

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

Electronic Texts in American Studies

Libraries at University of Nebraska-Lincoln

1710

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

Cotton Mather
Second Church, Boston

Reiner Smolinski , Editor
Georgia State University, rsmolinski@gsu.edu

Follow this and additional works at: <https://digitalcommons.unl.edu/etas>



Part of the [American Studies Commons](#)

Mather, Cotton and Smolinski, Reiner , Editor, "Theopolis Americana: An Essay on the Golden Street of the Holy City (1710)" (1710). *Electronic Texts in American Studies*. 29.
<https://digitalcommons.unl.edu/etas/29>

This Archival Material is brought to you for free and open access by the Libraries at University of Nebraska-Lincoln at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Electronic Texts in American Studies by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

Cotton Mather
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 10,00 words, and occupies 43 pages (printable as 22 letter-size sheets) in this edition.

Theopolis Americana.

AN ESSAY
ON THE
Golden STREET
Of the Holy City:
Publishing,
A TESTIMONY against the
CORRUPTIONS of the
Market-Place.
With Some Good HOPES of
Better Things to be yet seen
in the AMERICAN World.

In a SERMON, To the GENERAL
ASSEMBLY of the *Massachusetts*-
Province in NEW-ENGLAND.

3 d. 9 m. 1709.

COULÆI Vatis de *Americâ* vaticinium.
Ingenium, Pietas, Artes, ac Bellica Virtus,
Huc Profugæ venient, et Regna Illustria
condent;
Et Domina his Virtus erit, et Fortuna Ministra.
Plantar l. 5.

BOSTON: Printed by *B. Green*: Sold
by *Samuel Gerrish* at his Shop. 1710.

To the HONOURABLE
Judge SEWALL.

S I R,

DEDICATIONS *use to be* Adulations. Flattery *has, for the most part, so depraved them, that they are become a trifling and an useleß Formality. Yea, 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.

Pure Gold

IN THE
MARKET-PLACE.

3 d. 9 m. 1709. Boston.

REV. XXI. 21.

The STREET of the City was Pure
GOLD.

G LORIOUS 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 *Peganius*, 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 *Business* 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 Transparent Glass*: That is, The Dealing shall be so *Honest*, 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 se-cuit 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 *Business* 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 thine 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 *Es-pouse* 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 *Grate* 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; Psal. 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 *Flatteries*, 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 *doubtless dropt 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 Priviledged 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 *Dis-honesty* 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-*

ligion, if he be not a *Fair-Dealer* That *Man's 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 *Acelanda* 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 my self 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 anothers 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; *Contrive* 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 **Lye** to one another, in Dealing with one another; *Tis an Abomination* ! It was required; Lev. 19. 11. *Ye shall not Steal, neither deal False, neither Lye 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 *Superfluties*;) 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 *Accompts*; 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*, obliges 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 Bottel*, to decoy 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, *Owe 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 Wayes* 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

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 bewayl 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

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 my self, 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 debauch, 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 Sottish 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 *Despicable 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 Country, 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 meer *Good* for nothing. Take him from the *Bottel*, for the *STATE*, or for the *CHURCH*, or for the *FIELD*, hee'l be a *Poor Tool*; God will do little by him; hee'l 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 *Recovered* from it; The *Depraved Stomach* will crave and rave after it, insatiably!

Could I make my Voice heard beyond the *Herald* of the *Temple*, I would say; Sirs, Why should you be willing to have, your *Estates* Evaporated, your *Bodies* Carbonado'd, your *Families* wretchedly Educated: 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, then it must be a *Sober Street*.

You must not wonder, to see the *Flame*, in which I call upon you. The dreadful, the dreadful *Dispensations* of God, have brought us into fearful *Appre-*

hensions, How far this Country may come to be ravaged 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-ENGLAND, *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 Proclame the maxims of *Wisdom*, the Dictates and Edicts of Heaven; We are to Supplicate

Heaven, **F**irst as it has been hitherto, so still there may be, no *Doctrines* Preached there, but what shall be, **G**old *built upon the Foundation*. Let me Speak it, for your Comfort and Honour; There is not a **S**treet of more *Pure G*old 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 *Vergencies to Another Gospel*: Whether the *Doctrines of Grace*, as delivered in our **C**onfession of **F**aith, 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 Sollicitous 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 **S**treet 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 **G**olden **S**treet has been measured by the **G**olden **R**eed, 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 & 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 **G**olden **S**treet, 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 **S**treet; 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

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 *Lyers* 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 *Ælian*, 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 beyond the Ocean, there was a *great Island*, as big as *They*. And in that Other World, there was an huge CITY, called ΕΥΣΕΒΟΥΣ. *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 *Souldier a part*, than his; *Quadripartita Vestis Domini Jesu, quadripartitam figuravit Ejus Ecclesiam, toto Scilicet, qui quatuor partibus constat; terrarum Orbe diffusam*. The World, sayes 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 *Prophecy*. 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 adjoining *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 out 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 *Isaiab.*] 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!

F I N I S.

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 Va-

cant 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 *Grievous 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;

*Obstapui, Steteru utque Comæ, et vox
fancibus hæsit.*

II. 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 relictæ 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 Iginio 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 (f and *f*) and its ligatures (ft, fi, ff, fh, and fl; and *fʒ, fʒ, ff, and fl*) have not been used. The terminal double-s character in the italic (*ß*) 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.