old England, rather than run over to enjoy their liberty there; yea and that the Gospel is like to be more dear in New-England, than in Old: and lastly, unless they be exceeding careful, and God wonderfully merciful; they are like to lose that life and zeal for God and his Truth, in New-England, which they enjoyed in Old; as whereof they have already wofull experience, and many there feel it to their smart. Epist. 42. p. 979.

The Work of God in carrying the **New English Colonies** over the Great & wide Sea, and Transplanting them in America, was a very direct and positive Answer to that Boast of the Papists; *Hereses autem Lutheranorum nunquam transierunt Mare: The Lutheran Heresies did never cross the Seas.* Bellarmin. de Amplitudine Eccl. lib. 4. cap. 7. The Opposition hereby made to the Unexpected Accessions to Antichrist, in the New World; bring to mind a Verse of the late Learned and Laborious President of Harvard College, Mr. Charles Chauncey,

*If Forty-two stand steadfast in the West,*

*Then Forty-two is Babel'd in the East.*

The Author was so mighty in the Scriptures, so Pious, and such a great Master of Languages; that his Conjecture concerning Babel deserves Credit: and with the good leave of his Learned Sons, I take the Verse to be reciprocally True; and will venture to say,

*This was a singular Honour prepared by God for him. And being chosen Deputy Gov. five times & fifteen times Governor: He very honorably discharged the Trust reposed in him; & put of those Rakes, & his Life together; March 15. 1664, 65.*

If Forty two be Babel'd in the East,
Then Forty-two stands steadfast in the West.

It may be hoped that Christ will be so far from quitting what He hath already got in New England; that He will sooner enlarge his Dominion, by bringing on a glorious Reformation in New Spain; and so making the New World deserve the significant Name of Columbina: Of which Mr. Thomas Gage hath given us a good Omen, in his successful Zeal exercised in Mixco near Guatemala, about the Year 1635. Our Countryman having by long and diligent Search, found out a *Pagan Idol* (a Statue of Wood) in a dark Wilderness Cave; caused it to be privately conveyed to the Church on the Lord's Day, and hid in the Pulpit. Out of *Exod. 20. 3.* He preached against Idolatry and Idols, which have eyes, and see not, &c. Sermon being ended, he set up the black star Idol upon the Pulpit, in open view; and upbraided him sufficiently with his Nothingness, and inability to speak for, or defend himself; and then order'd him to be hewn in very small pieces, and to be cast into a fire of coals and burned in the midst of the Church, before a great Assembly. The Indians, called Fuentes, who had worshipped him, were surprised and confounded. The Spaniards cried out joyfully,* Victor! Victor!* Others repeated *Gloria a nostro Dios,* Glory to our God. *New Survey* &c. cap. 20. pag. 397. Their lady Mary not having any better eyes, to see; or ears, to hear; or tongue, to speak, than the course clownish Indian Idol had; let Ovid be admitted, on her behalf, to say,

Nomine mutato, Causa relata mea est.

First Thoughts are sometimes the best. The Doctor had once very high Thoughts of the Gospels Entrance into America, which put him upon saying, Why may not that be the place of New Jerusalem? And it is not altogether inconsiderable, that Mr. Mede's *Clavis* was first printed in the Year, 1627. which was a notable means to revive the Thinking and Speaking of New Jerusalem. And this was the Year wherein the Design for planting of the Gospel in New England, began to be ripened. For in the Year 1628. the first Town in the Massachusetts Bay, was begun by Mr. *John Endecott,* and was called *SALEM;* which may give occasion to hope, that GOD intendeth to write upon these Churches the Name of New Jerusalem: They shall be near
Of the New Heaven upon the New Earth

of Kin to, and shall much resemble that City of GOD. But what should oblige Dr. Twiße to change his minde! It is most certain, that unless Christians be exceeding careful, and GOD Wonderfully Mercifull; Religion in Europe must instantly Expire. As to America, He cannot, without great Reluctancy, give up his English Friends there: who differed from Mr. Mede, and agreed well with them in the Grounds upon which they went thither. But, as Epist. 70. p. 991. The Doctor was so intirely taken up in Vindicating the Grace, Power, and Providence of God, as to their Intensive Nature: that, according to his singular Modesty, he fully submitted the Consideration of their Extensivnæs, unto Mr. Mede, as more studied in Apocalyptical Mysteries.

That these good Souldiers of Jesus Christ, prepared to endure hardship, should yet be surprised with Temptations; is no wonder. For Satan was here as in his House strongly Fortified, and well Moted in; was abundantly stored with Arms & Ammunition: Here he had his Head-Quarters, his Palaces; his Throne, kept his Court; exercised an Universal, Unlimited, Unquestioned Jurisdiction. Here were none shut up or left; not so much as one little town or single family that held it out. Nay, being in love with Bondage, they take up Arms against their Deliverer; and strive with all their might to continue the Tyrant in quiet Possession.

Innumeri enim sunt laqueis ad illaqueandos homines: imo jam sibi mancipatos, compedibus variis ita constringit; ut Sercvitatem cui addicisti sunt, potius foveant, quam ad Libertatem nilo modo adspirent. &c. Calvin, Harmon. in Mat. 12. 29. p. 157. He will not fail therefore to use all his Policy and Power, all his Methods and Stratagems of War against these Recruits, coming over to reinforce the Invasion of his Dominions. Old and experienced Souldiers may be wounded and worsted in particular Encounters; especially in great Expeditions that are New and Unusual. But if they are sensible of their wounds, and complain of the smart of them, by that we know for certain, that they are not slain. As it was once said of Jerusalem; so it may be now said of Babylon, in the sight and hearing of all their Anti-Christian and Pagan Armies; Thou hast smitten the whole Army of them that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, & burn this city with fire. Jer. 37. 10. For their Captain is not only Invincible, but Invulnerable; not liable to the least imaginable hurt or bruise. He will rally his Forces again, Neither will He draw them off; but keep the Field; and gain a compleat and decisive Victory: Lest otherwise some should surmise that the strong man was stronger than JESUS. As for their Hopes of Converting the Natives; Mr. COTTON’s Sentiments may be seen by a few clauses taken out of his Manuscript of the Revelation, Chapter, 6. 12. Doc. 1. A corrupt & false Religion, tho never so firmly established, universally received, and anciently continued: will come at length to be shaken, and abolished; and all the Professors and maintainers thereof, utterly ashamed and confounded.

Rev. 12. 7, 8, 9. U. 1. To expect the certain Ruine of all false Religions; Indian; Turkish, yea, and Popish too. Rev. 18. 21.

Rev. 15. 8. U. 1. To teach us, Not to wonder at the backwardness of these Indians to be converted unto our Religion. It is here prophesied, they are not able, nor shall be able to enter till these Plagues are fulfilled.

2. Especially, Pray we for the Calling of the Jews. If the casting away of the Jews brought in Asia, and Europe (a great part of both) with some part of Africa: How much more shall their Conversion, which is their Fullness, bring in a greater Harvest of these three Parts of the World, and America besides?

Mr. Joseph Caryl, one of David’s Worthies beforementioned, speaks thus, “We have heard of the “First fruits, and Second fruits of India in New England, unto Christ: AND THESE ARE A FAIR “Assurance of a plentifull Harvest there, in due time. A blessed Foundation is laid; yea, the Building “begins to appear above ground, in the visible Profession, or professed Subjection of many poor “Souls unto the Gospel of Christ. May we not therefore hopefully expect, that the Top Stone shall be “set up with a Shout of GRACE! GRACE! to it?” Epist. to a further Account of the Progress of the Gospel amongst the Indians in New England, printed Anno 1660.
Mr. Richard Mather, part of whose Character is, *strenuus Veritatis Assertor*, being one of those that made their Confessions; hath given his Testimony concerning them, in such words as these: “The admitting them into any Churches of the English (for ought I know) might speedily be “done, and with much satisfaction, &c. They be not combined into Church-Estate, there is so “much of God’s Work amongst them; as that I cannot but account it a great Evil; yea, a great Injury “to God and his Goodness; for any to make light, or nothing of it. &c. Their whole Carriage, with “plenty of Tears trickling down the cheeks of some of them, did argue to us, that they spake with “much good Affection, and holy Fear of God: and it much affected our hearts. &c.

The Epistle begins thus; “THE Amplitude, and large Extent of the Kingdom of Jesus Christ upon “Earth, when the Heathen shall be his Inheritance, and the Uttermost parts of the Earth his “Possession, &c. is a thing plainly and plentifully foretold, & promised in the Holy Scriptures; *Ps. 2. 8 & 22. 27. & 72. 11. & 86. 9. Dan. 2. 35. 44, 45. & 7. 26, 27. Zech. 14. 9. &c. And to say no “more, the Lord’s marvellous Sovereignty and Liberty is to be observed, who till now of late, hath “seen meet never to look after this People: but hath suffered all them this while to walk in their own “ways; ways of Sin, and ways of Death. Yea, and tho there have been Plantations of the English in “the Country now 20. Years, and more; yea, some a matter of. Years, or thereabout: Yet of all this “time (except some little workings in a few) no considerable work of Grace hath appeared amongst “the Indians, till now of late. So true is that Saying; “The Times and Seasons, the Father hath put “them in his Own Power. Act. 1. 7. &c. This noble Epistle was dated at Dorchester, in New England; December, 13th 1652. Thus we see, these grave and great Divines did not despair of; but believe the Conversion of the Natives. And they lived to see the Dawning of that Joyfull Day. A Letter written by the honourable John Endicott Esq; then Governour, hath these passages in it; I esteem it not the least of God’s Mercies that hath stirred up the hearts of any of the people of God to be instrumental in the enlarging of the Kingdom of his dear Son, here amongst the heathen Indians: which was one End of our coming hither; and it is not frustrated. It was prophesied of old, and now begins to be accomplished, *Ps. 2. 8. The Foundation is laid; and such a one, that I verily believe, the gates of Hell shall never prevail against. &c. Boston; 8r 27. 1651. Take also the Testimony of holy Mr. William Leverich of Sandwich, who took much pains to espouse the Indians to Christ; not without good success.

Mr. John Oxenbridge, the late worthy Pastor of the first Church of Christ in Boston, while he dwelld at Suranam, was by the Father of Spirits strongly pressed in his own Spirit, to “declare to them many Passages in it; I esteem it not the least of God’s Mercies that hath stirred up the hearts of any of the people of God to be instrumental in the enlarging of the Kingdom of his dear Son, here amongst the heathen Indians: which was one End of our coming hither; and it is not frustrated. It was prophesied of old, and now begins to be accomplished, *Ps. 2. 8. The Foundation is laid; and such a one, that I verily believe, the gates of Hell shall never prevail against. &c. Boston; 8r 27. 1651. Take also the Testimony of holy Mr. William Leverich of Sandwich, who took much pains to espouse the Indians to Christ; not without good success.

Mr. John Oxenbridge, the late worthy Pastor of the first Church of Christ in Boston, while he dwelld at Suranam, was by the Father of Spirits strongly pressed in his own Spirit, to open his mouth for the Dumb, which cannot speak for themselves, tho they greatly need it. Whereupon, with very pious Affection, and much diligent Reading He compiled a notable Treatise of a 254 Pages in Quarto, entituled, 

*A Plea for the Dumb Indian.*

The Text is *Rom. 15. 20, 21. Ye, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation: but as it is written, To whom he was not spoken of, they shall see. and they that have not heard, shall understand. Many other Places are alleged to prove the Americans Interest in the Promises. I shall mention a few, which are by others improved to the same purpose; as hoping that a cord of so many wreaths will not easily be broken. The Books of Moses, and the historical part of the Old Testament do speak of, and promise this Gospelling of the Heathen; Indians as well as others. Gen. 9. 27. GOD shall enlarge Japheth, and he shall dwell in the tents of Shem* *p. 16. *Psal. 2. 8. & 48. 2, 10. & 72. 8, 9, 10, 11, 17, 19. & 81. 8. & 113. 3, 4. *Isa. 2. 2, 3, 4. All nations shall flow unto it. If GOD so widens his Promise: who may dare so to narrow it, as to exclude the Indians? The Lord forbid that any who have already tasted how good he is to themselves, that were Unworthy before, and Unthankfull after: the Lord I say, forbid that any such should lodge, or admit so Uncharitable a thought in their hearts! What? to cut off, and that for ever, so great a part of Mankind from the Blessing of the Gospel! Where there is neither Greek, nor Jew, Barbarian, Scythian. Colos. 3. 11. Mr. Oxenbridge thinks that the Ten Tribes may be in America; and that the opinion of its being peopled by Carthaginians, is a clear Mistake. The 2d Chapter of the 2d
Part contains Motives to Gospellize the Heathen, such as the Indians are. The First Motive is the Command of GOD, whose we are, and whom we profess to serve. This Command is either plainly expressed: or closely implied in the Promises. An express Command is to be seen in Mark, 16. 15. Go ye into all the World, and preach the Gospel to every Creature. Mat. 28. 19, 20. It is necessary the Fullness of the Gentiles should come in: and doth Faith come upon any by Chance? Why should bounds be set to the word of Faith, so long as Infidelity remains? With what Confidence, what Conscience do we not offer Christ to them that have him not? Do we detain the Word of God in Unrighteousness? Bernard. lib. 3. cap. 1. De Consid.

Another Motive offers it self from the Coming of our dear LORD; which, if real Christians, we do desire: but if intelligent ones, will not expect (because we cannot obtain) till the Indians be Gospellized. Mat. 24. 14. And this Gospel of the Kingdom shall be preached in All the World, for a witness unto All Nations, and then shall the End come. I need not again rescue this Text to the sense that favours the Indians Gospellizing: but rather impoy it in this Service. Christians, Would you not gladly have Christ come? Do you not long for such a Day of his Presence, as will never be obscured by a Night of Absence or Withdrawing? Do you not look out sharp for Him, to end the Violences and Abuses of the sons of Wickedness? To dispatch this Vain and Vexatious world? What say you? Do you so love Christ as to say with the Bride; by the same Spirit, Come Lord Jesus! Come quickly! Are you in good earnest that hear this Text to the sense that favours the Indians Gospellizing? Do you not desire Him to come in, and yet laying and turning on your Bed, as a Door upon the hinge? You are trying near hand, how you can shift for your selves; and so in effect, shift off CHRIST, who is all this while kept without door. For Love, or Shame, Get Up! and Open the Door! 2 Peter, 3. 12. Looking for and hasting unto the coming of the day of God. Sit not then still: but as we use to do with desirable and welcom Guests, go out to meet Him, and bring Him in. What is done or prepared by Papists among Indians, is not to be despised; but improved by Protestants. There my be some sincere Labourers and Converts among them. For Urbanus Calveto tells me of a Spanish Bishop of Mexico converted to the Truth. I cannot but think well of Betanzus of Guatemala. Nor may I deem otherwise of Did. Lopez. His Letter hath a Christian savour in it. Yea, Gage confesseth that he had known some of sober Conversation, that had listed themselves for the Indian Missions. And Acosta saith there are Men of God; they are scarce indeed. But I may not pass by Joseph Acosta himself, whom I am inclined to judge a serious Man for the Conversion of the Indians. In this Work he spent 17. Years: and when he departed from them, he was followed with Tears and Cries. I cannot but esteem him for his pressing and maintaining so heartily the Preaching of Christ to be the principal Thing. And he accounts it Ridiculous, for the Indians to say their Prayers they understand not a word of. He makes Explicit Faith necessary; and faith it is not enough for vulgar people to profess that they hold what the Church believes. He saith that prayer is most needfull in this Business: because it is all of God and his Grace; and not of Merits. Moreover, it was said by Hilary and Jerom, that the hearts of the Hearers may be more holy than the lips of the Priests.

By means of the Spaniard, the Indians have a School in every Town for Reading and Writing; and Officers of their own to do Justice; except in matters of Life. I conceive Hope and Joy, when I read what catchetical Doctrine was by a Synod at Lima appointed to be taught an Indian that would become a Christian; He must believe in One God, Father, Son, and Holy Ghost: and that this God is Maker of All; and giveth eternal Glory to the good, and Torment to the Wicked. None is freed from Evil, but by Jesus Christ made Man, and suffering for Man: and that He is our LORD and Redeemer, and Only Hope; and Reigneth in Heaven. In Baptisme a man is made [professedly] his Servant. If an Indian believe these Things, and Repent of his past life, and now will live according to the Command of God: he may be accepted for a Christian.

Let Protestants now, for shame, arise, and shew that they have some breathings of a true Apostolical Spirit in them. I conclude with that of the Prophet: Drop down, ye Heavens, from above, and let the Skies pour down Righteousneß. Isa. 45. 8.
1607. 1610.

The 189th Page shews the Nobility of Virginia’s Original. Most of the Adventurers were of such Quality, as not to be likely to design their own Profit. In their 53rd Order it is Appointed, that they shall (according to the first Institution and Profession of this Company) Advise and devise to the utmost of their Power, the best Means for reclaiming the barbarous Natives, and bringing them to the true Worship of God, Civility of Life, and Virtue. I knew one who under the name of dust and ashes, gave 300l. in Gold, for the breeding of Indian Children in true Religion; and then in Trades that they might live honestly. And a zealous Minister made a considerable Collection in the East-India Fleet, for the same End. Mr. Nicolas Farrar gave 300l. towards a College; to be paid when Ten Indian Children should be placed in it: and in the mean time, 2s. 4d. per annum, to three discreet godly Men in the Colony; which should honestly bring up three Indian Children, in Christian Religion, and some good Course to live by. And the Company of Virginia did yearly appoint a Committee to take into their care the matter of the College to be erected in Virginia, for the Conversion of Infidels. To these Offerers, we may well add those that offered themselves. Mr. Glover that wanted no Employ; yet would go with Sir Thomas Dale: When also went Mr. Alexander Whitaker (Son to that famous Professor in Cambridge) being well settled in England, on a Living and Means of his own; yet had his heart stirred up to preach the Gospel in Virginia so that no diwasson nor discouragement could withdraw him for the Voyage.

The 10th Chapter p. 220. argueth for the planting of Colonies truly Christian, in America; for the Vindication of the Honor of God and Christian Religion horribly and unmatchably scandalized by the barbarous Cruelties of the Spaniards. The Land was as the Garden of Eden, or Paradise, before them, and behind them a desolate Wilderness. They have fulfilled, and surpassed the Mischievousness of old Babylon, in making the World [the Habitable or Fertile World; as Gataker there] as a Wilderness, and destroying the Cities thereof. Now the Good Lord by his Good Spirit lift up a Standard against the Cruel Enemy of Christ and Mankind; that such Enemies may be scattered. And let the Lord lift up his Hand; declare his Power to the Gentiles, that they may be gathered to, and by the Standard of the Gospel. And I would bless them in the Name of the Lord, that with true hearts shall go forth to either part of this Work. Isa. 59. 19. & 49. 22.

The fervent Zeal of this learned and holy Man, would provoke a very Stone to speak: and therefore I hope the Christian Reader will lend a favourable Ear to my short Antiphony; What hath Old anti-Christ to do in the New World! By their own Confession, their Ch. is an Old Woman, past Child bearing. Nam Ecclesia omnium consensu, etiam hereticorum, jam seminit; si ergo in sua adolescentia ac juventute non crevisset, quomodo nunc in senectute cresceret? Bellarm. de not. Eccles. lib. 4. cap. 7. col. 175. & 176. D. One of this Mark may indeed be the Pope’s Whore: but the Spouse of CHRIST, she cannot be. For it is altogether impossible that the LAMB’s Wife should ever wax Old, and become Unfruitfull. Her Youth is renewed as the Eagles. It is most certain that the True Church will be Ten times more Vigorous and Fruitfull than ever before. In this Instance, Bellarmin’s Fiddle is miserably out of Tune, if compared with David’s Harp, Ps. 45. 16. In stead of thy Fathers shall be thy Children. & 113. 9. He maketh the barren woman to keep house; to be a joyful Mother of Children; praise ye the LORD. Compare this with the Wedding mentioned Rev. 19. 1. 7. Where likewise the burden of the Son is Allelujah: and Rev. 21. 5. Behold, I make all things NEW; and we shall perceive a perfect ravishing Diapason.

As for the Dearness of the Gospel in New-England; being Fore warned we ought to be Fore armed, that we may not be outbid. Truth is a Kind of Gold that cannot be bought too dear. Truth is such a Commodity as never broke the Buyer whatever it cost him. Caryl on Job, 12. 16. My honoured Pastor, the Reverend Mr. Samuel Willard, a person eminent for Soundness of Judgement, and Clearness of Expression; lately preached and printed some excellent Sermons, the Text & Title whereof is Buy the Truth, and Sell it not. In the 48, 49. 68, 69. pages there are Lines very proper for the New-English Planters: as also in the 117, 118, and 123. pages of Covenant Keeping the way to Blessedness. May they accordingly, Obtain Mercy, and finde Grace to help in time of Need!
If we consult the memorable Epistle of Mr. Shepard of Cambridge, and Mr. Allin of Dedham, before their Answer to the Nine Positions; Or, if we inquire of the Learned and Judicious Mr. Jonathan Mitchell, and Mr. Urian Oakes;* we shall finde, they reckoned that the Planters had a good Bargain. And this Amiable Quaternion were all born in England, but chose to have their Graves here at our Cambridge, and Dedham.

An impossibility of subsisting there] As this seems to be all; so this is Argument enough, if it can be made out. Miraculous Samson could not withstand Thirst; nor Prodigious Jonathan, Hunger. Upon the Resettlement of Virginia by the Lord la Ware, June, 9. 1610. there is this remark; This was the Arm of the Lord of Hosts, who would have his People pass the Red Sea & Wilderness; and then to possess the Land of Canaan. Altho there were not Ten to One, yet there were Ten to Two of those who went to search the Land of Canaan, who reported A Land that eateth up the Inhabitants thereof; Num. 13. 32. And some pious honest man, being surrounded with Difficulties at his first coming hither; might Unadvisedly write a discouraging Letter: Unto which, his never Returning to England, and the flourishing circumstances of his Grandson at this day in New-England, are a very desirable and pleasant Contradiction. Capt. John Smith in his History published Anno 1624. affirms that he found New-England well inhabited with a goodly, strong, and well proportioned People. And the Proverb is, Shew me the Man, and not the Meat. And if men can be contented with the Food and Raiment intended in 1 Tim. 6. 8. they need not fear subsisting where Ash, Chesnut, Hazel, Oak & Walnut do naturally and plentifully grow. But for this, let Mr. Morden be consulted, to whom N. E. is beholden for the fair Character given them in his Geographie. It is remarkable, that Mr. Parker, who was a successfull Schoolmaster at Newbury in Barkshire, in the happy days of Dr. Twisse, was much about this time preaching and Proving at Ipswich in Essex, That the Passengers came over upon good Grounds, and that GOD would multiply them as He did the Children of Israel. His Text was Exod. 1. 7. As Mr. Nicolas Noyes who was an Auditor, and is yet living, lately informed me. Mr. Parker was at this time; 1634. principally concerned in beginning Newbury, where the Learned and Ingenious Mr. Benjamin Woodbridge, Dr. Twisse’s Successor, had part of his Education under his Uncle Parker. Mary Brown [now Godfrey.] the First-born of Newbury, is yet alive; and is become the Mother and Grandmother of many children. And so many have been born after her in the Town, that they make two Assemblies, wherein GOD is solemnly worshipped every Sabbath Day. And

As long as Plum-Island shall faithfully keep the commanded Post; Notwithstanding all the hectoring Words, and hard Blows of the proud and boisterous Ocean; As long as any Salmon, or Sturgeon shall swim in the streams of Merrimack, or any Perch, or Pickeril, in Crane Pond; As long as the Sea-Fowl shall know the Time of their coming, and not neglect seasonably to visit the Places of their Acquaintance; As long as any Cattel shall be fed with the Grass growing in the Medows, which do humbly bow down themselves before Ash, Chesnut, Hazel, Oak & Walnut do naturally and plentifully grow. But for this, let Mr. Morden be consulted, to whom N. E. is beholden for the fair Character given them in his Geographie. It is remarkable, that Mr. Parker, who was a successfull Schoolmaster at Newbury in Barkshire, in the happy days of Dr. Twisse, was much about this time preaching and Proving at Ipswich in Essex, That the Passengers came over upon good Grounds, and that GOD would multiply them as He did the Children of Israel. His Text was Exod. 1. 7. As Mr. Nicolas Noyes who was an Auditor, and is yet living, lately informed me. Mr. Parker was at this time; 1634. principally concerned in beginning Newbury, where the Learned and Ingenious Mr. Benjamin Woodbridge, Dr. Twisse’s Successor, had part of his Education under his Uncle Parker. Mary Brown [now Godfrey.] the First-born of Newbury, is yet alive; and is become the Mother and Grandmother of many children. And so many have been born after her in the Town, that they make two Assemblies, wherein GOD is solemnly worshipped every Sabbath Day. And

Besides all that have issued out to begin new Plantations.
yet alive, and like to live. Major William Bradford (whose honorable Father Governour Bradford married here) is more than 73 years old, and hath worn a Bullet in his Flesh above 20 of them. Elizabeth Alden* (now Paybody) Capt. John Alden her brother, Alexander Standish, and John Howland have lived more than Seventy years.

This Summer, Ensign James Noyes hath happily discovered a Body of Marble at Newbury, within half a mile of the Navigable part of Little River; by which means much better Lime may be made, than of Oyster shells or West-India Lime-stones; and afforded at a much cheaper rate. This Summer a Contribution hath been made at Rode Island and Narraganset, but firstly and principally at Connecticut, by a Brief from the honorable the Governour & Council there: By the continuance of which brotherly Love, many Hundreds in this Province, almost quite slain with Hunger, have been rescued and revived. It is observable that by far the greatest part of our Divines have received their Birth and Education here: Who by solidity of Learning, soundness of Doctrine, and Integrity of Life, do give much honour to their Lord and Master. And as Dr. Twisse’s VINDICÆ came out Anno 1632. quickly after the Settlement of New England, which was in the Years 1620, 1628, 1630. So that Faith which the Doctor did Earnestly and Victoriously contend for; is no where more Unanimously, Skillfully, and Resolutely defended than here. As a Memorial for the Plantations of JESUS CHRIST in New England, a worthy Divine, whose honorable Parents were born here, is erecting a Testimonial Pillar more ornamental and durable than polished Marble. And this very Year, notwithstanding the Blast, the Worm, the Frost, the Drought, the War: The Inhabitants of Fairfield, Newton, Rowley, and Excester, have been at the Charge to build themselves very fair and large Meeting Houses for the publick Worship of GOD. I would fain hope, that the End of the Lord with New England, will be such as was with Job: Because the Language of this Thing seemeth to be, Tho He slay us, yet will we Trust in HIM. October, 7. 1697.

*Whose Granddaughter is a Mother.

Holy Shepard hath his Wish. Elect. Sermon, pag. 16.