

THE SIMPLE COBLER OF AGGAWAM

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The Simple Cobbler of Aggawam by Nathaniel Ward & Thomas Franklin Waters

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NATHANIEL WARD & THOMAS FRANKLIN WATERS

THE SIMPLE COBLER OF AGGAWAM

THE SIMPLE COBLER

OF

AGGAWAM

BY

REV. NATHANIEL WARD

A REPRINT OF THE 4TH EDITION, PUBLISHED IN 1647, WITH
FAC-SIMILES OF TITLE PAGE, PREFACE AND HEAD
LINES, THE TEXT IN ANTIQUE TYPE.

WITH AN ESSAY

NATHANIEL WARD AND THE SIMPLE COBLER

BY

THOMAS FRANKLIN WATERS

PRESIDENT OF THE IPSWICH HISTORICAL SOCIETY

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TO THE
READER

Gentlemen,



*Pray make a little roome for a
Cobler, his work was done in time,
but a ship setting sayle one day
too soon makes it appeare some
weeks too late; Seeing hee is so
reasonable as to demand no other
pay for his labour and leather, but leave to pay us
well for our faults, let it be well accepted, as Coun-
sell in our occasions to come, and as Testimony to what
is past,*

By a Friend.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The document then outlines the various methods and techniques used to collect and analyze data, highlighting the importance of using reliable sources and ensuring the accuracy of the information gathered.

The second part of the document focuses on the analysis of the collected data. It describes the various statistical methods and techniques used to interpret the results, including the use of regression analysis, correlation analysis, and other advanced statistical tools. The document also discusses the importance of interpreting the results in the context of the specific business or industry being studied, and provides examples of how the data can be used to make informed decisions and improve business performance.

The final part of the document discusses the implications of the findings and provides recommendations for future research. It emphasizes that the results of the study are based on the data collected and analyzed, and that further research is needed to confirm the findings and explore the underlying causes of the observed trends. The document also provides a list of references and a bibliography, and includes a table of contents and a list of figures and tables.



SUTOR ULTRA CREPIDAM.



LITHER I am in an Appoplexie, or that man is in a Lethargie, who doth not now sensibly feele God shaking the heavens over his head, and the earth under his feet: The Heavens so, as the Sun begins to turne into darknesse, the Moon into blood, the Starres to fall down to the ground; So that little Light of Comfort or Counsell is left to the fannes of men: The Earth so, as the foundations are failing, the righteous scarce know where to finde rest, the inhabitants stagger like drunken men: it is in a manner dissolved both in Religions and Relations: And no marvell; for, they have defiled it by transgressing the Lawes, changing the Ordinances, and breaking the Everlasting Covenant. The Truths of God are the Pillars of the world, whereon States and Churches may stand quiet if they will; if they will not, Hee can easily shake them off into delusions, and distractions enough.

Sathan

Sathan is now in his passions, he feels his passion approaching; hee loves to fish in royled waters. Though that Dragon cannot sting the vitals of the Elect mortally, yet that Beelzebub can fly-blow their Intellectuals miserably: The finer Religion grows, the finer hee spins his Cobwebs, hee will hold pace with Christ so long as his wits will serve him. Hee sees himselfe beaten out of grosse Idolatries, Heresies, Ceremonies, where the Light breakes forth with power; he will therefore bestirre him to prevaricate Evangelicall Truths, and Ordinances, that if they will needs be walking, yet they shall *laborare varicibus*, and not keep their path, he will put them out of time and place; Affaffinating for his Engineers, men of Paracelsian parts; well complexioned for honesty; for, such are fittest to Mountebanke his Chimistry into sicke Churches and weake Judgements.

Nor shall hee need to stretch his strength overmuch in this worke: Too many men having not laid their foundations sure, nor ballasted their Spirits deepe with humility and feare, are prest enough of themselves to evaporate their owne apprehensions. Those that are acquainted with Story know, it hath ever beene so in new Editions of Churches: Such as are least able, are most busie to pudder in the rubbish, and to raise duft in the eyes of more steady Repayers. Civill Commotions make roome for uncivill practises: Religious mutations, for irreligious opinions: Change of Aire, discovers corrupt bodies; Reformation of Religion, unsound mindes. Hee that hath any well-faced phanfy in his Crowne, and doth
not

not vent it now, fears the pride of his owne heart will dub him dunce for ever. Such a one will trouble the whole *Israel* of God with his most untimely births, though he makes the bones of his vanity stick up, to the view and grieffe of all that are godly wise. The devill defiers no better sport then to see light heads handle their heels, and fetch their carrees in a time, when the Roofe of Liberty stands open.

The next perplexed Question, with pious and ponderous men, will be: What should bee done for the healing of these comfortlesse exulcerations. I am the unablest adviser of a thousand, the unworthiest of ten thousand; yet I hope I may presume to asfert what follows without just offence.

First, such as have given or taken any unfriendly reports of us *New-English*, should doe well to recollect themselves. Wee have beene reputed a Colluvies of wild Opinionists, swarmed into a remote wilderness to find elbow-roume for our phanatick Doctrines and practises: I trust our diligence past, and constant sedulity against such persons and courses, will plead better things for us. I dare take upon me, to bee the Herald of *New-England* so farre, as to proclaime to the world, in the name of our Colony, that all Familists, Antinomians, Anabaptists, and other Enthusiasts shall have free Liberty to keepe away from us, and such as will come to be gone as fast as they can, the sooner the better.

Secondly, I dare averre, that God doth no where in his word tolerate Christian States, to give Toleration to such adversaries of his Truth, if they have power in their hands to suppress them.

B

Here

Here is lately brought us an Extract of a *Magna Charta*, so called, compiled between the Sub-planters of a *West-Indian* Island; whereof the first Article of constipulation, firmly provides free stable-room and litter for all kinde of consciences, be they never so dirty or jadish; making it actionable, yea, treasonable, to disturbe any man in his Religion, or to discommend it, whatever it be. Wee are very sorry to see such professed prophanenesse in *English* Professors, as industrioufly to lay their Religious foundations on the ruine of true Religion; which strictly binds every conscience to contend earnestly for the Truth: to preserve unity of spirit, Faith and Ordinances, to be all like minded, of one accord; every man to take his brother into his Christian care: to stand fast with one spirit, with one mind, striving together for the faith of the Gospel. and by no meanes to permit Heresies or erroneous opinions: But God abhorring such loathsome beverages, hath in his righteous judgement blasted that enterprize, which might otherwise have prospered well, for ought I know; I presume their case is generally knowne ere this.

If the devill might have his free option, I beleeve he would ask nothing else, but liberty to enfranchise all false Religions, and to embondage the true; nor should hee need: It is much to be feared, that laxe Tolerations upon State-pretences and planting necessities, will be the next subtile Stratagem he will spread to distate the Truth of God and supplant the peace of the Churches. Tolerations in things tolerable, exquisitely drawn out by the lines of the Scripture, and penfill of the Spirit, are the sacred favours of Truth,
the