

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

---

Zea E-Books in American Studies

Zea E-Books

---

1691

**Old Mens TEARS For their own DECLENSIONS, Mixed with FEARS  
Of their and Posterities further falling off from New-England's  
PRIMITIVE CONSTITUTION**

Joshua Scottow

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



Part of the [American Literature Commons](#), [American Popular Culture Commons](#), [Christian Denominations and Sects Commons](#), [European History Commons](#), and the [United States History Commons](#)

---

This Book is brought to you for free and open access by the Zea E-Books at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Zea E-Books in American Studies by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

# Joshua Scottow



Old Men's Tears for  
Their Own Declensions

## ABSTRACT

Joshua Scottow, *Old Mens TEARS For their own DECLENSIONS, Mixed with FEARS Of their and Posterities further falling off from New-England's PRIMITIVE CONSTITUTION.*

This is an online edition of Scottow's popular tract published in Boston in 1691, and is based on the first printed edition. Later editions were published in Boston in 1715, 1733, and 1749, and in New London in 1769. It is a searchable PDF document.

The characteristics of Scottow's original text (spelling, punctuation, capitalization, italics, etc.) have been retained. Obvious typographical errors have been corrected, and a list of emendations is included at the end. This edition's typographic design is based on that of the original of 1691, whose title page is reproduced as a frontispiece.

The work decries the falling off of New England from the purity and purpose of its original founding, and ascribes the recent series of misfortunes to God's displeasure over the worldliness of the colonial churches and society. Scottow's tract is an important example of the jeremiad formulation of punishment and promise, and it provides a wealth of typological imagery and Biblical allusion connecting the Puritan enterprise to the Israel of the Old Testament and to the anticipated Kingdom of God in America.

A brief biographical sketch of Joshua Scottow, originally published in *American Writers before 1800: A Biographical and Critical Dictionary*, edited by James A. Levernier and Douglas Wilmes (Westport: Greenwood Press, 1984), can be seen online at <http://digitalcommons.unl.edu/libraryscience/4/>.

Users are encouraged to download, browse, save, and print copies, and to link to this page and URL (<http://digitalcommons.unl.edu/scottow/1/>). Users are admonished, however, not to publish or post this document elsewhere without prior permission.

The work is approximately 6,100 words. It can be printed out in its entirety on 15 letter-size sheets.

Old Mens  
**TEARS**  
For their own  
**DECLENSIONS,**  
Mixed with  
**FEARS**  
Of their and Posterities further falling  
off from *New-England's*  
PRIMITIVE CONSTITUTION  
Published by some of *Bostons* old  
**PLANTERS**  
And some other.

---

*Psal. 78. 3, 4.*

*What we have heard and known, and our  
Fathers have told us. We will not hide  
them from their Children: saying to the Ge-  
neration to come, the praises of the Lord, &  
his strength, and his wonderful works that  
he hath done.*

---

*Boston, Printed by Benjamin Harris, and  
John Allen: And are to be Sold at the  
London Coffee-House. 1691*

Old Mens  
**TEARS**  
For their own  
**DECLENSIONS,**  
Mixed with  
**F E A R S**  
Of their and Posterities further falling  
off from New-England's  
PRIMITIVE CONSTITUTION.  
Published by some of Bostons old  
**PLANTERS**  
And some other.

---

*Psal. 78. 3, 4.*

*What we have heard and known, and our Fathers  
have told us. We will not hide them from their  
Children: shewing to the Generation to come,  
the praises of the Lord, & his strength, and  
his wonderful works that he hath done.*

---

*Boston, Printed by Benjamin Harris and  
John Allen: And are to be Sold at the  
London-Coffee-House. 1691.*





# TO THE READER

**W**Hereas this Scribled Script was Penned with design to have lain latent, and to have been a *Posthumus Memoire* of a Father to his Children, of his Sentiments about the Publick Concerns; the signal Consequence of the *Eastern Cloud*, which from an hand-breadth had overspread nigh all our Hemisphere, with other circumstances, together with an accidental Discourse, the Writer had about 7 Months past, with two Eminent Ancients of this our *Israel*; who being under the same *Gravamen* and Load of Spirit with himself, about the awful Effects and Aspect of Divine Providence towards us, with their procuring Causes, they then let fall such sympathetical Tears, as upon further digestion, made up this mixture of Tears with Fears, as if there had been a *Triumvirate* Council: this wrought a change of the first intention, so as that which was intended to have been swallowed down in secret, and buried under mournful silence, then took vent, and since upon the Approbation of the Honoured Magistrates and Reverend Elders, hath exposed it self to publick view and censure; tho' he cannot plead himself to be one of the first Planters, yet to have been of such a standing, as to have seen and observed various Vicisitudes, yea, of all these in the sequel remarked; ex-



cept of the first Foundation; what further must occur is at the disposal of the Sovereign God; but alas! who shall live when he doth them?

If by any thing hereafter mentioned, we of the first and old Generation may be rouzed out of our drowsie Lethargy, & be Provoked not to lose the things which we have wrought, but may receive a full reward, *and to hold fast that we have, that no man may take away our Crown*, according to the Exhortation of the late Divine, *John Norton*, the Second Seraphick Doctor or Teacher of *Boston Church*, who as his Ministry was accompanied with such redundant Efflux of Divine Matter, as in a most graceful and comely manner appeared, in the want of ready vent of the fullness of his Heavenly Treasure thorough the narrow Conduit of his Earthen Vessel, and in whose ardent Prayers such was the Violence of his *Taking the Kingdom by force*, that they were attended with *Jacob's Let me go!* and with *Moses's Let me alone!* he also in that Lords-Day of his Ordinadation was in the Holy Spirit, and received a more than ordinary Presence and Effusion of it, according to his then wrestling and prevailing Petitions for it, who applied himself to that Church, and to all the Churches gathered in that vast Assembly, and to all Ranks and Degrees in them, *Nominating Magistrates and Ministers, Military Men, Merchants and Labourers, To hold fast not their leafy or lawrel-fading Crown, but that which was Immarcessible and Incorruptible, which he declared to be the Faith, the Order and Conversation of the Gospel, and the Profession of the Truth with Liberty, Sincerity, and Purity; and as a Motive thereunto pressed upon all there present, to Remember the Love they manifested unto it, and testified by the high price they valued it at, above Inheritances and Fathers Houses, in their great Undertaking, being such as past memory of man, nor parallel'd by any, except that of Abram, who at Gods Command left his Country and Friends, and went he knew not whither.*

And also that we old men more especially may be cautioned of a great evil impending our Churches, of subverting the foundation by us layd, of Repentance from Dead works, and of Faith towards God, in the heart believed, by the mouth confessed, & in the life professed, of being according to judgement of Charity, Saints by calling, & none but such Admitted to full Fellowship with us, which hopefully may prevent Christ's Spouse stiled by himself a Garden enclosed, a Spring shut up, & a Fountain Sealed, from turning into a Meadow fenc'd in, & Receptacle of standing Waters, or streams of formal Nominal Christians, Destitute of the Life and Power of Godliness.

That our Young Plants & Planters may be excited, to be the followers of their Fathers as they were of the Lamb, and beware of taking in that whereby the Dragon persecuted, & drave this Woman, to fly into this Wilderness, (the place of God appointed for her to be fed in,) and also that they drink not of the waters of the flood which the Serpent and Dragon cast out of their mouths after the Woman, that they might cause her to be carried away of it. That these and all other good Consequences needful to the Welfare of our Churches, may from the Lord be furthered and obtained, That all of us according to the will of God may serve him in Serving our Generations, and that tho we be left poor and afflicted, yet that *New-England* may be a people Trusting in the Name of the Lord, is the Prayer of Him who is one Embarked in the common Cause and thy Souls Friend,

J. S.






Old Mens

# TEARS

For their own Declensions, &c.


 S it's not unknown to some few Survivors of the First Generation, so it should be Recollected, Remembred, & not forgotten by their Succeeding Posterity, both of those famous Patriots, and of them who either accompanied or followed them, in their Voluntary Exile into this Wilderness: the great hazard their Parents ran in this great and unparallel'd Design, and that upon Proclamation made by the *Great Jehovah*, through the body of our Nation, and Summons served upon them, by stirring up the hearts of Thousands (who never saw the faces of each other) and unanimously inclining their Spirits, to so difficult and dangerous a Design of removing themselves, little ones, relations, and families, into these remote ends of the Earth; and this not for any secular Advantages proposed to themselves leaving their dear Native Country, Friends, Accommodations which they there plentifully possessed, of which they totally denied them selves, but upon the account of the Enjoyment of Liberty in the things of

God in his Instituted worship, and their further discovery of his will, & freedom from the Yoke of Bondage imposed on them by the then prevailing Hierarchy.

Upon debate with their own Souls, and seeking the Lord for a right way, the great *Palmoni*, the Numberer of Dayes and Times, the Sovereign Disposer of the Habitations of *Adam's* Sons, who had spied out this particular place, and dividing these Nations their Inheritance, set them their bounds according to the Number of these *New-England* Planters, he carried them to it fluttering over them as the Eagle beareth her young ones on her Wings, yea he whose name is *Wonderful*, so appeared as that of about three hundred Ships which brought over above two thousand Passengers, Men, Women and Children, not above one of them miscarried either by Shipwrack, Pirates, or any other Casualty; here the Lord prepared for them a *Rēboboth*, sweeping away the Natives by War and Pestilence before their Arrival, and by the Small-pox after it; such restraint was then put upon the rage of those left, whose hearts were then as full fraught with malice and savage Cruelty, as since they have manifested; but God then said, *Touch not mine Anointed, and do these my Prophets no harm*; and so great a Blessing from the most High attended this Colony in the first forty years, wherein this Land (as *Israel* of old) had rest, that Strangers who came from *Europe* into these Parts, to see whether the Reports they heard in their own Country concerning this place were true, have solemnly professed they saw more than they had heard, and when they came home, should they report what they here found, they should be esteemed egregious Lyars. When these Heroes (whose Names will & ought to be recorded to eternity) here arrived, those *Zorobabels* & *Joshua's* according to the Vows of God upon them and their

transmarine Resolutions; their care was first to lay the foundations of Civil and Sacred Politie according to the Divine Directory, each acting in their own Sphere, the Magistrates and Deputies drew up a Body of Laws suited according to their best understanding of their Royal Charter, the Elders and Messengers of Churches met in a Synod, (so as *Moses* and *Aaron* being met in the Mount of God, might be seen kissing each other) & drew up a good Confession according to Scripture light, both of Faith and Order, which they were not ashamed of, and published it unto the World, under the Title of the Platform of Church-Discipline, drawn out of the Word of God, so as the compleat walking in the Faith of the Gospel, according to the Order of the Gospel was writ in the Frontispiece of these *New-England Churches*, as the late Reverend *Norton*, in one of his last Sermons, judiciously hath declared. Then might we see the Civil Authority, as with a Stone Wall, Fencing in the Lords Vineyard; the Churches and Officers comforted in the mutual Faith of each other, walking in Gospel-simplicity, without visible Addition or Diminution from the Precept or Pattern in the Mount. But alas for us! the Nobel Vine is Degenerate into a strange Plant.

What is become of the Primitive Zeal, Piety, and Holy Heat found in the hearts of our parents; their daily care of reading & instructing their families from the Scriptures, their strict keeping of Sabbaths, their Charity & bowels each to other? their self-denial, moderation, mortification; is not their Love to God and his Ordinances, perverted in us to slighting & neglecting not only of Instituted but of his Natural Worship? the Power and Practice of Godliness turned into the form and semblance of it, their Soul lively Thirstings and Pantings after God and his Ways, Meta-

morphosed into Land and Trade breathings, the *Renewing of the Mind, transformed into conformity with the present evil world, lusts of the flesh, pride of life*; our Spot is not the spot of Gods Children; the old Puritan Garb, and Gravity of Heart, and Habit lost and ridiculed into strange and fantastick Fashions and Attire, Naked Backs, and bare Breasts, and Forehead if not of the Whorish Woman, yet so like unto it as would require a more than ordinary Spirit of discerning to distinguish; the Virgins Dress and Matrons Veil, shewing their power on their head, because of the holy Angels, turned into powdered Foretops and Topgallants Attire, not becoming the Christian, but the Comædian Assembly, not the Church, but Stage-play, where the Devil sits Regent in his Dominion, as he once boasted out of the mouth of a Demoniack; Church-Member, he there took possession of, & made this response to the Church, supplicating her *deliverance*; so as now we may and must say, *New-England* is not to be found in *New-England*, nor *Boston* in *Boston*; it is become a lost Town, (as at first it was called;) we must now cry out, *our Leanness, our Leanness, our Apostacy, our Apostacy, our Atheism, Spiritual Idolatry, Adultery, Formality in Worship, carnal and vain confidence* in Church-priviledges forgetting of God our Rock, and multitude of other horrid Abominations, which our Prophets sent unto us from God, with voice lift up as a Trumpet, are daily bearing witness against.

Where is the Mourning on the Mountain *like Doves of the Vallies*, every one for his own Iniquity, where is the breaking down of the wall of our Adamantine Hearts, that we might make a severe search into those dark Cells and Closets, into the Chambers of our Imagery, after those Images of Jealousie yea Abominable Beasts & creeping things are portrayed upon our walls, the figments and Sediment of high-

est provocations are there extant, accompanied with turning the back upon the Lords Temple, & worshipping towards the East, such things as none but he that searcheth the Heart, & tryeth Reins can discover & find out, yet there is a candle of the Lord, which is able to let in the Light of those things of a man, which no man knoweth but himself, & were we seriously Conscientious in attending upon Divine Appointment Sanctified to that end, we know not what more would be discovered, upon frequent Communing with our own Hearts, & our retired Soul Soli-Loquies, what matter of conviction, confession & conversion, not barely from that which is obviously observed, but known only to him who soundeth the inwardest part of the Belly, even the Hell & Tophet in these our deceitful and desperately wicked hearts, which would work, a Self-loathing, Soul-abhorring, and Soft-walking before God and man all our daies, then that which God hath so long listned after, & hearkned for that he might hear if any man would say, Lord what have I done! every man would loudly cry it out, saying, what I know not, Lord teach thou me! search, examine, & try my heart, then our Uncircumcised Souls being humbled for all our contrary walking, and our not hearkning unto Gods Voice, accepting the Punishment of our Iniquity and unfeignedly turn from it, and returning unto the Lord from whom we have revolted, then will he remember his Covenant with our Fathers, and heal our land, giving us the Valley of Achor for a door of hope, then should those Priviledges which in measure are restored, even our Charter would be fully confirmed were we called a Faithful City and a Righteous People, we might expect our Judges to be restored as at the first, and our Counsellors as at the beginning, our Officers to be made peace, and our Exacters Righteousness.



We have cause to acknowledg, yea unspeakable cause of gratitude that our Civil Courts of Judicature are yet kept up, and that we may see our aged and honourable, and the continuance of our Worthy Governour a first Founder, and some others of the Raisers of our Foundation, together with our *Samuels* and *Josiahs's* raised up, this is cause of blessing the Name of the Lord, and of prayer for their continuance. Yet may we not fear that there is cause to lament for them; if *Moses* or *Aaron* do or speak unadvisedly, it is because of *Israels* Provocations: If *David* be left to number the People, it is through Gods Anger against them; and we must with all submissiveness be jealous, that there have been uncomfortable Animosities, Convulsions, and censorious uncharitableness towards some persons, to judge them unfit for any trust in Town or Country, who could not wholly subscribe to the models and measures of others, yet such as were solicitously careful, to preserve the dear purchased Liberties & Priviledges of *New-England* as themselves. Were there not 2 Worthies who adventured to appear in *England*, to plead our *Zions* cause; upon their return, rendred complices with, and joy'n'd to the *Samaritans*. It hath pleased God to preserve our highest honoured One, to out-live and vindicate himself from that high scandal, and what it cost his Learned Coadjuter; it's not unknown to some yet extant in the Land of the Living, that the Authority of the General Court were not wanting the last War, in drawing up, and publishing a Catalogue of the provoking Evils then found amongst us, is to be with seriousness acknowledged; and also that in this juncture of Affairs, the like care hath been taken to give solemn notice in each Congregation, that there might be an universal Reformation.

As for our Reverend Elders far be it from us in any manner of way to rebuke, yet with all due respect to their places and persons, we may as Fathers intreat them, & do with all thankfulness to the God of the Spirits of all flesh celebrate his Holy Name, who out of this Nursery here planted, hath of our Sons raised up for Prophets, and of our young men raised up for *Nazarites*; may not the Lord say, is it not so O *New-England*, yea and that according to the prediction of our *Elijah's*, and upon the Prayer of the late Man of God Mr. *Wilson*, presented to God upon his sad parting with the Orthodox Eagle-eyed *Norton*, his Fellow-Labourer, who then with hands lifted up to Heaven supplicated, (it being a lively Symbol of his Faiths confident readiness to lay hold on, and receive what he then asked for,) *viz.* That a double measure, not only of his spirit, but of divers other *New-England* Worthies then mentioned, might be given to *Elisha* his Relict and Successors, which hath evidently been fulfilled upon divers of them, and of his Children: So as in respect of their piety and pregnancy, difficultly to be equalized in many parts of the Christian World; yet some tears must be let fall for them, and many for our Churches; tho' there is ineffable cause to celebrate the *Sacro-Sanct* Name of the Lord our God, for keeping up our Golden Candlesticks, and their Lights burning in them: but as when the foundation of the second Temple was laid, between the weeping of the ancient men, who had seen the first Temple; and the rejoicing of the young men, such was the Discord of their Concord, as the difference could hardly be discerned: so now when as the Old Men call to mind the first building and settlement here, how each Church compleatly fitted with Officers, was then beautiful as *Tirza*, and comely as *Jerusalem*; and the Churches with their Synods and Consociations, were terri-

ble as *an Army with Banners*, neither Churches nor Officers intrrenching upon, nor neglecting of each other, (tho' then Wooden Chalice, and Mud-wall Meeting-houses) the one not complaining for want of Spirituals in their Administrations, nor the other of Temporals in their Contributions, though then no comparison with what is now contributed, nor above one half of the Officers now to be distributed unto, none of those burning & shining Lights, was well content without his Colleague, not looking at them selves sufficient alone to bear the formidable weight of a whole Presbytery; and it is well hinted and notified by a Person of Note in the Churches, that a Church needs but one Elder, is an opinion contrary to the sense of the Church in all Ages? *How is the Crown faln from our heads? Woe unto us because we have sinned.*

*How are our Churches receeded from their first Principles? how few of us do know or acknowledge our Father or Mothers Name? but act as if Ashamed of that which then was writ in their foreheads, if we be not, why do we not practically hold it forth, we were not then content without Pastors and Teachers.* Then Christs Spouse had two Breasts, which *like two young Roes that were twins fed among the Lilies.* It's not unknown that some Churches, in laying their foundation, did solemnly promise and covenant before God and one to another, that they would be furnished with two Teaching and two Ruling Elders, but its not attended to, it was not for want of Maintenance; no, Religion hath brought forth Riches, but the Daughter hath devoured the Mother as was said and observed of old.

Where are the Ruling Elders, who as Porters were wont to inspect our Sanctuary Gates, and to take a turn upon the Walls, is not the remembrance of such an Officer almost lost and extinct? tho' the Scripture and the platform of our

Church-Discipline expressly declare for them, and set out their particular charge and work: It was an affecting Question put forth by one of about fifty years old, born in the Communion of our Churches, concerning Ruling Elders; what these men were, who were formerly so called, professing in time of their Minority; there were such men to their remembrance, but since had forgotten what they were, and therefore desired Resolution.

It is time for our Churches to remember *from whence they are fallen, repent and do their first works, lest he that walks in the midst of the Golden Candlesticks should withdraw*; and the rather because it is said to be questioned by some among us, whether such an Officer be *Jure Divino*, or any Rule for them in Gods Word, which occasions a Reverend Elder to take up the Argument against such; and bewails the neglect of them in the Churches, as a sad omen of their turning popular or prelatical; and if so, then to be regulated either by Lord Brethren, or Lord Bishops. Is not this a great Derogation from Christ's Authority to say, That Deacons may serve the Churches turn, who may Officiate to do these Elders work; is it not a preference of mens politicks before Christ's Institutes; did not the practice of mens prudentials prove the ruine of the Churches, and rise of Antichrist. That our *Colledge* by Gods blessing should afford materials for Teaching-Elders, and that our Churches should grow so barren, as not to bring forth, nor educate men qualified for the other, may seem to portend a threatning of Christ's Departure from them, as to Conjugal Communion.

Let the Churches also consider what is became of the Publick Exposition of the Scriptures, which every Lords day we had, with two Sermons in some of our Congregations, if not in most which for some Decades of years was kept

up, and continued for two or thre Succession of Officers, to the Unspeakable Edification of the Flock, one taking it up where the other left, beginning at *Moses* and the Prophets; they opened the whole Word of God, and declared the whole Counsel of God, concerning the Mistery of Christ and his Kingdome, about the regulating of his Churches, the practical discovery whereof was the Grand Design of this Plantation; and some have not been backward to say (which God forbid should be true) that the Clergy as they call them, is not willing that the Laity or common people should be instructed in the Doctrine of the Keys, and liberty by Christ left unto them, least if the Brotherhood should get them into their hands, they should knock them about their Ears; whatever other aberrations from the revealed will of God; or any irregular actions or Motions, wherein any of the Churches have deviated, from the strieght line and Sacred Cannon, of the rule, these ought to be mourned for, if we call to mind the private fellowship in the daies of old one had with another, when families, the men apart, and their wives apart, where there was a powring forth of Souls Experiences each to other, face answered to face, and lively Characters of the same Grace, line for line appearing, as in those who were made partakers of the same sealing Spirit: then they *that feared the Lord spake often one to another*; there is as great cause now as then, the Lambs might wade in the Sanctuary Streams, where the Elephant might swim; personal Doubts and particular Grievances might be proposed and resolved according to Scripture light, and Grace received, without offence to any, or of being confined.

Our Teaching Elders then came amongst us, tho' not appropriated to any particular Meeting; and we sat at our *Gamaliel's* feet, who bearing with us further instructed, and

dismissed us with blessing and prayers, that all the Lord's People might be Prophets, and that he would put his Spirit upon them.

Laying all together, and whatsoever might further be the burden of our Souls, relating to our Personal, Domestic, Ecclesiastick, or Civil failure and misdoings; concerning which we must all cry out, *Lord who knoweth his Errors, and in this day of Adversity, and awful rebuke both by Sea and Land, the Lord refusing to go forth with our Armies;* we have weighty cause to fall down before him, confessing humbly all that is amiss; to try and search our ways, and turn unto the Lord who hath smitten us, and that with strange Diseases, not suted formerly to the pure and serene air of our Climate, (whither Strangers were wont to have recourse to recover their desired health) not only with the Infectious Small-pox have we laboured under, but with burning and spotted Fevers, shaking Agues, dry Belly Achs, plague of the Guts, and divers other sore distempers; our Neighbour Plantation sins have been visited with their Diseases.

As for the long enjoyed Peace and Tranquility we have been blessed with, when as our dear Nation was involved in a cruel War, and almost all *Europe* was Harrass'd; *New-England* was as a Babe rockt in the Cradle to quiet it thereby, as was the Speech of the Venerable *Cotton*, our *New-Englands* great Apostle; who as in his Life, Light, and Learning, was the brightest and most shining Star in our Firmament; so in his Sickness and Death he was wonderfully remarkable by a *Satelles* to the *Pleiades*, or an Attendant to the seven Stars, which continued visible all that while, and until his buryal, which was six days after his death, and then disappeared; how signally portentous this was to the state of our Churches in *New-England*, is notified by the Learned, *John Norton*,

his Successor; and now calls for a *Higgajon, Selah*. Our deep, solemn and awful meditation upon Heavens monitory Apparition, about thirty eight years since, and it concerns us now sadly to consider of.

Lately we might meet with poor Children, in their employment distant many miles from any Town, without fear or danger; now no safety or peace to him that goeth forth, nor to him that cometh in, the Arrow of our War hath been once & again drawn out of the Quiver of Gods displeasure, and hath been shot at us to the twice depopulating of the *Eastern* parts, but chiefly by this last war, the vigilant Watchmen upon our walls are not wanting to warn us of our danger, and to direct and provoke to the use of means for our preservation and in order thereunto, exhort us to be humbled for, and reform those Epidemical Sins which have brought upon us these Epidemical Diseases, & to consider of our Fathers ways, those *Chariots & Horsemen of Israel* alas, where are they! we remember the Pequod wars, when as they hearkened unto, and obeyed Gods voice, trusted in him, cryed unto him, were delivered, and not confounded, they were heard, and spedily subdued their Enemies either to a total Ruine, or a feigned subjection; our heavenly Father how grievously is he displeased by us, that he should once and again deliver up his Disobedient, disobliging, and disengenious Children not into the hands of his nasty Scullions to be Scourged, but to be inhumanly Tormented and Butchered by bloody Barbarians, and cursed Canibals; Yea our Father which is in the Heavens, hath he not himself fought against us, by the Stars in their Courses, and his Anger Smoked against our prayers; raising Snow and Vapour, and his cold (which no man can abide) with the stormy wind fulfilling his word,

to the Impeding and disappointment of our Naval Military Design, and disabling our Fleet; God grant that his fierce Euroclydon and Eastwind do not break in peices the Ships of our Tarshith, and all this not so much, for the Enormities and debaucheries found amongst us of the prophane mixt multitude (which now through Gods goodness are testified against), who came not over with us, but crowded in amongst us, but for the Provocations of Gods Sons and Daughters, who also have corrupted their ways, and are become Flesh so as we may fear not only an inundation, but a deluge of calamitious desolations unless Sovereign Grace interveene; we have provoked the Lord to wrath by leaving of our first love, & practice of Faith and manners, so as we may fear the vengeance of the Quarrel of his Covenant, and pray we, that the withdrawing of the presence of his Glory may not make further progress, but that it may retrograde from the Threshold to the *Cherub* and Mercy-Seat in this his Temple, That his providential deserting of us in our land and Maritime forces, may not be accompanied with the withdrawing of his Special presence, in his worship and ordinances. Woe, woe unto us if the lord Depart from us, he seems to have his heart turned within him toward us, and his repentings kindled within him, saying how shall I give thee up, *how shall I deliver thee how shall make thee as Admah?* &c. as if he remembered the kindness of our Fathers Espousals, when they followed, and went after him into this wilderness, a land that was not sown, and as if he feared the Enemy, lest they should say our hand is high, and the Lord hath not done this, lest the Prince of Darkness should boastingly say, where is the *Englishmans* God whose Bible as they called it, they translated into their Native Language, the *Frenchmans* Legends,



& Stories are truer than it, their *Beads, Crucifixes, Masses, and Processions*, better than the *English* Fastings, Prayers, Psalms, & Preaching, lest Satan should glory over the *HE-BREW CHILD JESUS*, who from his Birth silenced all his Oracles, his mouth is now stopped, and all his Prophecies are false and mute, lest *Abaddon* and *Apollyon* with their infernal *IGNATIAN Janissaries*, the Locusts of the Bottomless Pit, should triumph over Zions King giving the honour to *IGNE-NATE* Hell-born *LOYALA*, the *Canadians* titular Saint.

Let's comfort our selves in the dawning day of the Consumption of that Son of Perdition, and of all those mischievous Confectioners of the intoxicating Cup, wherewith the Kings and the Inhabitants of the Earth have been inebriated, they shall drink their last draught, when in every Nation and Language the Name of *A-JESU-ITE* shall manifestly be abhorred, and discovered to be as it is truly in our English *DEPART YE FROM JESUS*. These Apostates from the Name first given to Believers at *Antioch*, have arrogated to themselves to be of the Society of the blessed Jesus our Saviour; but indeed they have destroyed vast multitudes and millions of Souls and Bodies, and have been the Incendaries of the Universe. Our Saviour will not own such renouncers of him, the Lords Christ, the Prophet, Priest and King of his Church; and blasphemous Attributers of his due to their three-headed *Cerberus*, annexing it to the Triple Crown of their Papal *PONTIFEX MAXIMUS*, and great High-Priest.

Blessed be God who is not quite gone, though we have deserved this greatest of all Judgments; and we have cause to fear and tremble, lest it should be so with us, though he

stands as a man astonished, that cannot help, as a strange *Wayfaring man*. *O Lord thou art in the midst of us; we are called by thy Name, leave us not; let us bring all our actings and courses to the SCRIPTURE TEST.* It's not our Fasting and Praying will do, without Redress and Reformation of all our particular and universal Irregularities, according to Divine Direction. *Fury is not in God, who would set Briars against him in battle array, he would go through and burn them together; but let us take hold of his Strength, that we may make peace with him, and we shall make peace with him.* Bewail we the hardness of our hearts from his fear, and our Errors from his ways, *and though Abraham be ignorant of us, and Israel doth not acknowledge us; yet O that upon a well-grounded confidence we could say, Doubtless thou art our Father.*

To shut up with a few cordial Wishes, and as we hope unfeigned Petitions for the Welfare of all Ranks and Ages.

1. That we the Old Men and falling Generation might Nightly water our Couches, for our windfal rotten and immature fruit, for our being Sapless and hollow Trees, instead of Palm Trees and Cedars, Fat and Flourishing in the house of our God, bringing forth fruit to shew that the Lord is Upright, our Rock, and no Unrighteousness in him, that we may demonstrate in our lives and Conversations, the Vigilance, Gravity, Temperance, and Soundness in the Faith, in Love, in Patience becoming such as have known him who is from the beginning.

2. That the standing Generation, our Sons may be as Plants in the House of our God, our Daughters cornerstones Polished after the Similitude of a Palace, for Christ Jesus by his Spirit to Dwell in. That our young men may

overcome the Wicked One, the World and all that is therein, Lusts of the Flesh, *Lusts of the Eye, and Pride of Life which is not of the Father, but of the World, that they may be strong and stedfast in the Faith & order of the Gospel according to the Word indwelling in them.*

3. That the Rising Generation, our little Children and Babes may by Effectual calling know the Father, that they may abide in him, without Seduction by the Deceivers, and may overcome them, that it may not be said of us, as is recorded of *Israel of old, who after this or next Generation are gathered to their Fathers; there should arise another Generation, who shall not know the God of their Fathers, nor yet the great Works the Lord had done for them & forsake him.*

The Lord divert this dismal Judgement, but pray we that there may be a perpetuation of the Name Jehovah, and his unpolluted worship according to his holy word, in *New-England* to all Generations.

Tho our Heads are not Fountains of Tears and our Eyes Rivers to mourn for our own, and Relations wanderings and wickedness, yet that the Lord would please to accept some few Drops from us, to be such as he will put into his Bottle, and though we cannot look for any Indigitation, or Remarque in the Book of his remembrance, knowing by our selves just ground of saying, Lord when did we &c. yet we hope there is not an utter oblivion, of the least mite into his Treasury, of our Sincere Sighs and Groans, and Soul Travel for the Welfare of present, and future Generations, concerning which we have cause from our hearts to beg and also now do, *That the Lord would spare us, according to the Multitude of his great Mercies, and although our Iniquities testifie against us,*

*before him who is the Hope of Israel, yet we know that there is hope in Israel concerning this thing; and shall conclude with Solomons Prayer, Oh that the Lord our God would be with us as he was with our Fathers, and that he would not leave us nor forsake us. Amen.*

FINIS



## POSTSCRIPT.

**I**F any ingenious Reader would fully be inform'd, about the *Astrocism* made by the Great God in our visible Heavens; relating to the Great *Cotton*, and related in the Impolite Lines preceeding, let him consult the Life and Funeral Elegy; Writ and Composed at his Buryal: by the late Famous *Norton*, his Successor. A Taste whereof is here inserted.

That *Comets*, Great Mens Death do oft fore-go;  
This present *Comet* doth too sadly show  
This *Prophet* Dead, yet must in Doctrine speak,  
This *Comet* saith, else must *New England* break  
What ere it be; the Heavens avert it far,  
That *Meteors* should succeed our greatest Star.

## Editor's Note

This edition of *Old Mens Tears for their Own Declensions* is based on the first edition, published in Boston in 1691. The text was transcribed from microfilm of the copy held in the Boston Athenaeum, and published in the Early American Imprints Series, Evans no. 576, by University Microfilms, Ann Arbor, Michigan.

The Boston Athenaeum copy is recorded as the gift of James Savage, on 11 January 1820, and its front binding is signed in manuscript "Ja. Savage". The front flyleaf is signed "Andw Eliot, his book, anno domini Aug. 20, 1707." The Athenaeum's copy is bound with Cotton Mather's *A comforter of the mourners* (Boston, 1704) and Thomas Larkham's *The vvedding supper* (London, 1652). The copy is good, but not perfect: some signatures have been cropped, including the loss of one entire line on page 4, which is restored in handwriting in the margin. Doubtful readings in this copy have been resolved by reference to subsequent reprint editions of the work (in 1715, 1733, 1749, and 1769), accessed online in the Early American Imprints Series, with the earliest editions having the greatest authority. For a description of these later editions, see "The Five Editions of *Old Mens Tears*," published in the University of Nebraska-Lincoln Digital Commons and available online at <http://digitalcommons.unl.edu/scottow/6/> .

The text presented here retains the spelling, capitalization, italicization, punctuation, and orthography of the original, with the exception that the long s is not used. The following typographical errors have been corrected, listed, by page and line number:

vi.2	God)	God;
3.27	selfden-yal	self-denyal
4.18	<i>Bston;</i>	<i>Boston;</i>

9.20	do do	do
9.32	Dedades	Decades
10.10	thew	them
11.2	would	would
11.28	a a	a
13.16	pꝛogress	progress
13.26	Fothers	Fathers
13.27	wilderuess	wilderness
16.14	The Lord	[paragraph indented]

Set in IM Fell English, digitized and furnished by Igino Marini <http://iginomarini.com/fell.html>. In deference to modern readers, the long “s” (f) and its ligatures have not been used; and for more accurate searching and excerpting, the ligatures ff, ffi, fl, ct, fi, ft, and ffi have not been employed. The ornaments and headpieces are reproductions of those in the 1691 edition.

Paul Royster  
 University of Nebraska-Lincoln  
 Version 2.0, published June 2, 2006