Theopolis Americana: An Essay on the Golden Street of the Holy City (1710)

Cotton Mather
Second Church, Boston

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_Theopolis Americana_ (1710)

_Theopolis Americana: An Essay on the Golden Street of the Holy City_ was published in Boston in 1710. It is based on a sermon delivered to the Massachusetts General Assembly on May 9, 1709, by Cotton Mather (1663–1728) who was then (along with his father Increase Mather) pastor of the Second or Old North Church in Boston. The work is an extended interpretation of Revelations 21.21: “The street of the city was pure gold.” Mather makes a twofold application of the verse—“publishing” (as he says) “A TESTIMONY against the CORRUPTIONS of the Market-Place. With Some Good HOPES of Better Things to be yet seen in the AMERICAN World.”

Mather enumerates and condemns all forms of commercial dishonesty and business corruption—including the kidnapping of Africans into slavery. He also gives us a sense of the accommodations of the old theocracy (20 years after the Glorious Revolution and 18 years after the witchcraft crisis) with the new horizons of the eighteenth century, telling the Assembly: “In two or three too Memorable Days of Temptation that have been upon us, there have been Errors committed. You are always ready to Declare unto all the World, That you Disapprove those Errors. You are willing to inform all Mankind with your DECLARATION; That no man may be Persecuted, because he is Conscientiously not of the same Religious Opinions, with those that are uppermost. And; That Persons are not to be judg’d Confederates with Evil Spirits, meerly because the Evil Spirits do make Possessed People cry out upon them.”

Finally, and as expected, he applies the lesson to the place of America in the grand drama of redemption, holding out the hope that the churches of New England will play the leading role in the accomplishment of the new heavens and new earth.

The text of this online electronic edition was prepared by Reiner Smolinski and appeared in his _The Kingdom, the Power, and the Glory: The Millennial Impulse in Early American Literature_ (Dubuque, IA: Kendall-Hunt, 1998). It is based on, and preserves all the features of, the first printing of 1710. The work is approximately 10,000 words, and occupies 43 pages (printable as 22 letter-size sheets) in this edition.
To the HONOURABLE

Judge SEWALL.

SIR,

DEDICATIONS use to be Adulations. Flattery has, for the most part, so depraved them, that they are become a trifling and an useless Formality. Ye, the Epistle sometimes is, A Troubled Fountain, and a corrupt Spring.

I address you with a SERMON; but my Address will not have the least Alloy, of that Common Evil in it.

I mention your Name on this Occasion; 'Tis for Two Reasons; And if I were on the Rack, I should confess no more.

First; I am sure, You are willing to appear with me, in a TESTIMONY against all those Ways of INIQUITY, against which my SERMON has Testified. And if this Faithfulness Procure any Obloquy,
You will Rejoyce to Share with me in That, as well as in the Consolation.

Secondly. My Pray'rs and Hopes for America, are Yours; and I must Acknowledge, that you first gave me some of the Hints, which my SERMON brings for the Grounds of them.

Tho' our, Fe del Christiano, and our, Religion Pura, cannot yet have its Operation in the Spanish Indies, nor our Vrai Patron des Saines Paroles, in the French; yet let us Bait and Wait; and in the mean time do all we can for, the English; and Scatter into all Parts of it, Instruments of Piety, by which the State of Religion therein may be from time to time accommodated. May He that Knows your Works, graciously Accept of them. I am, SIR,

Your hearty Servant,
Cotton Mather.

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Pure Gold
IN THE
MARKET-PLACE.

3 d. 9 m. 1709. Boston.

REV. XXI. 21.

The STREET of the City was Pure GOLD.

GLORIOUS Things are Spoken of thee, O thou City of God. The STREET be in Thee O NEW-ENGLAND; The Interpretation of it, be unto you, O American Colonies.

The Invitation, sounds Angelically; But my Hearers must have it now given them; Come hither, and I will show you, an admirable Spectacle! 'Tis an Heavenly CITY, descending out of Heaven, from
GOD. There is an Heavenly CITY, which the Great GOD, has Prepared for them, to whom He will be a God: A CITY to be inhabited by an Innumerable Company of Angels, and by the Spirits of Just Men made Perfect by a Resurrection from the Dead, with JESUS the Mediator of the New Covenant shining upon them: A CITY; where God shall dwell with men, God Himself shall be with them, and we shall Inherit all things. There will be a Time, when that Holy City, will be nearer to this Earth, than it is at this Day; and the Saved Nations of the Earth shall after a wonderful manner Walk in the Light thereof. The Thoughts of the Primitive Christians and Chiliasts, represented by Justin Martyr, concerning that City, and Some very Remarkable Passages about it, more particularly in Tertullian, are known to them that have Studied the Mystery of God. This is not a Time & Place to offer them. And, I Suppose, a great part of the Auditory, are not yet come to the Thoughts, into which I am compelled, on this Noble and Sublime Subject of contemplation; and into which, 'tis observable, that Men of Thoughts upon it, now more generally come, As the Day approaches. I must say, and so say many more, and yet many more will say, with him, whom God made a great Instrument of reviving the true Doctrine of the Chiliad in the former Century; Postquam alia omnia frustra tentassem, tandem Rei ipsius Claritudine perstrictus, paradoxo succubus.

But shall we not imagine, that there will be then to be seen on the Earth, some sweet Reflections of the Light, which the City of Glorified Saints will shed down upon it? Yes; Tis not ill done by those Interpreters [Provided always, they do not Exclude the Principal Intention, which they are too apt to do!] I say, Tis not Ill done by those who in the Vision that is now before us, look to find the State of the Church on Earth, after the Approaching Fall of Antichrist. We have a world of Reason to Believe, That the Second Wo is past away; and that we are entering into the Seventh Day of the Romish Jericho, and that black, [But, Oh! Let it be Brief!] Time, when the Trials of the Wrath of God, be the most Woful Plagues that ever were heard of, are to be poured out upon the Antichristian World. When this fearful Dispensation is over, then, then comes on that State of the Church on Earth, which will answer the Description, that is here given us, of a New Jerusalem. There has been a Time, when the City of Rome, so extended her Priviledges and her Obligations that—Orbis erat; People all over the World, were the Freemen of that mighty City. There will be a Time, when Jerusalem shall be Literally Rebuilt, and People all over the World shall be under the Influences of the Holy City.—Orbis erit. The CHURCH of God, all over the World, shall in some sort be the City.

One incomparable Glory of the City, is now singled out for our present Meditation. The Street
of the City is Pure Gold. I concur with Pegan-nius, and conceive, That the Street here means, and so it may be translated, The Market-Place; the Place where the Affairs of Trade bring together a Concourse of People. The meaning is, The Busines$ of the CITY, shall be managed by the Golden Rule. The Things that use to be done in the Market-Place, shall be done without Corruption. There shall be no Base Dealing in it. It is added, It is as it were Trans-parent Gloß: That is, The Dealing shall be so Hon-est, that it shall bear to be Look'd into; it shall be so Sincere, that men shall be willing to have their very Hearts Look'd into. There shall be no False-Dealing: All shall be done with all possible Integrity. And tho' Grotius be the last man I would advise withal, upon the Prophecies of the Apocalypse, yet I will here take in a Gloss of his also; tis a very Good one; Vivent secuit ut in Dei Conspectu; Men shall always Live and Act, as Remembring, That the Great GOD looks upon them.

O Happy CITY! O Golden Street, no where, no where to be found but in a City of God!

The Thing which I am to Observe, is, That in a CITY of GOD, the Street will be Pure Gold. The Busines$ transacted in the Market-Place of an Holy City, will have a Golden, that is to say, a Gracious Character upon it. Golden Proceedings, that is to say, Godly ones, will be found in the Market-Place of a CITY, which the Son of God, has a favour for.

My Doctrine is Written on the Conscience of all People, as with a Pen of Iron. I Preach no other Doctrine, than what will be defended by many more than a Thousand Preachers at this Instant in the Congregation. The Conscience in every one of the Hearers, will Oblige him to Consent unto it. CONSCIENCE, Do thou thinke Office; Run thou to and fro, thro' the Street of our City, and make men to Know, If Judgment and Truth do not Reign in the Market-Place, the Holy SON of GOD, will not Favour it, or Pardon it! If a Scripture must be quoted on the occasion, take that One instead of a Thousand; Jer. 31. 23. They shall use this speech in the Land of Judah, and in the Cities thereof; The Lord Bless thee, O Habitation of Righteousneß, and Mountain of Holineß. The Blessed CITY, is that, in the Street whereof, Righteousneß and Holineß has an Habitation; a Market-Place of Righteousneß, a Mountain of Holineß. Oh! May such a Speech be used in this our Land! Grant it, Oh! Grant it!, thou God of our Salvation! ——But the Lord calls upon us; Get thee up! Do thy part, that it may be so.

The Thing which I am then to Enquire, is;

What is to be done, that the Street of our City, may be Pure Gold? And, What have we to do in our Market-Place, that so our Great SAVIOUR, may Espouse us for, A City of God, and become our Saviour?
The Enquiry shall be answered with Faithful Sayings. Oh! Let them find All Acceptation.

I. Oh! That the Street may be full of Good Men! Full of Righteous & Holy Ones. It is but an Easy Metonymie, to make the Street, signify, the Men that fill the Street. Our Street will be Pure Gold, when they that walk in it, are those that may be called, The Precious Sons of Zion, Comparable to fine Gold. There is, a Work of GRACE, which is wrought by the Holy Spirit of God, in the Minds of His Chosen People. Tis in one word, the Glorious Image of God revived in the Soul. A Good Work in the Soul, is the Name, which the Sacred Oracles put upon it. This Grace of God is called, Rev. 3. 18. Gold tried in the Fire. Yea, Grace is better than Gold.

My Friend, It is the very First Essay of Grace, to esteem it so. Oh! take up that Esteem of it; The Gain thereof is better than fine Gold; All the things I can desire, are not to be compared unto it. Of a very Valuable man, we Proverbially say, He is a man worth his weight in Gold. It may be said so of every man, that has a Work of Grace upon him. Yea, He is a man more Precious than the Golden wedge of Ophir. In the mean time, you know what you Read; Psalm 119.119. Thou puttest away all the Wicked of the Earth like Droß; therefore I love thy Testimonies. Oh! will you therefore Love that Work of Grace, to the Glory whereof, you have in the Word of God, so many Testimonies!

I will briefly Describe the WORK: Let my Hearers accompany the Description, with a strong Attention to it; a strong Affection for it!

It is a Work, which disposes a man, to see the Worth of a CHRIST, and feel his Want of a CHRIST, and fly to Him for all His Great Salvation, and Live by the Faith of the Son of God. A Work, which disposes a man, to Hate and Loathe all Sin, to Abhor that which is Evil; to Mourn for Sin, to Turn from Sin, as the very Worst of Evils. A Work, which disposes a man, to delight in Serving of GOD, and Employ his All as a meer Steward, and a Good one, in the Service of GOD; and make the Command of GOD the Rule of his Life, and Prize the Favour of GOD, as better than Life. A Work, which disposes a man, to Submit unto the Will of GOD in all things; and have his own Will Entirely swallow'd up in the Will of GOD; and bear Afflictions from the Hand of GOD, with Patience, with Humility, with Resignation. A Work, which disposes a man, to carry it well in all Relations & to Do Good unto all, with Alacrity, with Assiduity; to Forgive Injuries, and Overcome Evil with Good. A Work, finally, which disposes a man, to Despise this World, and be above the Flat-teries, above the Enchantments, of it; and expect his Chief Blessedness in another, and a better World; in the Heavenly World.

O Lovely Work! O Matchless Work! A Work, which for every changes into Gold, the Metal which
it is wro't upon! There are some, who often Examine themselves, Whether such a Work be produced in them. Oh! Let every one of us do so! My Friend, Thou art yet a Stranger to the Work, if thou do it not. But the Issue and Result of the Examination sometimes is that; Job. 23. 10. When He hath Tried me, I shall come forth as Gold.

And now; the Street of the CITY, is Pure Gold, when the Street is filled with Regenerate Christians; with men that have the Grace of GOD, shining in them. O Golden City, where the Angels of God may look down on the Market-Place, and say, There is a Glorious Work of GOD on the Souls of the People that are walking there. The Neapolitan Poet sings of his Beautiful City Naples, It was doubtles stereot down from Heaven! The Inclinations of the Citizens, in so near a Neighbourhood of the flaming Vesuvio too; would make one fear, lest it ere long drop down into Hell! But how much rather may the Elegy of an Heavenly Original be ascribed, where the Citizens are generally Bound for Heaven! Oh! Holy SPIRIT of God and of Grace; Make thy Sanctifying Work very frequent among us! Thou, Thou art He, who Leadest into a Land of Rectitude! O! Let our People generally breathe after this Work; Do so; Seek it; Get it; O all ye People, Every one of you!

But, if a Work of GOD, and of Grace, be desirable in All the People, it is most of all to be desired in those that are to Act for All the People. A man of Bright Piety is a man of Good Metal: He will study to be a Blessing to his People; Tis very much to be hoped, that God will make him a Blessing: Especially when he is called forth into any Publick Station. Sometimes the Government of a Place, is Assembled in the Market-Place of the City. Oh! Most Privileged People, whose Affairs are managed, by Religious men, whom a Work of Grace has Ennobled, and made Partakers of the Divine Nature! Nothing so Desirable! I say unto you, Nothing, Nothing so Necessary! If I were in a Church full of Kings, I would say what I do!

II. The Street must have no Dirty Ways of Dishonesty in it. I beseech you, Sirs; Let there be none but Just and Fair Dealings in the Market-Place. Let all the Actions of the Market-Place be carried on with a Golden Equity and Honesty regulating of them.

I should be very unworthy to stand here if I should be Afraid of Dealing Plainly with you. God and Men demand, that Plain Dealing be used, when Fair-Dealing is to be insisted on.

Sirs, NEW-ENGLAND is a Countrey, that has made a more than ordinary Profession of Religion. Our Profession is Weigh'd in the Balances of GOD. If there be any thing Defective, in the Honesty of our Dealing with one another, our Profession will have a woful MENE TEKEL Written upon it. Let a man be never such a Professor and Pretender of Re-
Pure Gold in the Market-Place.

Religion, if he be not a Fair-Dealer That Mans Religion is Vain. A Noise about Faith & Repentance, among them that forget Moral Honesty, tis but an Empty Noise. The men are utter Strangers to Faith and Repentance; God will Reject all their Confidences, of their being. The People of God, and they shall not Prosper in them. I have a Commission that Enables me, and Emboldens me, to say among you; Wo, Wo, Wo, to you Professors, and Hypocrites, who can make a Show of this and that Piety and Purity; but can Cheat, and Cousen, and Oppress, and Wrong others. People in your Dealing with them!

It is true, I must believe, that New-England is not worse than other Places; There is more Ill-Dealing; I believe, in most other Places. Men will say so, that speak Unpassionately and Impartially, and that knows this Wicked World. But, O NEW-ENGLAND; There are a Thousand Reasons, why thou shouldest be Better than Other Places; A more Glorious Land of Uprightness! And it must be Acknowledged, That there have been Instances of Ill-Dealing among us, which have given horrid Scandal; Never, Never can the Ill People make a Reparation to their Countrey, for the Scandal and Censure and Reproach, they have brought upon it. O All you Lovers of Truth; join with me this Day, in a Detestation of their Evil Doings; And as the Servant of God, rent his Garments, and fell upon his Knees, and spread out his Hands before the Lord his God, when he was told of some Evil Doings among His People; Say with him; Ezra 9. 6. O my God, I am ashamed, and I blush to lift up my Face unto thee, my God. If any Professors of Religion have done Ill Things, yet RELIGION, What has that done? RELIGION shall wash her Fair Hands, and Abhor your Doings. Be it Proclaimed unto All the World. Ill-Dealings are not at all Countenanced; no, they are vehemently Disallowed, by the Religion of NEW-ENGLAND. We do PROTEST against them, with a transporting Vehemency, and behold with Agony the Blood, and the Grace, of our Great SAVIOUR, abused in them, with most aggravated Violations.

But I have certain MOTIONS to make; and I assure my self, that all the Good Men in the Countrey will concur to the making of them.

The First Thing, for which I move, is, That the Golden Rule of Charity may Operate, in all the Dealings of the Market-Place. Then will the Street be Pure Gold, when every thing is done in it, with an Eye to the Golden Rule of Christ. I am not versed in the Niceties and Mysteries of the Market-Place. But I am acquainted with a Golden Rule, which, I am sure, would mightily Rectify all our Dealings there. Tis that; Mat. 7. 12 All things whatsoever ye would, that men should do to you, do ye even so to them. A Rule own'd among Pagans as well as Christians; A Rule, by Nature Engraven on the mind of
Man, and as readily confessed as any Principle of the Mathematicks: A Rule, which well attended, would soon turn this forlorn World, from an Aceldama into a Paradise. Christians, Tis a Rule for you in all your Dealings; To think, Should my Neighbour deal with me as I now deal with him, would I not think myself hardly dealt withal. Don't slight this Rule; Don't throw it by as an Useless one; You forfeit the Name of, Christians, if you do. I can tell the Name of a Roman Emperor, who would on such a Provocation have ordered, that you should not be called, Christians, any more.

That this Rule may have its Perfect work of Charity, Remember that Application of it; 1 Cor. 10. 24. Let no man seek (only) his own, but every man another's Wealth. Charitably aim at the Benefit of Other men, as well as Your own, in your Dealings with them. Sir, Be willing that your Neighbour should be Benefited, and Encouraged, as well as Your self. Yea, Desire, that he may; Constrain that he may. I am certain, they will do so in the Street of the City of God!

I will state the Rule with one rare Circumstance. Be willing that your Dealings ever should be Transparent-Glass. Keep always alive such a sense as this; The Righteous God, who Loveth Righteousness, looks into all my Dealings. Great God, Thou art acquainted with all my Ways. And let your Dealings be such, that if they should be laid, open to all your Neighbourhood, you need not be Ashamed of them; Such, that they will bear the Touch-stone, of the Judgment which all men of Honour and Vertue and Probity, would pass upon them.

This were Pure Gold! Were this Golden Rule generally regarded, there would need no Laws to force men to be Honest; the Courts would have but few Causes brought unto them. The Christians which often, often Reflect upon this RULE, and always Conform unto it, verily, They are Golden Ones; God increase the Number of them.

The Second Thing for which I move, is, That all Frauds in our Dealings of all sorts, may be the Abomination of all that have any thing to do in the Market-Place. All such Things as by the Irregular & Inordinate Love of Gold, men are too often betray'd into! Of the various Methods, wherein men Deal Dishonestly with one another, in the Market-Place, and particularly, False Weights and Measures, we read, Deut. 25. 16. All that do such things, and all that do Unrighteously, are an Abomination unto the Lord thy God. May they Likewise, and Therefore, be an Abomination unto you, O People of the Lord.

As now;

For men to Lie to one another, in Dealing with one another; Tis an Abomination! It was required; Lev. 19. 11. To shall not Steal, neither deal False, neither Lie to one another.
For men to put off Adulterated or Counterfeited Wares; or, for men to work up their Wares Deceitfully; When the Fish is naught; the Tar has undue mixtures; there is Dirt & Stone instead of Turpentine; there are thick Layes of Salt instead of other things that should be there; the Cheese is not made as tis affirm'd to be; the Liquor is not for Quantity or Quality such as was agreed for; the Wood is not of the Dimensions that are promised unto the Purchaser; or perhaps, there was a Trespass in the place of Cutting it; the Hay does not hold our Weight by abundance; the Lumber has a false Number upon it; or, the Bundles are not as Good Within as they are Without; 'Tis an Abomination!

For men to Over-reach others, because they find them Ignorant, or Scrue grievously upon them, only because they are Poor and Low, and in great Necessities; to keep up the Necessaries of Humane Life, (I say, the Necessaries, which I always distinguish from the Superfluities,) at an Immoderate Price, meerly because other People want them, when we can more easily spare them; 'Tis an Abomination!

For men to Employ others, and not Reward them according to Contract; [A Crime, not at all the less, because the Minister is not seldom the Sufferer from it!] Or, to with-hold from the Labourer his Wages, till his Cry reach up to Heaven; or break their Faith with their Creditors, and keep them out of their Dues! 'Tis an Abomination!

To Rob the Publick Treasury, by False Musters, or any other Articles of Charge falsely given in; or, to Abett the Robbers, by any Assistance or Contrivance at such things in Auditing their Acompts; This also is a thing to be Repented of, where any have been Guilty of it.

I hope, I speak to none, but those that can say; These are Abominable Things: the Soul of the Lord bates them; And, O my Soul, Do thou also hate them. I wish, All my People had such a sense of some Other things, which I am now going to mention.

But in my way to those Other Things, methinks, I am stopped by something like a Dead Amasa, lying in the midst of the High-way before me.

I hope, the Merchants, uses all possible Caution, as well as the Lesser Dealers, to keep clear of that Blemish, Hos. 12. 7. He is a Merchant, the Balances of Deceit are in his hand, he Loves to Oppress.

And so well, Sirs, do I wish to your Voyages, that I would Entreat you, that of the Manning of your Vessels in this Evil Time, there may be no such Unfair Methods used, as may Entail Disasters upon them.

There is one sort of Trade also, about which my way of Addressing you, shall be by Reciting the words of the Excellent BAXTER. They are these; [His Christian Directory. Part II. Chap. 14]

To go as Pirates, and Catch up poor Negroes, or People of another Land, that have never forfeited Life, or Liberty, and to make them
Slaves, and Sell them, is One of the worst kinds of Thievery in the World; and such Persons are to be taken for the common Enemies of Mankind; and they that buy them, and use them as Beasts, for their meer Commodity, and betray, or destroy, or neglect their Souls, are fitter to be called, Incarnate Devils, than Christians, tho' they be no Christians whom they so Abuse.

I will go on to say; When we have Slaves in our Houses, we are to treat them with Humanity, we are so to treat them that their Slavery may really be their Happiness; Yea, In our treating of them, there must be nothing but what the Law of CHRIST will Justify. Above all, we are to do all we can to Christianize them. I will again give you the Words of my Honoured BAXTER.

So use them, as to preserve Christs Right and Interest in them. Those that keep their Negro's and Slaves, from Hearing of Gods Word, and from becoming Christians, because, they shall then lose part of their Service, do openly profess Rebellion against God, and contempt of Christ the Redeemer of Souls, and a contempt of the Souls of Men, and indeed, they declare, that their Worldly profit, is their Treasure and their God.

Fidelity to the cause of Righteousness, oblige me, to take Notice of One thing more.

If there be any English People, who are concerned with our Christianized Indians, but then take advantage of their Ignorance, or their Indigence, or their unchristian Love of the Bottle, to decyem them into their Debt; and then use Indirect and Oppressive wayes, to Exact an Unreasonable Satisfaction from them, and Sell them for Servants, or Send them out of their own Country; This Trade, will be a Reproach to our Christianity, and I am sure, it will be Bitterness in the Latter End. Certainly, our Justices will concern themselves to Rebuke and Prevent such Doings, lest the Guilt become so Publick, as to provoke the Justice of Heaven to Revenge it, by Indian Depredations.

The Third Thing for which I move, is; That there may not be so much as any Tendency to any thing Oppressive or Injurious, in the Dealings of the Market-Place. The Thing for which I bring a very pressing Exhortation, is that; 1 Thes. 5. 22. Abstain from all Appearance of Evil. If any thing Approach to a thing, that Appears an Evil; Sirs, Beware of it! There are Some Ill Things, too frequently done among those who would count themselves greatly Wrong'd, if they be not thought Good People. But they are things which anon, I am sure, prove a notorious Wrong to many others, that really are Good People.

I will be free with you. There are Crooked Things that cannot be Numbred; I wish, they could be Streightned.

I conceive, There are some of them, in certain Extortions, used by some of them, who let out Money
upon Interest. I mean, when they make People pay Interest, for a Sum, that really never was in their Hands; As it is, when the Usurer immediately takes into his own, the whole first years Interest, at the Instant of his Letting out the Money.

I will go on to say. 'Tis a Thing of an Evil Tendency, for People to Live beyond themselves, or to take it for granted, that they must brave it out with such a Table, or with such an Habit, tho' they have not wherewithal to bear the Expences of it; They won't take in a Reef of their Sails, tho' they are on the point of Suffering Ship-wreck, tho' they must borrow, and defraud, and Whistle, and hurt other People, to Support their Vanity. How contrary, How contrary, is this, to that Poverty of Spirit, which must be found in all, that would have a claim to a part in the Golden City!

'Tis a thing of Evil Tendency, for People to Run into Debt, when they know, they can't Run out of it, as well and as fast, as they Run into it; so they Spend what is none of their Own; They Forget that Precept, Owne nothing to any man, but to Love one another.

'Tis a thing of an Evil Tendency, for People to go from year to year, without Settling their Accounts; to Jog on in a blind Confusion, and not know how much they may be gone back-ward, or whether they have any thing, they may call, Their Own, or no. If they would have done like Honest Men, their Insolvency should have been ingenuously Confessed some years ago!

And then, sometimes People that Break, deal not so fairly, so truly, so justly with their Injured Creditors, as they ought to do. Perhaps there are Indirect Weyes taken, to Cover from other Men, what justly belongs unto them.

No man that understands the Gospel, will Justify such things. The Street is not Pure Gold, where such things are Practised. On the behalf of our Holy RELIGION, I do this day Testify against them! You that Fear GOD, will do so too; and will come forth of them all.

I must make a Fourth Motion. 'Tis, that They who have Command of the Street, would look upon themselves, as concerned Above others to keep all Dishonesty out of it.

It is the Action of a JUDGE; Job 29. 7. I prepared my Seat in the Street. And, May your Seat always be upon Pure Gold: But then, your Hand, a Stranger to it!

We are to Pray for our Honourable RULERS. We should make that Prayer, That they may be always, Able Men, such as Fear God, Men of Truth, and hating of Covetousness.—It was once the Unhappiness of Israel; Hos. 4. 18. Her Rulers with Shame do Love, Give ye. ———

NEW-ENGLAND is now blessed with Judges in our Courts of Judicature, of whom there is nothing Suspected, that may Expose their Tabernacles to be Consumed by the Fire of the Divine Indignation. But, My FATHERS, while we Bless God for His Grace
Pure Gold in the Market-Place.

to You, in that thing, We will make it our Prayer, That a marvellous Prudence, and Patience, and zeal for nothing but a God-like Justice and Goodness, and a particular Tenderness for the Widow and the Orphan, and for them that have no Helper, may always be interwoven, into all your Administrations; that you may have a Minister always cloathing of you! But may care be taken, that all Officers under you, may be Restrained from the Iniquity, which your Souls would so much abominate: and which will Plunge their Souls into a crime for which there can be no Repentance accepted, without Restitution, and therefore, 'tis rarely, rarely Repented of! You must give me leave to tell you, There may be danger, lest that Iniquity grow upon us; and lest the Sinners do multiply, whereof every man that Loves his own Soul, will cry out, Oh! Let not my Soul be gathered with them! No care, I say, No care can be too much, to procure that Felicity; Isa. 60.17. For Brass I will bring Gold; I will also make thy Officers Peace, and thine Exactors Righteousness.

Our Market-Place has now sitting in it a GENERAL ASSEMBLY, to whom I must bear an Honourable Testimony.

It has been asserted, That altho’ our Publick Difficulties and Perplexities have been Wonderful, yet there is no Plantation in the World, more careful to make Honest Payments from the Publick Treasury. If they have not always been Great, yet you have been careful, as well as could be, to make them Good. I Believe the Assertion, and therefore I Publish it. The Street is thus far Pure Gold, by your Laudable Fidelity.

There is One thing more, that I may take notice of. In two or three too Memorable Days of Temptation that have been upon us, there have been Errors committed. You are always ready to Declare unto all the World, That you Disapprove those Errors. You are willing to inform all Mankind with your DECLARATION;

That no man may be Persecuted, because he is Conscientiously not of the same Religious Opinions, with those that are uppermost.

And; That Persons are not to be judg’d Confederates with Evil Spirits, meerly because the Evil Spirits do make Possessed People cry out upon them.

Could any thing be Proposed further, by way of Reparation, [Besides the General Day of Humiliation, which was appointed and observed thro’ the Province, to bewail the Errors of our Dark time, some years ago:] You would be willing to hearken to it.

I have only this to add. You have Enacted Excellent Laws against the ways of Dishonesty. A COMMITTEE of Wise Men, would soon make a Report, whether there needs any more Legal Provision against them; and whether any further ACTS be
Pure Gold in the

Market-Place.

needful, to *Burnish* the *Golden Street* of the *City*. And this One thing more. Oh! Let not the *Laws for Schools* be Shamm’d; and the justice of a Good Education be withheld from the next Generation.

The Glorious LORD grant you His Direction! *Sirs*, If I had not thought that the *Impoverishing Judgments* of God upon us, had this Loud Voice in them, *Learn Righteousness!* *Learn Righteousness!* as much as any thing in the World, I could not have prevailed with myself, to have uttered such things in the *Street* of the City, as I now treat you withal. You will see, how I am led into these things, when you have Read; *Isa. 1. 25, 26.* *I will turn my hand upon thee, and Purely Purge away thy Droß, and take away all thy Tin: And I will Restore thy Judges as on the first, & thy Counsellors as at the Beginning.*

But now I have begun, I must balk nothing. There is a Third Thing to be Earnestly insisted on.

III. *Sirs*, There is a Branch of the *River of Death*, which must not *Run* in the *Street*. Ah, How will the *Golden City cease* to be such, and become a very *Babel*, except that *Flood of Iniquity* be dried up! A *Flood*, which the *Dragon* has *cast out of his Mouth*, to devour the Church in the *Wilderness*! *A River, the Streams whereof do debase, do defile, do destroy the City of our God.* Oh! If the *Street of the CITY be Pure Gold*, there will be no *Reeling* there; no *Spewing*, upon all the *Glory*. The *Bottel* must not be the *Grand Merchandise* of the *Market-Place*. We read concerning the *City of God*; *Rev. 22. 1, 2.* *There is a Pure River of Water of Life,—in the midst of the Street of it*. But, Oh! Let there not be in the *midst of our Street*, a *River* that shall carry People down into the *Dead Sea*, down into the *lake of Sodom*.

In the *Wall* of the *Holy City*, we find a *Stone*, called, *An Amethyst*. The *Stone*, does in the Signification of the Name, decry *Drunkenness*. Give me leave to do the part of an *Amethyst*, or let the *Stone cry out of the Wall*. Yea, *Tis the Voice of the Lord* that *Cries to the City*. Oh! Let no Tendency to *Drunkenness* be seen among us! Let not *Strong Drink* make us to *Perish*.

You are not at a loss, *What is the matter*, about which I make such a Cry; Such a Repeted Cry; and will not give over doing so, I am with all possible Solemnity to tell you; such Prodigious Quantities of *Rum*, to be consumed among a People of our Engagements to be the most *Sober People*, in the World, I must say, *Tis an horrible Thing*! I request some capable Person, to compute the *Quantities*, and then make the most Proper and Obvious *Inferences*; I am sure, they must all say, *Tis an Horrible Thing*!

The *Golden-mouthed Father* often inveigh’d against the Scottish Vice of *Swearing*: His Hearers asked him, When he would have done with his Invectives; He answered, *When you have done Swearing*. In my Importunities for a *Street of Pure Gold*, if I am asked, When I will have done with my *Blows*
upon the Bottel! My Answer is, *When I see it broken,*
When I see, tis universally counted a *Shameful* thing
to be too *free* with it; When I see People take it, only
*When*, and *As*, it may be useful to them.

I don’t move, to have the *Use* of it Banished; but
the *Abuse* and *Excess* of it. And I most importunately
move, That all *Sober People* throughout the Land,
would set themselves to think, *What may be done, to have Rum used with more of Moderation?*

The *French* and the *Indians* have sorely Scourged
us; but let it not be thought a *Paradox*, That one of
the *Sorest Punishments*, which ever did or ever can
befall this poor Country, is the *Great Esteem*, which
*this Liquor has among us*. It makes us *Poor*; it keeps us
*Poor*; whole *Families* may curse the Day, that ever the
*Bottel* came into them. It will soon make us a *Desipi-
cable Country*. All our *Strength* will be departed from
us. Ah, NEW-ENGLAND; Thy *Street* will not
be *Pure Gold*; No, ‘twill be a filthy *Puddle*, a nasty
*Kennel*. Yea, the *Wild-beasts of the Desert* will dwell
here; thy *Houses* will be full of doleful Creatures.

Instead of Propounding *Laws*, to retrench a
Mischief, not easy to come at. My proposal is; That
this One *Observation* may be Spred thro’ the Coun-
try, and awfully considered of. Tho’ this Liquor may be
*Useful*, at some time, & in some things, yet *no* Man
that uses it constantly will ever be *Good for very much*. It will infallibly *Stunt* his Abilities;
He will discharge no *Office*, as he ought to do; It will
Besot him, or at least very much *Flatten* him, and
make him very little better, than a mere *Good for
nothing*. Take him from the Bottel, for the STATE,
or for the CHURCH, or for the FIELD, hee’ll be a
*Poor Tool*; God will do little by him; hee’ll never be
*Excellent*. When a man stands a *Candidate* for any
*Preferment*, I move, *That it may be known, whether he be a Friend of the Bottel, or no?* That which adds to
the Horror, is; Tis very Seldom known, that any one
*Habituated* unto the use of the *Bottel*, ever is *Recover-
ered* from it; The Depraved *Stomach* will crave and
rave after it, insatiably!

Could I make my Voice heard beyond the *Her-
ald* of the *Temple*, I would say; *Sirs*, Why should you
be willing to have, your *Estates* *Evaporated*, your
*Bodies* *Carbonado’d*, your *Families* wretchedly *Ed-
ucated*: Ah, *Foolish* NEW-ENGLANDERS, Has the
*Bottel* so bewitched you? Why, why should you
Expose your *Souls*, to the hazard of that *Lake*, from
whence the *Smoke* of the *Torment* shall *ascend* for ever
and ever? All for a *Bottel*! *A Goodly Price* are they valued at!

There was a *Street* in the old City of *Rome*, name,
*Ficus Sobrius*, *The Sober Street*. The Reason of
the Name was, because there was not one *Drinking
House* in the *Street*. Ah, my dear Country; shall we
not see a *Golden Street* of *Jerusalem* in thee? But,
them it must be a *Sober Street*.

You must not wonder, to see the Flame, in which
I call upon you. The dreadful, the dreadful *Dispen-
sations* of God, have brought us into fearful *Appre-
hensions, How far this Country may come to be raved by Popish Idolaters. Tis with a trembling Soul, that I must Speak, what is now to be Spoken; If once this become a Country of Drunken Protestants, we can have little to plead with the Holy Son of God, why it should not be so; little to plead, why we should not fall before Popish Idolaters; little to plead, why the Laodicean Fate should not come upon us. But,—

Gracious LORD, we put our Trust in thee, that it shall never, never come to That:

IV. There is a Fourth matter of Caution, which I am to leave with you; and then I will make an End.

In the CHURCHES of the Lord, there are the Markets of Truth. Let us make our Supplications to the God, That HEAD of our Churches, That upon them, things may go well.

We read concerning the ELDERS of the Churches, Rev. 4.4. They had on their Heads Crowns of Gold. ELDERS of Shining Sanctity, joyn'd with rich Abilities and Accomplishments; Prayerful and Painful Men; Zealous Lovers of CHRIST and of Souls; Real Men of God; are such: They have Crowns of Gold; tho' on Temporal Accounts they may say with him, Who was also an Elder; Silver and Gold I have None. I must say, None but such are Worthy to walk in a Street of Pure Gold. In the Primitive Times, the Churches often kept their Days of Supplications, to obtain from the Glorious LORD, Holy Pastors, that should be Men after His own Heart. Let us ask our Ascended LORD, That He would Bestow such Gifts upon us. And, Praise the Lord, O NEW-ENG-LAND, Praise thy God, O American Zion, in that He has Bestow'd so many such Gifts upon thee. For indeed, how many MINISTERS are still to be seen in our Churches! Yea, Young Ministers; Who continually Improve in their Attainments, and Study that they may make Improvements that shall appeal unto all men: Who work their Sermons into their own Hearts, and Fetch them out from thence, before they Preach them unto Others; Who Mind the State of Religion in their Flocks, and Suit it, with all agreeable Admonitions; Who with Wisdom and Courage Rebuke all growing Evils among their People, and warn them and arm them against the Snares of the Wicked one; Who set themselves to Encourage Piety among their People, especially Early Piety, and such Societies as use to be the Incentives and Preservatives of it; Who, bear their Distressing and Abasing circumstances with admirable Self-denial, and under all their Temptations, comfort themselves, with the Thoughts of their precious Opportunities to Glorify CHRIST in this World, and augment the Recompences of the World to come! Our Great Saviour can make many more!

But then, the Street where these Officers of Wisdom, are to Proclaim the maxims of Wisdom, the Dictates and Edicts of Heaven; We are to Supplicate
Pure Gold in the Market-Place.

Heaven, first as it has been hitherto, so still there may be, no doctrines preached there, but what shall be, gold built upon the Foundation. Let me speak it, for your comfort and honour, there is not a street of more pure gold upon the face of the earth at this day, for the gospel generally preached in the true purity of it, than the churches of New-England. Be awakened, O ye churches of the Lord, be inquisitive, whether in this day of common degeneracies, there be no urgencies to another gospel: whether the doctrines of grace, as delivered in our confession of faith, are not in any hazard of not being duly adhered unto. If any persons gnash their teeth with indignation at the watchmen, who advise you to be solicitous for the preservation of this great interest; I must faithfully tell you, those persons will give you great cause to be jealous of them.

I must add this; as far as the street of the city, has been scripturally laid out among us in regard of the order of the gospel, it will be very ill to attempt the alteration of it. Where we have a platform left us, that is according to the word of our glorious Lord, and the pattern in the Mount, we shall be great enemies to our selves, if we do not keep to it. As far as the Golden street has been measured by the golden reed, let it not be put out of a right shape; nor let a chaise and vile rubbish, be laid in the pavement, which ought to have none in it, but the stones of the sanctuary. God keep us from ever being any part, or so much as a by-lane, of the street of the great city, where His witnesses are to be hardly dealt withal!

I happen this very day, among certain papers in my study, to take up a copy of a letter sent from a worthy person here, to one in England, about seventy years ago; in which letter there is this remarkable passage; here is a temple built, more glorious than solomons; not of dead stones, but living saints; which may tempt the greatest queen of sheba, to come and see, and share, even kings from far to come and worship in—we may allow for the rhetorick of the passage; and yet say, the golden work of God in these his churches, if we may mend any part, in which we should go on to more of the kingdom of heaven, let us humbly do it. But, sirs, do not spoil it. Oh! destroy it not; there is a blessing in it.

People of God; May these be your cares. Then there will be fulfilled unto us, that word; Isa. 1. 26. Thou shalt be called, the city of righteousness, the faithful city. A city of such a golden street, will be a strong city; God will appoint salvation for walls and bulwarks unto it; while none but a righteous nation, which keeps the truth, inhabits it. O New-England, keep such a street; and sweep it, where it wants to be better kept. Than, there will be no breaking in or going out; there will be no complaining in our street. No, we shall be an happy people, I say, an happy people; for the Lord
Pure Gold in the Market-Place.

will be OUR GOD. I will say unto you, Joel 2. 21. Fear not, O Land, be glad, and rejoice, for the LORD will do great things. God will make our Enemies to be found Liyers and Losers; Our Coast will be under His Protection; There will none dare go up against the Land of Unwalled Villages. Our God will incline the Government of our Nation also, to Remember what a Loyal People we have always approv'd our selves, and to cherish these Colonies, as Daughters to be highly accounted of. Yea, O Holy City; Thou shalt Lay up Gold as Dust, and the Gold of Potosi as the Stones of the Brooks: The Almighty shall be thy Defence, and thou shalt have a Plenty of all that thou desirest.

I have been Surprised at the Reading of a Passage in a Pagan Writer, who flourished more than Fifteen Hundred years ago. Tis AElian, a Grecian Writer, who sayes, That in Times long preceding his, there was a Tradition, that Europe and Asia and Africa, were encompassed by the Ocean; But without and beyound the Ocean, there was a great Island, as big as They. And in that Other World, there was an huge CITY, called Ευσεβυς, The Godly City. In that City, Sayes he, they enjoy all Possible Peace and Health, and Plenty: And, he Sayes, They are without Controversy a very Righteous People; So Righteous, that they have God marvellously coming down among them. I know not what well to make of a Tradition so very Ancient, and yet having Such an American Face upon it. All I will say, is thus much. There are many Arguments to perswade us, That our Glorious LORD, will have an Holy City in AMERICA; a City, the Street whereof will be Pure Gold. [We cannot imagine, that the brave Countries and Gardens which fill the American Hemisphere, were made for nothing but a Place for Dragons. We may not imagine, That when the Kingdom of God is come, and His Will is done on Earth as it is done in Heaven, which we had never been taught to Pray for, if it must not one day be accomplished, a Ballancing Half of the Globe, shall remain in the Hands of the Devil, who is then to be Chained up from deceiving the Nations. Has it not been promised our Great Saviour? Psal. 2. 8. I will give thee the uttermost parts of the Earth for thy Possession. And, Psal. 86. 9. All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name. And, has it not been promised? Mal. 1. 11. From the Rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles. AMERICA is Legible in these Promises. But if it be not here plainly enough expressed, what can be more plain, than the Prophecy, concerning the Kingdom of our Saviour? Dan. 2. 44. It shall brake in Pieces, and consume all those Kingdoms, and it shall stand for ever. The Kingdom of our Saviour becoming a Great Mountain, that must fill the WHOLE EARTH, does particularly fill, and Change, and Bless those Countries, which belong to the Ten Kingdoms of the Roman Empire, in
the Papal and Final Edition of it. Now, the American Countries, do belong to some of those Kingdoms, are become a considerable part of their Dominion; And therefore, tis most certain, the Glorious Holy Mountain, will some of it stand in these Countries, as well as in the European. There have been Martyrs of CHRIST in America. The Blood of the Martyrs here, is an Omen that the Truths for which they Suffer are to Rise, and Live, and carry all before them, in the Land that has been so Marked for the Lord. Such men as they will doubtless have some Glorious Power over the Nations, where they have been Such Overcomers; They that are to Shine as the Stars, will turn many unto Righteousness; bring many to believe on the Sun of Righteousness, in these Goings down of the Sun. Tho’ Austin knew nothing of America, yet no American could have made a better Descant, on the Mystery of our Lords Garments, made of Four Parts, to every Soul a part, than his; Quadripartiita Vestis Domini Jesu, quadripartitam figuravit Ejus Ecclesiam, toto Scilicet, qui quatuor partibus constat; terrarum Orbe diffusam. The World, says he, which does consist of Four Parts, will have the Church of our Lord JESUS, in every Part. But O AMERICA, will no Share of the Lords Garments, and Glories, and the Righteousness of the Saints, fall to thee, who art a Part of the World singly almost as great as the Other Three? Yea, the Day is at hand, when that Voice will be heard concerning thee, Put on thy beau-
tiful Garments, O America, the Holy City! Certainly, It was never intended, that the Church of our Lord, should be confined always within the Dimensions of Strabo’s Cloak; and that, All the World, should always be no more, than it was, when Augustus taxed it. We are Sorry, we are Troubled, That the Good Seed of the WORD, falling on the other Three Soyls, has brought forth so little Good Fruit, and for so little a while. But our Glorious LORD, will order that Good Seed ere long, to be cast, upon the Fertile Regions of America, and it shall here find a Good Ground, where it shall bring forth Fruit unto Astonishments; and unto Perpetuity! When our Lord uttered the Parable, to which I have now alluded, we read, He went into a Ship, and from thence instructed the Multitude that stood on the shore. I will believe, that in this very Action, there was a Parable and a Prophesy. By Navigation, there will be brought the Word of a Glorious CHRIST, unto a Multitude afar off; and as the Ships cover the Sea, the Earth, and thou, AMERICA, too, Shall be filled with the knowledge of the Glorious Lord. The Fall of Old Pagan Babylon, was brought about, by the Diversion of her Euphrates from her. The Fall of the New Popish Babylon, will be accompanied with the Loss of her American Interest: But when ‘tis diverted from her, certainly it will then serve the City of God. I will add this; When we critically Examine, the Accomplishment of the Prophecies, in the Judgments of the Seven Trumpets, whereof Six
have done Sounding, we shall find, that by the Sea, was meant, Portugal, and Spain, and France, with the adjoyning Islands, from the Rhine and the Rhosne, to the Western Ocean, and the Peninsula of Italy; all which are almost wholly Encompassed with the Sea, and mighty Rivers. I conceive, we are now entering into the Dispensation of the Seven Vials; One of the First whereof, is Poured upon the Sea, and it becomes as the Blood of a Dead Man, and every Living Soul dies in the Sea. The most Obvious Application of it, is to be trembled at!—But it is easy to draw Some American consequences. I wave them; and only say, Tis thought by Some, that America might be intended, as a Place where the Worshippers of the Glorious JESUS, may be Sheltered, while fearful Things are doing in the European World, and, [as ‘tis foretold it shall be!] The Land shall be fearfully Emptied and Spoiled; The Curse will devour the Earth, and they that dwell therein will be desolate; the Inhabitants of the Earth will be burned, and few men will be left. [See the XXIV. of Isaiah.] Whether it shall be so, or no; we are sure, there is a Day at hand, When the Lord of Hosts will Reign among His Ancient People Gloriously. In that Day, it will be impossible, for the Holy People, and the Teachers and Rulers of the Reformed World in the other Hemisphere, to leave America unvisited. It will be impossible for a People, so inspired from Heaven for the Propagation of true Christianity as will then be the Stars of that Hemisphere, to be unconcerned about America, and all the Ends of the World that are to turn unto the Lord; all the Kindreds of the Nations that are to Worship before Him. It will be impossible, that the Effect of the Essayes used, by Men filled with the SPIRIT of CHRIST, and able to do more than all that was done in the Primitive Times, [For, When He gives the Word, Great will be the Army of them that so Publish it!] Should not be, a conquest of America, ten thousand times more glorious, than all that ever any Cortez pretended unto; The Kingdom here will be the Lords, and the Lord will be Governour among the Nations. When the Holy SPIRIT of God, that River, the Streams whereof are to Make glad the City of God, shall, as He will, Run down into, and thorough the World, and make the World become a Watered Garden, and an Eden for the Lord from Heaven, and God shall dwell with men, by His Holy Spirit marvellously Possessing, and Purifying, and Enlightening of them; can you think, that America, shall be nothing but Miery Places and Marshes, given to Salt? By no means. O wide Atlantick, Thou shalt not stand in the way as any Hindrance of those Communications!

Verily, Our Glorious LORD will have Dominion from Sea to Sea. In those Days will the Righteous flourish. Then they who dwell in the Wilderness, & even in this also, Shall bow before Him. They that are of the City, shall have something to do here for Him. O NEW-ENGLAND, There is Room to hope, That
 thou also shalt belong to the CITY. Thou hast already made a Seisin of America, on behalf of thy Glorious LORD. It is in some sort His Primier Seisin. The Seisin in Fact, which the Son of GOD, has taken of these American Territories, is, we hope, a Seisin in Law for all the rest. And certainly, Thou shalt not be cast off, when He comes into the Actual Possession of all the rest. Thy Name shall then be, Jehovah Shammah, THE LORD IS THERE. And, As we have heard, so shall we see, in the City of the Lord of Hosts, in the City of our God. GOD will establish it for ever more.

The Design of my SERMON, is, To bespeak, all possible Anticipations of this Felicity!

FINIS.

Appendix.

In much as we are now doubtless arrived unto that Point of Time, in which we may be under a daily Expectation, that the SEVENTH TRUMPET of the Revolutions Foretold in the most sure Word of Prophecy will begin to Sound, and the Great Trumpet shall be Blown, in the Joyful Sound whereof, AMERICA may hope for a Share; it may prove an agreeable Entertainment unto Some Good Men, to have a Vcant Page or two, here filled with a brief Recapitulation of the Things that are Shortly to come to pass.

I. The Seven Last Plagues, of the VIALS, are to be Poured out, upon the Papal Empire. These are the very Next Things to be look’d for; and very Sad Things they will be to the Unreformed World. The First of them, falls upon the Earth, or Inland parts of Europe, Especially, those lying between the Danube and the Adriatick. It will be a Noisom and Grevous Sore. Quere, Whether not a Raging & Mortal Pestilence. The Second falls upon the Sea; or the Maritim parts of Europe, Especially, Portugal, Spain, France, and the adjacent Islands. The Event will be; It becomes as the Blood of a Dead man, and every Living Soul dyed in the Sea. The Interpretation, if I am going to give, I must break off;

III. Now comes the End of the Tyranny, or Power of the Ten Horns, the Several Idolatrous Kingdoms, in the Divided Roman Empire. The Conclusion of the Forty two Months, in which the Ten Kingdoms, have Power of making War with the Saints, and over coming them.

III. Now comes the End of the Tyranny of the Little Horn, or Ecclesiastical Hierarchy, of which the Pope is the Head. The Conclusion of the Time, Times, and a Part, wherein the Little Horn, was to
speak great Words against the most High, and to wear out the Saints of the most High.

IV. Now is the Sanctuary to be cleansed, and the Sanctuary and the Host, to be no longer troden under foot. The Conclusion of the Forty Two Months, wherein the Gentiles are allowed to tread under foot, the outer Court of the Temple, or the Holy City.

V. Now the Persecuted State of the Church comes to an End. The Conclusion of the Time, Times, and Half a Time, or Twelve hundred and Sixty years, wherein the Woman is to be nourished in the Wilderness.

VI. Now the poor Vaudois, and the Witnesses of the Lord, come to the End of their afflicted condition. The Conclusion of the Twelve hundred and Sixty Dayes, in which the Two Witnesses were to Prophecy in Sackcloth; and they must now hear a Great Voice from Heaven, Saying, unto them, Come up hither; and they Ascend in the Sight of their Enemies.

VII. Now there must be a Great Earthquake, in which the Tenth (probably France) of the City, is to fall: with such affrighting circumstances, that the Remnant shall give Glory to the God of Heaven. Soon after follows, the Restoration of the Israelitish Nation; and this is not only of the Two Tribes, (mixed with many who are the Offspring of the Ten,) who are dispersed every where, but also the Ten Tribes, whereof we find Remains, to this Day Existing, in the very Places whither Salmanassar so long ago transported them.

Upon the Wars of Europe.

SEVALLUS.
Otommi fluctus CHRISTO moderante superbos,
Euphrates cedit; Roma relicta radit.

While CHRIST Commands the mighty Waves
of the tempestuous Main,
Euphrates turns, and leaves old Rome
to court Recruits in vain.

MATHERUS.
Splendida jam Solymæ dejectæ mœnia surgent;
Et Regio Sedes nostra Sionis erit.

GOD will our Salem's glorious Walls repair;
And in it's Light our Land shall have a share.
Textual Note

This online electronic edition preserves the spelling, punctuation, capitalization, and use of italics and blackletter in Mather’s 1710 original. The text is set in IM Fell DW Pica, a typeface originally cut in the late sixteenth century by Peter de Walpergen for John Fell, the Bishop of Oxford. Electronic versions of the face were digitized and furnished by Igino Marini and made available online at http://www.iginomarini.com/fell.html. The blackletter typeface is Old English Text MT, from the Monotype Corporation plc. A few adjustments have been made to accommodate modern users. Except on the title page, the long s (ſ and ṣ) and its ligatures (ſt, ſi, ſi, ſh, and ſl; and β, β, β, and β) have not been used. The terminal double-s character in the italic (β) has been retained, however, wherever it appears in the original. Block quotations have been presented as indented paragraphs, without the line of quotes along the left margin traditionally used in the eighteenth-century. The composition and adaptation of the original design were done by Paul Royster.