MAGNALIA CHRISTI AMERICANA;

OR,

THE ECCLESIASTICAL HISTORY

OF

NEW-ENGLAND,

FROM ITS FIRST PLANTING, IN THE YEAR 1620, UNTO THE YEAR OF OUR LORD 1698.

IN SEVEN BOOKS.

BY THE

REVEREND AND LEARNED COTTON MATHER, D.D. F.R.S.

AND PASTOR OF THE NORTH CHURCH IN BOSTON, NEW-ENGLAND.

IN TWO VOLUMES.

VOLUME II.

WITH

AN INTRODUCTION AND OCCASIONAL NOTES,

BY THE REV. THOMAS ROBBINS, D.D.

AND

TRANSLATIONS OF THE HEBREW, GREEK, AND LATIN QUOTATIONS,

BY LUCIUS F. ROBINSON, LL. B.

HARTFORD:

SILAS ANDRUS & SON.

1853.

Library
State Normal School
Kearney, Nebr.
invention and corruption in the church of the New Testament. The
writings that go under the name of Justin Martyr deny it and decry it.
Chrysostom speaks meanly of it. Even Aquinas himself, about 400 years
ago, determines against it, as Jewish and carnal. Bellarmine himself con-
fesses that it was but late received in the church.

V. If we admit instrumental musick in the worship of God, how can
we resist the imposition of all the instruments used among the ancient
Jews?—yea, dancing as well as playing, and several other Judaic actions?
or, how can we decline a whole rabble of church-officers, necessary to be
introduced for instrumental musick, whereof our Lord Jesus Christ hath
left us no manner of direction?

QUESTION.—Whether Baptism is to be administered by any but the Ordained Ministers of our
Lord Jesus Christ?

I. We find no commission or permission from our Lord Jesus Christ
for any to be the administrators of baptism, except those whose work it is
by his commission to preach the gospel, (Matth. xxviii. 9.) And none have
a commission to make the preaching of the gospel their work, but such
as are, with the call of the faithful thereunto, “set apart” for that work,
(Rom. x. 15.)

Baptism is a seal of the covenant; for any but an officer to apply the seal,
in the name of the great King of heaven, is a presumptuous arrogance.

Baptism is one of the evangelical mysteries, and none but stewards in
the house of our Lord Jesus Christ may pretend unto the dispensation of
those mysteries.

The apostolical writings intimate, that some are “sent to baptise.”
Hence, none are to baptise, but those that are sent.

II. As both the primitive and Protestant churches have signified their
dislike of baptism administered by common hands, thus the disorder and
confusion, and the contempt of the institutions of the Lord Jesus Christ,
which would be thereby introduced, is a sufficient prejudice against it.

III. The original of the allowance and countenance given in some
churches unto undue administrators of baptism has been from gross errors
in the minds of men, about the necessity and operation of that sacrament,
whereof, non Privatio sed Contemptus damnat.*

† PROPOSITIONS—Concerning the Marriage of Cousin-Germans.

I. Tho’ in the first propagation of mankind from one head, by the great
God resolved and required, it was necessary for brothers to marry their
sisters, yet that so the bonds of amity in humane society might be the
better increased, the Lord afterwards prohibited several marriages, under
the title of incest; and some were now too near akin to be united: there
were degrees of consanguinity, and so of affinity, wherein marriages might
not be contracted.

* It is not the loss, but the abuse, which condemns.
II. Albeit the light of nature teaches men to preserve a distance, and
honour, for some that are very nearly related, and natural conscience
relucts with horror at some conjunctions; like, what the apostle calls, "a
fornication that is not so much as named among the Gentiles," and those
which the poets themselves call, *Vetitos Hymenaeos,* and impieties; yet it is
a moral law of God, positively given, or a law, the general reason whereof
is in the nature of the thing, but the particular limitation of it is by reve-
lation from God, that is to determine the degrees wherein marriages are to
be judged unlawful and incestuous.

III. In the eighteenth chapter of Leviticus, there is a law of Heaven,
declaring the degrees wherein marriages are forbidden; and there is no
doubt that all that come within those degrees, are as much forbidden, tho'
they be not expressly mentioned.

What is pronounced a sin, by that law, is to be esteemed a sin by the
Gentiles as well as Jews, (which the conclusion of it abundantly intimates;) but what falls not within the reach of that law, is no sin: and the cano-
law, which for some covetous and enslaving ends, hath made vast additions
to this law of God, is to be rejected, as full of superstitious impositions.

IV. If we exactly consider the line in the fifteenth chapter of Leviticus,
we shall find that the most remote relations forbidden to marry, (which are
the brother and the brother's daughter) stand one degree nearer to the root
than cousin-germans do. An uncle or an aunt, therefore, being the further-
est, with whom a marriage is interdicted, it seems plain that the marriage
of cousin-germans is not incestuous.

V. Altho' cousin-germans that are married unto each other now may
and should, with all peace of mind, live together in the fear of God, and
not give way to distressing scruples; or question the lawfulness of their
marriage any more than the famous Holoman would have done, who has
written to prove it, *pium et Christianum esse;* nevertheless, there is much
to be said for the dissuading of cousin-germans from coming together in
marriage. *Inexpedience we know sometimes does produce unlawfulness.
This marriage may be very inexpedient; it borders as near as is possible
to what is unlawful. There is no need of coming so near, while we have
such a wide world before us. One end of marriage—namely, to promote
and extend alliances—is damned herein. Some wise and good men
have been so troubled in their minds concerning these marriages, that it is
an easier thing to abstain here from than to extirpate such a trouble from
the minds of the faithful.

Some of the most considerable among the ancients—especially Ambrose
and Austin, besides five several councils—have severely censured them;
and the churches of the Augustan confession do to this day prohibit them.
So that, upon the whole, the advice of the renowned Ames may seem not
amiss, *Tutius est abstinere.*

* Unlawful marriages.  
† That it is religious and Christian.  
‡ It is safer to abstain.