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THE COMFORTABLE CHAMBERS, OPENED AND VISITED, UPON THE DEPARTURE OF THAT AGED AND FAITHFUL SERVANT OF GOD, Mr. Peter Thatcher, The Never to be forgotten Pastor of MILTON, Who made his Flight thither, on December 17, 1727.

By COTTON MATHER, D.D. & F.R.S. [The last Sermon the Author ever delivered.]

CANT. I. 4. He has brought me into His CHAMBERS.

BOSTON: Re-printed by THOMAS FLEET, jun. Cornhill. MDCCXCVI.
A Number of the Inhabitants of the Town of Milton, wished to see the funeral Discourses on their two former Pastors reprinted; after careful inquiry, that of the first could be only obtained, which is here inserted, the pointing, spelling, &c. are the same.
The Chambers of GOD
Opened and Visited,
On the Death of the Valuable
Mr. Peter Thatcher.

Boston, 24th d. X m. 1727.

ISAIAH xxvi. 20.
Come, my People, Enter thou into thy Chambers.

THE Entrance of an Hoary Head, found in the way of Righteousness into those Chambers a few days ago, is that which has winged my thoughts for flying thither after him. Every one perhaps is not aware, that an invitation to dye readily, and cheerfully, is here given to the people of GOD. Perhaps, if it be so understood, it may seem an invitation too full of horror, to be readily and cheerfully complied withal. But, I have antiquity very much on my side, if I so understand the text I am now to infilt upon. The ancients, and very particularly Tertullian, take our Chambers here, to be the Receptacles of the Dead. And the words of the context just going before, directly lead us to such an exposition. In these words, there is promised, a Resurrection of the Dead. The deceased children of GOD, are by our SAVIOUR here with an amazing tenderness, called, his Dead Body. He who is their head, rising from the dead assures them, that a dew from Heaven shall fall upon them also, from the efficacy whereof, the earth shall cast out the
The Chambers of GOD.

the dead. Well; But before and until this grand revolution, what is to intervene? One thing to intervene, is; A tremendous day of indignation on the world. This indignation is to be interpreted, as meaning the long reign of antichrist, and the vials of the divine wrath to be at length poured out on the antichristian empire. This is a very old, and a very just interpretation. But then, another thing to intervene, is, A retirement of good men, unto the chambers, in which they shall be sheltered from a share in this indignation. And where are the chambers of the dead? By death it is, that the people of God enter into their chambers. In dying they shut their doors about them. When they are dead, they are bid until the indignation be overpast: And all the time, until there comes the time of the dead, for them to have their full reward given unto them, will be but as a little moment unto them.

The terms here used on this occasion, are such active ones, as to intimate how willing the people of God should be, to comply with such a dispensation. It should be willingly complied withal, as if they were themselves to do what mortality is to do upon them. They are to enter the Chambers; not be drag'd and forc'd into them. They are to go as willingly as if they were themselves to shut the doors about them with their own hands; as if they were to hide themselves, by their own contrivance, and their own industry. And my Doctrine shall be this,

THE people of God, when they die, enter into those Chambers, the thoughts whereof should render their death easy to them.

Two things are now to be enquired.

Our first enquiry shall be,

WHAT are the Chambers which are entered by the dying people of God?
The Answer is; the receptacles of the dead, are the chambers, which the people of God must go into, and should be willing to enter them.

Now, the anatomy of man divides him into two parts; body and spirit. How body and spirit are united unto each other in man; and how 'tis that they affect each other, this is a mystery which no man has ever yet throughly search'd into. The matter of fact is evident, is notorious; that body and spirit constitute one person in man; but how so very different substances come to carry on the actions of a man together; 'tis as yet beyond the search and reach of our philosophy. That such different substances have such a mutual impression upon each other; the best philosophers ascribe it unto an unsearchable operation of God. Such an union there is between body and spirit in the nature of man, that neither of these alone is the man. The promises made in the Covenant of God, unto man, require this union, to be restored, when once mortality has broken it. The person of the believer is not blessed if both his body and spirit be not united in the blessedness. But this union is dissolved in our death. Our body and spirit upon the dissolution made of the union between them, when we dye, continue in a state of separation till the resurrection of the dead. When we dye, we read, Eccl. xii. 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. The body and spirit are now lodged in two very different receptacles. We have two sorts of chambers, provided for us; two places of reception.

First. The people of God, when they dye, have their bodies lodged in the Chambers of the grave. These are those which are called, Prov. vii. 27. The Chambers of death. We read of, an house appointed for all the living. The grave is that house, and in it, are chambers for all the living. Our bodies must be lodg'd
lodge'd in subteraneous Chambers. Our coffins are called, our beds, 2 Sam. iii. 31.—We know what kind of chambers there are for these beds, chambers which are cellars; chambers which are under ground; chambers which are the lower parts of the earth. Dark and cold chambers; (tho' not felt so!) and where the sun shines not. The pits of corruption are the chambers. These chambers are to be the sleeping places, for our forfaken and consuming bodies, until the voice of the last trumpet shall awakencm them; until the quickning voice of, arise ye dead, shall from the mouth of an Almighty Redeemer penetrate into them.

Secondly; The people of God, when they dye, have their spirits lodged in the chambers of a paradise. Our Saviour told his disciples; Joh. xiv. 2. In my father's house are many mansions; I go to prepare a place for you. The heavenly world is our father's house. In that heavenly world there are mansions peculiarly assigned for the departed spirits of the faithful. Yea, it looks as if there were distinct mansions for the faithful, according to the several dispensations which they have been under. There is a place prepared for every order of the saints, according to the distribution that God shall please to make of them. These mansions are called, the paradise of God. And the mansions are to the third Heaven, or that most holy place, whither our High-Priest is ascended, as courts of the temple were to the Holy of Holies. The commendation given to the courts of the Lord in our book of Psalms, are to be ultimately expounded of these blessed mansions. The Fathers call'd them, Atria Domini. Here are the chambers, to which the spirits that have holy dispositions purifying and qualifying of them, are taken up. When we read, Psal. cxlix. 5. Let the saints be joyful in glory; let them sing aloud upon their beds: Those beds, were in the primitive times, taken to be, the mansions, in which
the departed spirits of the saints are feasted of God; The mansions of the paradise where Lazarus lies down, at the same feast with Abraham. From the age of Ezra, the term of Paradise became usual in the church of Israel, to signify, the felicity of departed spirits. The form of compreication and benediction for a dying Israelite, was, May his soul be in the garden of Eden! And the Jews have a saying, That none have a right for to enter paradise, but the just; the souls of whom are carried thither by Angels. In the delectable chambers of this paradise the spirits which live unto God, have such visions of God, and their Saviour, as far transcend all that was attainable here below. In these chambers indeed, they keep wishing for the arrival of the time, when GOD shall call, and they shall answer him, and God shall have a desire to see rebuilt that work of his hands, which now lies demolished in the dust. They cry, How long, O Lord, holy and true! But yet without any sinful impatience; they wait all the days of their appointed time, until the desired change do come. In the mean time, we may say, These are the holy chambers, where the priests that approach unto the Lord, shall eat the most holy things.

Our second enquiry shall be,

WHAT there is in the Chambers, where to the people of God retire when they die, to render their death easy to them.

The answer will be various and glorious.

First, Our bodies lodg'd in the chambers of the grave, have those things done for them, wherein they receive the kindness of God. A kindness which deserves to be yet a little more particularly spoked to. It is comprized in that passage; Psal. 16. 8. My flesh shall rest in hope. First, our bodies have a rest.
The Chambers of GOD.

But then they have an hope also to sweeten it. First, there is a rest granted unto our bodies, when they come to sleep in the chambers of the grave. Of the righteous, that have their bodies laid in the grave, we read, Hai. lvii. 1, 2. The righteous is taken away, they shall rest in their beds. Our bodies in this life are obnoxious to many miseries, which are the fruits of the curse, brought upon us by our fall from God: Such miseries they often are, as make the sufferers even weary of their life, and ready to cry out, I loathe it, I would not live always: The burdens which they suffer in their bodies make them wish for death: They long for it, when it cometh not; and they dig for it more than for hid treasures. But now, the death of our bodies puts a period unto those miserable sufferings. *Tis true, we do not so wisely and justly as we ought to do, when we speak reproachfully of our bodies, as if they were meer prisons to our souls: They are the temples of the Holy Spirit, and may claim a good usage with us. These temples are more valuable things than so many prisons: And they who repair them under decays, deserve to be physicians of some value with us. Nevertheless our bodies labour under such confines, and are confined by so many and grievous necessities, as may much abate the dread of the chambers, wherein we shall be released from them all. In these chambers, the poor fare no worse than the rich. All care for our bodies is over, when they sleep in the dust. The distempers of our bodies, which do chasten them with pain upon their beds; and the multitude of their boxes with strong pain; These won’t go with us into the chambers of the grave, which they bring us down into. The enemies which could come to our bodies while above ground; after they are got into the chambers of the grave, there is no more that they can do. Of these chambers we have that agreeable account given to us; Job. iii. 17, 18. There the wicked cease from troubling; and there
there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor.—
Yea, what is more considerable than all of this; the leprosy of sin, got into the walls of the clay-tabernacle (even like that animalcule plague on the walls of some old Jewish buildings;) this will be got out; by death taking down the walls of the tabernacle. The chambers of the grave, will have such an operation on our bodies, as to fetch but the seeds of sin in them: O wretched ones that we are! Our body of death; we cannot be delivered from it, but by the death of our body. Elias was a man that had his passions; But he dropt all those passions when he dropt his melota; those humbling things are what God will have to be buried in the grave of his children.—But still, the chambers of the grave, have this to render them uncomfortable; the chambers have no positive comforts in them. The comforts which once refresh'd our bodies, are all taken away by our last enemy, when we are held among his captives, in these caverns of the earth. Wherefore there is this to be added, for our support and relief in these lonesome chambers.

Secondly: In this rest, we have an hope, that our bodies will be with much advantage anon fetch'd out of the chambers. Our bodies will not always remain in the chambers of the desolate places, which are built for us; in the land of worms and moles and pismires. A Saviour, and a great one; who by his own rising from the dead, sufficiently invites us to rely upon his word; he has given his word for it; Joh. v. 28. The hour is coming, in the which, all that are in the graves shall hear his voice; and shall come forth. We have in our bodies, a secret, unseen; original principle, which gives form unto them. This principle as it is originally, and perhaps immediately, created by God; so whatever changes come upon our bodies, this never
is lost in the ruins. When God shall set this principle to work again, our bodies will return to so much of their former figure, as may be fit for the children of the resurrection. Our Lord Redeemer will do this wonderful thing. We look for his descent from the Heavens for this purpose; Phil. iii. 21. To change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able even to subdue all things unto himself. But, oh! what wondrous bodies, how wondrously mended, will our bodies be, when they come forth out of their chambers! How free from all infirmities! How free from all deformities! How full of celestial splendor! Of what amazing agility in their motions! What illustrious habitations of God! They went into the chambers, how forlorn, how ghastly, how putrefactive! They come out of the chambers, what new creatures! Yea, equal to the Angels! (Our Saviour using this expression of the raised, seems to imply, that the angels also have their bodies.) The raised saints will be associates to the morning stars, to the sons of God!

Thirdly. Our spirits lodged in the chambers of paradise; Oh! how great is the goodness which they will find, that God has there laid up for them that fear him. Concerning one taken into paradise, we are told, Luk. xvi. 25. He is comforted. Oh! The inexpressible consolations of those chambers, where our spirits will be satisfied as with marrow and with fatness, in the night watches, at the table of our God! Great God! Thy consolations cannot be small. Our Dr. Goodwin when he lay a dying, so express'd that matter; I am going to the three Persons in the glorious God, with whom I have had communion. I shall be changed in the twinkling of an eye. All my corruptions I shall be rid of, which here I could not be. Those croaking toads will fall off in a moment. The first and the least
least thing to be affirmed concerning the chambers of paradise, is; that our spirits will there be delivered from the hand of all our enemies, and from the hand of sin. Our spirits in those chambers will enjoy a sweet quiet repose. Our souls will dwell at ease, while our heirs are dividing among themselves the earth, which we leave unto them. We leave all our sorrows, all our troubles below, when we go up to those chambers of God. And very particularly, what is most of all sorrowful and most of all troublesome unto us, our sin: That shall never infest us any more. Those lusts, which are worse than the frogs of Egypt, will never get into those desirable chambers. The chambers are holy places, and our holiness will there be improved unto a marvellous elevation: The thing which we long'd for, which we groan'd for, which has been more valuable than all this world unto us, or than a thousand such worlds. The ordinances, and the afflictions, which are employ'd upon us, in this present time, are a furnace, whereof we may say, our iniquity is purged here, and the fruit is to take away our sin. But these are a dull and a slow furnace; the near approach to God, which our spirits make, when our blood ceases to be any longer an element for them, will be a quick, strong, fiery forge, that will soon run our dross, and cleanse our spirits from all their sinful pollutions; and we shall be presented faultless before God, with exceeding joy. The notes to be sung by those Birds of Paradise, are those, Psal. cxxiv. 7. Our soul is escaped as a bird out of the snare of the fowler.

We may go on to say; 'Tis indeed a rest, which the spirits that once were afflicted and tossed with tempters, are now arrived unto. And yet the chief sweet of the rest, is, that it is without rest. It is a rest from irksome and vexing things; Not a rest from the joyful praises of God. The spirits that sing aloud upon their beds, will have high praises of God with them.
them. 'It will be with them according to that; Rev. iv. 8. They rest not day and night, saying, holy, holy, holy, Lord God Almighty. There are none idle in those chambers. The spirits of them who sleep in Jesus, are not lull'd into a sleep of utter inactivity and insensibility there. How the disengaged spirits of good men exert their operations, who can tell: This we know, our Apostle Paul, was among them caught up to Paradise; and he allows, that it might be without his body, yet he reports, he heard unspeakable words. It is plain then, the spirits in the chambers above, do hear; and therefore they speak; and therefore they do other things. What, and how, I must say as our apostle does, I cannot tell, God knows. But I strongly incline to think, that our God has annexed unto our spirit a fine sort of matter, of admirable qualities and faculties, to be a vehicle, and as I may say, a sort of Shechinah unto it, and the instrument by which it perceives, and performs much of what it is concern'd withal. And as the seat of it is in our head, from whence the whole body is by its influences kept in motion, and kept from rottenness; thus the spirit carries this matter away with it, at its departure, when it can't continue comfortably in the body any longer. But what songs in the night, will God our maker give unto us!

Yea; Finally, 'Tis to be expected, that in the blissful chambers, there is a vision of a glorious Christ, whereof our spirits will be made partakers. The sweetest thing in paradise! A vision, that will bring with it, the most grateful knowledge that a soul can feed upon; the most raised goodness that a soul can soar unto; the most unutterable satisfactions! Thus we are taught, 2 Cor. v. 8. We shall be present with the Lord, when absent from the body. Oh! what visits does our Saviour make unto the spirits which he has taken into his chambers, and under his custody! These chambers are the everlasting habitations, which
which when we fail, we shall be receiv'd into. At our death it is, that we fail. We are then turned out of house and home, for our debt unto the justice of God. At the last day we shall be set up again. But before that even when we dye, we are immediately received into everlasting habitations. We may be sure, they are glorious habitations, and houses full of good things. The peculiar presence of our Saviour there, will make them so.

**APPLICATION.**

I. How patient should we be, when God calls our friends, into the chambers, which he has appointed for them! With what patience ought we to express a sacrificing disposition? Very powerful considerations have we to stop the floods of our tears, when our friends are call'd away to the chambers of their long home, and we must walk as mourners about the streets. Did we only consider our friends as gone down into the chambers of the grave, upon the order of a God, who has appointed unto men once to die, we have this to silence our murmurings, 'tis the God of our life, who has ordered it. O Lord, I am dumb, I do not open my mouth, because thou hast done it! Even these are chambers of protection too; and when they are put here to bed, perhaps betimes, who can tell, what evil they may be taken from; what evil to come! Nor is this all. For we are advised; 1 Thes. iv. 13, 14, 18. Sorrow not as others that have no hope; Then that sleep in Jesus will God bring with him. Comfort one another with these words. But we may not stop here. We may consider our friends are gone up into the chambers of paradise. And oh! what is done for them there? To be there, is as One that has been there, has written of it; Phil. iii. 23. 'Tis to be with Christ, which is far better than to live in the fields. Tho' they have not yet all the good, which they
Chambers of GOD.

shall have; yet, Oh! 'Tis far better with them, than it was in this roaring wilderness; a land of droughts and pits, and fiery flying serpents: And so well with them, that they call from their pleasant chambers unto us; As well as we love you, we would not for all your world return unto you! So Luther, when his daughter lay a dying, read unto her some clauses in the XXVI. Chapter of Isaiah; and concluded, My daughter, enter thou into thy chamber with peace; it will not be long before I am with thee.

II. How willing ought we to be, that our Lord fend for us, how, and when he pleases; how willingly ought we to go unto the chambers appointed for us? On our going down to the chambers of the grave; how many meditations may we entertain, that may reconcile us to it! The mischiefs from which we shall escape, in those chambers;—The months of vanity, to be escaped, might make us, even desire to be there, as a servant earnestly desires the shadow. Our pilgrimage lies thro' such a world, that we may have cause enough to say with him; Job. xiv. 13. Oh! That thou wouldest hide me in the grave! But then, the resurrection of old, was called, the consolation. As God said unto Jacob of old; Fear not to go down into Egypt; I will go down with thee; and I will surely bring thee up again: So does our Saviour say to us; Be not afraid of going down into the grave: I have been there before thee; and I will surely bring thee up again. But then on our going up to the chambers of paradise, what meditations may we be even transported withal! Our thoughts on what our Saviour will do for us, in these chambers of the Saints in light; what flames may they fill our souls withal! What wings may they give unto our souls! Methinks, these thoughts may bring us to those frames; Psal. xlii. 2. My soul thirsteth for God; when shall I come, and appear before God! A dying Stephen cries out; Lord Jesus, receive my spirit. But
Opened and Visited.

But unto what? A Paul, [who, alas, heard those words!] instructed by Stephens Lord, has afterwards told us; Christ receives us to the glory of God. Oh! The glory! Oh! The glory we shall be received unto! And, ah! why so lothe to go unto it! Surely, Blessed is the man whom the Lord causes to approach thus near unto Him, as to dwell in his courts.

III. The main thing whereto we are to be exhorted, is; to get into such a condition of safety for eternity, that we may with pleasure hear the call; Come, my people, enter into thy chambers.

And, now, what is to be done, that we may get into this happy condition?

First, You observe, that they are the people of God, who are to enter the chambers, O make sure of this; that you are the people of God. Such a people there is, who are in covenant with God; and who live to him. They are called, Psal. cx. 3. His willing people. A people they are, willing to be what God would have them to be; willing to do, what God would have them to do. Come to this, O my God, I also am willing! O make me so! And, Let the people of God be my people, and let their God be my God. God lays the beams of his chambers, as I may say, in the waters of such a sanctification upon the soul of the believer.

Again; Let our Saviour have his lodging in our chambers. There are the chambers of the soul, or the several faculties thereof, which by knowledge are to be filled with all precious and pleasant riches. At these chambers, O man, thy Saviour says, Rev. iii. 20. Behold, I stand at the door and knock. Now, open to thy Saviour. Say to him, O my Saviour, I beg of thee to possess all the chambers of my soul! Go on, and hold communion with thy Saviour in the chambers of thy house.
house. Be able truly to say, that He is in the secret chambers there. Converse much with thy Saviour in the secret places which the stairs lead up unto. Be much with him there, as a Dove in the clefts of the rock. This will enable thee to say so. If thou hast had him with thee in thine, be sure thou shalt be with him in his.

In fine, and in short, we must leave nothing undone, that may bring us and keep in good terms with our Saviour. He says, Rev. i. 18. *I have the keys of Hades, or, the invisible world.* The keys of the chambers are in his glorious hand. If he be our friend, we may with extasies of joy, receive the message from him; *Come, enter into thy chambers.* Verily, he will show wonders to the dead. Wonders, wonders, will be done for us; in the chambers which this glorious King will bring us to. Certainly, at a time when the shocks yea, and formidable flames, of the earth trembling under us, do daily terrify us, the chambers of safety are what we may be reasonably minded of.

But that which more immediately led me into these contemplations, has been the hand of our glorious Lord, which has newly fetched [Mr. Peter] away an aged, pious; painful; and useful [Thatcher.] Minister of his everlasting Gospel, up into the chambers which had been prepared for him, and which he had long been preparing for.

We cannot but look up after such an one, with the acclamation of, *My Father, my Father.* Yea, O New-England, in the withdraw of such an one, one that was not the least valuable among the Chariots and Horsemen of our Israel, has withdrawn from thee.

He was born at Salem in 1651. He was a devout pious child; and as a prognostick of his future usefulness, in his early days he met with a great and signal
signal deliverance: For, falling down before the open flood-gate of a water-mill a going, he was drawn into the sluice and carried thro' between the pads of the wheel without being hurt.

This valuable servant of God is most certainly one of thofe, who come within the reach of that statute; Heb. xiii: 7. Remember them that have spoken to you the word of God, whose faith follow, considering the end of their conversation. And if any man may confefs an obligation to do the duty of this commemoration, surely it becomes me to do it, for one who was my tutor at the College, and who therefore may claim the regards due to a father from me. For, I must not forget his being my tutor, more than as many years ago as there are weeks in a year.

He was then thought worthy to be a Fellow of Harvard-College, and an owner of the learning wherein we were instructed there. But what I remember with a moft abiding impression, is, that besides his methods to recommend unto his pupils that early piety, whereof he had been himfelf a notable pattern, we admired his prayers in the College-Hall, for the fluent, copious, expressive, beauties of them, and the Heavenly entries we perceived in them.

To render himfelf yet more polished for this work of the sanctuary, to which his excellent Father the memorable Pastor of the south church in Boston, had betimes devoted him; while he was yet a young man, he took a voyage to Europe; and had the honour and pleafure of fome acquaintance with feveral eminent persons in London, who were men of renown in the congregations of the Lord; but especially the venerable Matthew Barker, of whom he would speak with veneration to his dying day. Of that gracious man, he would remember many things; but among them all, I shall never forget one speech of his,
his; I am oftentimes ready to charge it upon some defec and failing in my self, when I see true godliness thrive no more under my ministration.

After his return to his native country, the precious flock at Milton obtained this gift of our ascended Saviour; and he was ordained, as unto the work of the evangelical ministr y, so unto the pastoral charge of that particular church in the year 1681: And there he continued showing all good fidelity, for forty and six years, which he spent in building the temple of his God. In all which time they were so far from being weary of one another, that their mutual endearments were never stronger and more lively, than at the time when his death translated him to the upper chambers.

Before I go any further, I cannot but own; 'Tis to be with'd, that in our commemoration of our dead friends, a due caution should be used, that they be true representations, and such as may not prove stumbling-blocks unto the living: That men who deserve rather to lie buried in oblivion, among mischievous persons, and had little that was great in them except their baseness, be not represented as great men fallen in Israel: And that men who deserve to be reputedly mentioned for good things found in them, yea, for many things that were laudable, may not be blest with too loud a voice, and set much above what they really were. The points of merit should be truly, fairly, justly kept unto. Trespasses upon veracity in giving of characters, may be of ill consequence; and expose the prodigal encomiast unto as much def- rion as Nero got by his panegyrick upon the prudence of his predecessor Claudius; and utterly sink the credit of good characters among our people, who often fee to the bottom of the orations made by those who have unworthy persons in admiration.
I am certain, that I shall keep this caution inviolate, in what I have to offer, in my brief essay upon the memory of that good man, for whom all men had a reverence as for, a good man; and who had such a testimony in the conscience of all the people, that, whatever he did or spoke at any time, every one made this construction of it, the good man had a very good intention in it. The whole country, with much unanimity testify, that he was a faithful man, and one that feared God above many. The common denomination for him was, an Israelite indeed!

His piety, which wherever it shines is the principal thing, and will entitle a man to the surname of our Gildas, who was called, Sapiens. This was in this man of God, the principal thing. And indeed the brightest of scholars without this, do but render themselves obnoxious to the satyr and cenfures which the learned Cunæus wrote, in Eruditos Insipientes.

It breathed, as in an holy zeal, boiling against whatever appeared a sin unto him, so in his incessant supplications, wherein he employ'd a proportion of time that is not usual among the children of men.

In the religion of the closet he was much with God; and was very much in the sentiments of the pious Tapper, who from long experience observed, that where devotion was drop'd in the closet, it seldom keeps possession long in the heart or the life. His family sacrifices were very exemplary. Happy the children, happy the servants, that were under such a religious education. All that sojourned with him found his house a Bethel! And how much he encouraged Prayer among his people, often meeting with them on the times when they met for Prayer, will not be soon forgotten.

But
But it breathed also in savoury conferences; where in a communication of Good for the use of edifying, was always expected from him. His Discourses with his people were serious, and such as plainly discovered an awe of a God hearkening and hearing, and a concern that such as come near him, still might go away the wiser and the better for him; nor will it be soon forgotten, how they felt their hearts burn within them, when he was talking with them.

Next unto this piety, and indeed as a noble sign, and proper proof of it, was the industry with which he discharged the duties of his ministry. On the Lord's-days he fed the flock with two sermons. The Manna was rained no less than twice in every Sabbath. He many years kept up a monthly lecture. He catechized as an Angel of the little ones. He neglected not the pastoral visits. In the visits of pure and undefiled religion, he was a most frequent and welcome comforter of the mourners. He often gave his presence at the private meetings of his neighbours, who met in course at one another's houses for agreeable devotions. Among these he took a special cognizance of, and had a special affection to, the societies of his dear young men, and always manifested a very great joy to see his children walking in the truth; and as great a care that they might none of them decline from good beginnings. He would sometimes go to them, and preach to them, as well as pray with them; and one of the sermons which he bestowed upon them, they were at the expense of publishing, that they might enjoy it as their perpetual monitor. It is entitled, the Perpetual Covenant. He was often employ'd also, in the service of other churches; on the days of prayer; and in councils upon occasions. But, as if here had not been enough, he for divers years together spent more than a little time, in the service of the Christian.
Christian Indians, in a village not far from him; to whom he preached a monthly lecture, and furnished himself with skill in their Sesquipedalian language, that he might be able to do it.

Yea, besides all this, 'tis incredible, how much time he spent in helping of the sick, which from very many parts, far and near applied unto him. Indeed, in some reformed churches, they do not admit a minister of the gospel to practice as a physician. But as the art of healing was first brought into a good condition, by men that had the care of souls, thus we have had pastors in our churches, who have sometimes been marvellous and complicate blessings unto their people, by being healers as well as teachers unto them, and have done very kind things in saving the lives of those, whom they were directing and exhorting to live unto God. Our Thatcher was, like his father before him, one of those; but he so ordered the matter, that he did not interrupt or incommode the work of the ministry, which his hand was filled withal. In the prosecution of this noble charity, it is incredible, how much he expended in medicines, it may be some scores of pounds, and a great part of his yearly salary, which he freely bestowed upon the invalids among his people; and laid up a fund for his hopeful offspring. And by skill in medicine he appeared the more qualified for entertaining the general assembly of the province when he was called forth to preach at the Anniversary Election of Counsellours, with a sermon on, The Glorious Lord the Healer of his People; which is also published.

His character will be left very much unfinished, if we do not remember, how much unto godliness he added brotherly kindness and charity. Tho' he let people see, that he did not want for spirit, yet he was to
He had an humility that gave a luftre to his other virtues. A vile person reproached the reformation, that no treatises of humility were produced in it. If what that pefl and poifter says, has been true, (which it is not,) I hope, there have been produced many instances of humility. I am now showing one, of whose humility I might say, what the orator complements his Trajan withal, who always walking on foot, procured its being faid unto him, Te ad Sydera stollit Humere. It raised him to the skies in the citemn of the people.

The effect of this was, that he was a man greatly beloved. His own flock especially, which under his ministry were continually improving in goodness, and ripening for Heaven, loved him to a degree which is rarely equalled, and scarce ever exceeded. Seldom to be seen is a man that has fewer enemies! The wickedest of men address'd him with acknowledgments.

He continued, even in his old age, to bring forth much of that fruit, whereby God was glorified: His piety not at all abated, and his industry very little; The brave motto, Senescit, non Segnescit, very conspicuously belonging to him. It was the remark of aged Austin, Cum tibi homines optant Senesctem, quid salut omptant quam longam infirmatatem. To wish for old age, is to wish for an heap of infirmities. Our aged Thatcher had less of these, than the most old men complain of.

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One would wonder, how one of such labours, and of such travels could get along so well as he did, until the seventy-seventh year of his age. But indeed, some of his labours, I mean those of his travels, might under God, contribute unto it. For they kept him very much in the seat of health; and at the exercise, than which the medicina gymnastica, never prescribed a better. Thus, our ancient Peter held out so well, that even when he was old, he could gird himself, and go almost whither he would.

However, on the tenth of this month, he preached both parts of the day, felt more hearty than ordinary, and performed the domestick sacrifices, with the repetition of the sermons, in the evening. Upon which finding himself weary, he said, We read in a certain place, the prayers of David are ended; what if it should now be said, the prayers of Peter are ended! It fell out accordingly. On the day following a fever seized him. And the next sabbath ended with him, in his everlasting rest.

In the time of his illness he express'd a most lovely acquiescence in the will of his heavenly Father, and a soul rejoicing in the hope of the glory of God.

Recovering out of a short cloud, upon the clear use of his reason, he call'd for his domesticks, and for a staff to lean upon: So, sitting up, he blessèd each of them, and made a most pathetic and audible prayer with them and for them. And then lying down, his last words were the words of a conqueror and more than a conqueror; I am going to CHRIST in glory. Thus his purified spirit flew away to the chambers, of a Redeemer waiting to be gracious.

It was a very charming stroke, in the Epitaph of the desirable Thankful Owen; Eadem qua vixerat equanimitate, absque ullo, preterquam cordis ad CHRISTUM spirito, animam expiravit. He died in the calm with which
which he lived, and expired with no groans, but those of one longing to be with him, with whom to be, is by far the best of all. I cannot give a better account of my Thatcher's expiration; and of the peace in his latter end.

What remains is, that we glorify the Redeemer, our Jehovah-Jesus, as the author of all the good found in, or done by, this good and faithful servant; and look up to him for such graces, yea, the greatest measures of them, to be granted unto the survivors! But, I call to mind the words of a learned man, (De la Cerda,) me increpo quoties excedo in aliquo. And I would not exceed in the length of my discourse on this occasion.

The Epitaph which I find in the Bibliotheca of Sixtus Senensis on the blessed Cyprian, made, as he says, by a Praesantissimius Theologus, we will here accommodate unto our THATCHER, and so take our leave.

Sacrarium si quid rerum te forte latebat
In libro vitae nunc bone PETRE legis.

What was conceal'd from thee, O Saint below,
Thou dost above in more perfection know.

THE END.
ABOUT midnight after the last Lord's Day deceased here the Rev. Peter Thatcher M. A. the 1st settled minister of this church and town, in the 47th year of his pastorate, and 77th of his age. He was a son of the Rev. Mr. Thomas Thatcher the 1st pastor of the South church in Boston. His mother was daughter to the Rev. Mr. Ralph Patridge of Duxbury. He was born at Salem in 1651. Was a pious, prayerful youth, and in his early days he met with a very great deliverance: Falling down before the open flood gate of a water-mill a going, he was drawn into the sluice and carried thro' between the pads of the wheel, without being hurt. He took his 1st degree at Cambridge in 1671, and we suppose his 2d in 1674, being in the same class with the present Honourable Judge Sewall. After which he was chosen and for some years served as a fellow and tutor at the College.

While there he contracted an intimate and distinguishing friendship with Mr. Samuel Danforth, (son to the late deputy governour) who was both his classmate and fellow tutor. Upon Mr. Danforth's going to England, Mr. Thatcher quickly followed him: and on the death of this his dear friend, he returned to his native country. But while there, was much solicited to conformity, and had great offers made him to induce him to it: But he had weighed the controversy and refused the alluring prospect.

Soon after he returned he married Mrs. Theodore, daughter to the Rev. Mr. John Oxenbridge pastor of the 1st church in Boston, by whom he had 9 children; only 3 surviving him: His 2d wife was the virtuous relict of the Rev. Mr. John Baily, minister of the same church: By her he had only 1 son, that died in infancy. About 3 months ago he was married to Mrs. Elizabeth the worthy relict of Mr. Jotham Gee of Boston.
He was ordained our pastor in Sept. 1681. and has continued a rich blessing and greatly beloved and esteem'd among us both as a pastor, neighbour and physician, a tender, cordial, kind and faithful friend both to our souls and bodies. He has been to us the joy of our hearts and the crown of our heads; and he would often speak of us as the beloved of his soul, his joy &c.

As for his character. — He was a person of eminent sanctity, of a most courteous and complaisant behaviour; cheerful, affable, humble and free of speech to the meanest he met with. He had a great deal of vivacity in his natural genius; which being tempered with grace and wisdom, appeared very engaging both in his common converse and publick performances. In his ordinary conversation there was a vein of piety, agreeably ming'd with entertaining turns and passages, an air of freedom and cheerfulness, that made it very easy and pleasant in every company. He was a very Evangelical preacher, delighted in commending Christ to his hearers, and was always earnestly endeavouring to win us over to admire and love him. He was a zealous adherer of the purity and liberty of our Evangelical churches. He accounted that only to be pure religion which is purely scriptural: and in no other form of church order cou'd he see the liberty of the people preserved as in that of this country. He was greatly concern'd for this noble interest, the chief design of our excellent fathers hither: tho' he was full of Catholick pity and charity to those of other opinions: and he was much improv'd in Ecclesiastical councils.

It was his constant prayer that he might not outlive his usefulness; and God was pleased very graciously to hear him, his vigour and intellectual abilities remaining fresh to the last. The Lord's Day before he died he preached both parts of the day: and in the afternoon from Luke 14, 22. Lord, it is done as thou hast commanded, and yet there is room. And he was never known to be more enlarged, fervent, lively, and affectionate than in this his farewell to his dear people. On the Monday he was seized with a fainting——He was 36 hours a dying, tho' without much pain: and his last words were— I am going to Christ in glory.
We have here inserted from a "Geographical Gazetteer of the Towns in the Commonwealth of Massachusetts," printed in 1785, a short account of the Town of Milton, which, though not so compleat as we could wish, yet may gratify the curious.

**Situation**

Milton is a small town adjoining to Dorchester, from which it is separated in part by Naponset River. It lies about 7 miles S. of Boston, and is bounded N. Wetterly, partly on Naponset River, and partly on Salt Marsh, S. of the River. S. Wetterly on Stougl.-n., S. Easterly on Braintree, and N. Wetterly on Dorchester Farms so called.

**Extent.** This Town is but of small extent, being only two and half miles in width from N. to S. and not above three and half in length. Its situation is very pleasant.

**Hills.** From an high Hill, over which the road to Braintree passes, and at the distance of about half a mile from Naponset River, there is a most delightful prospect of the Town, Harbour, and Islands of Boston, and the adjacent country, to a great distance. On this Hill is the seat which formerly belonged to the late Governour Hutchinson.

**Bridge.** At the foot of this Hill, on the N. side, lies Naponset River, over which a strong Bridge is built, which makes the entrance into this Village. The falling of the water above the Bridge, and its rolling over a very rocky bottom below it, strikes the traveller in a very agreeable manner. This River, below the Bridge, proceeds in a serpentine course through the marshes, producing a pleasing effect upon the mind of a spectator who views it from the high grounds near the Bridge; at length it empties itself into the bay and harbour of Boston. The navigation of this River is tolerably good for small craft. The water, which supplies the Mills, is esteemed excellent, and has afforded supplies for large navies. Besides this Hill at the entrance of the Town,
there is another large and exceeding high Hill in the S. W. corner, called the Great Blue Hill, from the blue shade which the pitch-pine shrubs, with which it is covered, cast at a distance.

Soil.] The face of the ground in this Town is very uneven, abounding with hills and plains, but the soil is in general very good, and produces bay, corn and other vegetables in abundance. Their numerous orchards furnish the inhabitants with large quantities of cyder.

Mills.] There are seven mills upon Naponset River, in three of which the manufacture of Paper is carried on; a chocolate, slitting, saw and grist mill make up the rest. The inhabitants subsist chiefly by agriculture.

The number of inhabitants in this small town cannot exceed 1200, of which 267 are rateable polls. There are 137 dwelling houses. It contains but one parish of the congregational persuasion and has few or none of any other denomination. The meeting-house is an old fashion, wooden building, and stands on the road leading to Stoughton and Bridgewater, about half a mile to the right of the road leading to Braintree.

This Town was taken partly from Dorchester and partly from Braintree, and was formerly called Uncataquisset. It was made a township in the year 1662 and then took the name of Milton.