

A further accompt of the progresse of the Gospel amongst the Indians in New-England, and of the means used effectually to advance the same set forth in certaine letters sent from thence declaring a purpose of printing the Scriptures in the Indian tongue into which they are already translated : with which letters are likewise sent an epitome of some exhortations delivered by the Indians at a fast, as testimonies of their obedience tot he Gospell : as also some helps directing the Indians how to improve naturall reason unto the knowledge of the true God.

Eliot, John, 1604-1690., Pierson, Abraham, 1608-1678. Some helps for the Indians shewing them how to improve their natural reason., Company for Propagation of the Gospel in New England and the Parts Adjacent in America.

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IN
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AND
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of the true God.

LONDON, Printed by *M. Simmons* for the Corpo-
ration of *New-England*, 1659.

TO THE CRISTIAN READER.

Beloved Brethren,

AS it is the Ardent prayer of all that love the Lord Jesus in sincerity, that his Kingdome may be enlarged, and the glorious light of the *Gospell* may shine forth into all Nations, that all the ends of the world may see the salvation of our God, that the *Stone* cut out without hands may become so great a mountaine as to fill the Earth, that the *Idols* may be *utterly abolished*, and the *Gods of the Earth famished*, and that all the Isles of the Heathen may worship the only true God: So the strange & scarcely to be paraleld concussions which have been in the world of late yeares, and so still continue, may seeme to be no improbable harbingers of the more glorious manifestations of Christ thereunto, in answer to those desires of his servants. For the *Shaking* of all Nations maketh way for the coming of him, who is the *desire* of all Nations. The *wind*, and the *earthquake*, and the *fire* did usher in the *still voice* which spoke unto *Elijah*. When the Spirit came down upon the Apostles. there was *a sound as of a rushing mighty wind*, and the house was shaken, when the people therein were to be filled with the holy Ghost.

How much those winds and shakings which carried many good men out of *Old* into *New England* have made way to the publishing of the name of Christ in those barbarous places, How the *day of small things* hath not been altogether despicable there, How the leaven of the Gospell doth still

Psal. 67.3-5

Pssl. 22. 27

98.3.

Dan. 2.35

Isa. 2. 18

Zeph. 2.11

Hag 2.7

1 King 19.11

12, 13

Acts 2.20

still continue to season more of the lump, as it hath by many former published *specimina* been demonstrated, so these papers now printed by the care of the Corporation for *New-England*, do give us further evidence & assurance thereof. And truly it cannot but be matter both of abundant thanksgivings to God, to find poor Americans speking the *language of Canaan*, *subscribing* with their hand unto the Lord, and *sirnaming themselves by the name of Israel*: & also of great comfort and encouragement unto all those whose hearts the Lord hath stirred up, either here in a way of lib-rall contribution, to honour him with their substance, and to bring their Silver and Gold unto the name of the Lord, that their merchandize may be *Holinesse unto him*: or there, in a way of labour and service, setting their heart and hand to snatch poor souls as *brands out of the fire*, to see such a signall blessing upon their paines and prayers, and such seeds of the *Everlasting Gospel* come up in so barren and desolate a soile, making way unto a plentiful harvest for those who shall after enter upon their labours. No monies, no studies will make a more ample returne then those which are laid up in heaven, which are laid out upon building the house of God. If *David* and his princes did praise the Lord, for that they were able to *offer so willingly* towards the Erecting of a *materiall Temple*, for which was gathered one of the greatest summs, as some learned judge, that we read of in any history, how much reason have we to blesse God when he giveth us hearts to offer willingly towards the building of *living and spirituall Temples*, and when he leteth us see so glorious a returne to our prayers, contributions, and labours in the conversion of many souls unto God.

To the end that God may be glorified, good men, who have already furthered this excellent work, may be comforted, and others excited and provoked to put to their hand unto the advancement thereof, are these papers published, being testimonies

Isa 19.18

Isa. 44.5

Prov 3. 9

Numb 15.19

Isa 60.9

Isa 23.18

I Tim 6.17

18, 19

1 Chron 19.

14

Neh. 4.6

Exod 35.5

Brierwood de
summis In-
dxorum cap.6

monies of the great zeale and care of our Brethren there to promote the Gospell, and of the blessing of God on their labours, in the *professed subjection* of many poor soules thereunto.

Two great works we find here further undertaken in order to that service.

The one some *helps and directions to the Indians how to improve their naturall reason unto the knowledg of the true God*. The reason why there is so short and imperfect a *specimen* given of it is, because the ships came away from *New-England*, before any more of the Copy was wrought off from the presse. It is a work likely to be by the blessing of God of singular use to the natives there, and a very proper and necessary course for those to take who would convert and perswade *Pagans* to beleeeve the Truth.

The Lord was pleased at the first preaching of the *Gospel* to confirme it with *signs and wonders following* for the more speedy planting of it by only twelve, and those possibly aged men, in so many places of the world. And how farre he may still bear witness thereunto, not only by the holy lives of Christians, but by eminent and remarkable providences, which may tantamount to miracles, I shall not here inquire. But certainly here may be much use made of *naturall reason*, to demonstrate unto *Pagans* the falsenesse of the way they are in, and so to prepare a way for entertainment of the Truth. Though the Doctrine of the *Gospel* be *supernaturall*, and not investigable by humane disquisition, being made known to men and Angells onely by the *Revelation* of the Holy Spirit: yet when it is revealed, the awakening of *Legall impressions* in the *naturall conscience*, will provoke men to attend, & prepare them to entertain it, when it shall be preached unto them.

1. All men have in them a desire of *Happinesse*, and an aversation from misery.

2. All

Mark 16.20
Acts 14.3
Heb 2.4

1 Cor 2.9, 10
Gal 1.12
Matthe 16.17

Ethic
L. I. cI.

2. All men more or lesse have some indeleble impressions of a *Godhead*, which cannot be utterly worne out, heathen Philosophers have acknowledged that no nation in the world is so barbarous where the confession and adoration of a Deity is not to be found.

3. There are innate praesensions of the *Immortality* of the soul within it selfe, for ^a Heathen Philosophers have by the light of nature discover'd and acknowledg'd it.

4. There is a natural $\sigma\upsilon\nu\ \mu\rho\theta\sigma\iota\varsigma$ or habit of *morall and practicall principles*, and consequently there are naturall impressions of guilt and fear upon the conscience, and tacit evidences of judgment due unto the workers of iniquity, An heathen Poet could say, *Frigida mens est Criminibus, tacitâ sudant praecordia culpâ.*

5. There being in all men a naturall desire of *Good*, and a naturall Testimony of Conscience that *God* is the giver of it, so that when evils are upon them which they cannot remove themselves, they naturally call out for a divine helpe above them to give them deliverance; from hence it cometh to passe, that there are innate apprehensions of some *Religion* necessary, in order to the knowledge and service of a *God*, as a requisite *means* to the obtaining of so desireable an *end* as *Happinesse* is.

6. Since it is exactly consonant to right reason, that he to whom service is due, should direct and prescribe the way whereby he will be served (for to serve another is to do that which he willeth to be done:) It is therefore necessary that the way of service and *Religion* be *revealed* unto us from God.

7. Because these premises are indeleibly written in the minds of men by nature, Therefore *Satan* not being able, as *Prince of this world* alone, to carry men on in a quiet way of wickednesse, without some face of *Religion* and worship amongst them, hath invaded the name of a *God*, and made

himself

Nu'l gen;
eft neq; t m
in go infueta
neq; tam fera
Quae non, eti
amfi ignoret
qualem habe
Re dei, dece-
at, tamen ha-
bendum foiar
Cicero de le-
gibus, lib. I
Deum agnos-
Cis ex operi-
bus ejus Tus-
cul. Qu. Q 1.
Nulla gens ta
fera, nemo
ornium tam
immanis, cu-
jus mentean
non imbuerit
Dei opinion.
Ibid.
Senec. Ep. 118.
a Plato in
Phaedro, et a
pud Plutarch
Consolat ad
Apollen.
Cicero de fe-
nectute. Senec.
Epist. 118.
cousolat. ad
Polyb c. 28
Juvenal. Tertull. Lib.
Testimonio animae
Joh 12. 31,16.11

himselfe *God of this world*, and as a God, hath set up various wayes of *wicked worship* consistent with his other principles and laws of *wicked lusts*, thereby to bind men the faster unto himselfe, *ut fiant miseris delicta religiosa*, as *Cyprian* speaks, that men might be tied by their Religion unto wickednesse.

Now the work of *Christ* in the *Gospel* is. 1. As he is *Prince of righteousness* to destroy the *lusts* and works of the Devill. 2. As he is *God blessed for ever*, to abolish the *Idols*, to famish the Gods, and to turne men from vanities unto the living God which made heaven and earth.

2 Cor 4.4
Heb 7.2
1 Joh 3.8
Rom 9.5
Acts 14.15

This to doe, we may in this manner proceed with an heathen who knows not God. We may convince him by his own naturall and implanted light.

1. That there is a *God* who is righteous and holy, who cannot be deceived, will not be mocked.

2. That this God hath implanted in all men a light and *law of nature* by which they are to walk.

Rom. 2.14, 15

3. That he, with whose soul we deale, hath violated that light and law of nature, and is thereby become a *sinner*.

Rom 1.29, 30

4. That sinne is attended with *guilt* and punishment, & bindeth the sinner over unto *death* and judgment.

3.9

Rom. 1.32

5. That there is in him a naturall desire to be delivered from *death* and to be happy.

6. That he is not able by any strength or power of his own to free himselfe from death, or to make himselfe happy.

7. That that way of worship and service which he trusteth in for this deliverance, will never be able to effect it for him.

For the vanity of *Idolatrous* and *Satanicall worship* may by evidence of Reason, and by the inherent characters of impurity and absurdity within it selfe, be demonstrated. By that way the Lord in Scripture usually doth disprove it. *Deut. 4.*

28. Psal. 115. 4, 8. Isa. 41. 24, 28. Isa. 44. 9, 20. Isa. 46.

1. 9. Jer. 10. 3, 11. Habak. 2. 18, 20. Act. 14. 15, 17.

Act. 17

Act 17. 23, 31. Rom. 1. 23, 25.

8. Being thus brought into straits and extremities, and reduced *ad impossibile* very self-love, awakened by the spirit of bondage, will dictate unto a man, when he is convinced of being utterly out of the way, to inquire *what he shall do to be saved*, and to listen unto that, which is by credible persons reported to be the right way. Acts 16.30

9. Being thus persuaded to look into the *Gospel*, which is represented unto him as the alone way unto salvation. He findeth inherent characters of *purity, Sanctity*, and spiritual *beauty* in it. He considereth the *miracles* and *Martyrdomes* whereby it hath been confirmed (which he hath no more reason to distrust then the truth of any other history) He considereth the *prevalency* of it in the world by the ministry of twelve poor men, notwithstanding all the persecutions which have been from time to time raised against it. He considereth the holy lives of the Professors of it, whereby the wicked lusts which his impure religion alloweth, are shamed and rebuked. He considereth the *nature of it* wholly contrary to carnall and secular interests, no way complying with, or giving the least countenance unto any sinful delights: so that it is evident that it was not contrived or obtruded upon men by humane wisdom, or to gratifie any carnall designe upon these and the like considerations being set on by the finger of the holy Spirit, he is perswaded to believe the Gospel, and by beleeving comes to reape those Joyes and comforts as make him know whom he hath beleevd.

1 Pet 1/8
Rom 15.13
2 Tim 1.12

The other work which is set about in order to the promoting of the *Gospel* amongst the poor Indians is the *translating of the Scripture* into their tongue, and Printing it for their use, which as it is a necessary and an excellent worke, and a work of great labour (in consideration whereof the Reverend Translator deserveth great thanks and encouragement) so will it be a worke of cost and charges to provide
paper

paper, workmen, and letters for so large a work. And therefore, as men, when the foundation of a goodly building is going about, will lay a stone with their own hands, to shew some bounty and encouragement to the workmen who are to carry it on; so the laying of this *foundation stone* seemeth to call unto all those whose hearts the Lord hath made willing, to give in their helping hand and chearfull assistance, unto a work tending so immediately to the Salvation of souls and glory of that God, who hath promised, That *they who sow bountifully shall reape bountifully*, who will *multiply their seed sown, and increase the fruit of their righteousness*. Certainly if Christ look on the supplies which are given to his poor brethren for their *bodily* reliefe, as given to *himselfe*; much more will he accept and reward the endeavours of those, who lay out their *bounty*, as he did his *blood*, for the good of mens *souls*, and for the advancement of his kingdome. To his blessing I commend you, and this excellent service

1 Aprill 1659.

Yours, and the Churches
 Servant in our Com-
 mon Lord.
Ed: Reynolds.

**This following Letter is sent from the Commissioners
for the united Colonies of *New-England* in *New-England*, and directed as followeth.**

**For the much honoured Corporation for the propagation of
the Gospel amongst the *Indians* in *New-England*, these
present.**

Honoured and worthy Gentlemen.

BY our last of 16th instant, we certified you of our purpose to send M^r *Peirsons* Chatichisme by the first opportunity to be Printed in *England*; Since which time; it is come unto our hands but upon further consideration in regard of the hazard of sending, and difficulty of true Printing it; without a fit overseer of the presse by one skilled in the language; we have chosen rather to have it printed here; and accordingly have taken order for the same; and hope it will be finished within three months, we have sent you herewith the accounts of this years disbursements in reference to the *Indian* work, & shall be ready to attend your advice in any particular therein mentioned. Many charges will be dayly growing, but we hope there will be suffieient in M^r *Ushers* hands to discharge the same till the Spring: and for after supply to carry on the work be pleased to take notice that we have drawn upon you three Bills of Exchange of one tenure and date for five hundred pounds

(1)

pounds to be payd to Mr *John Harwood* for the use of
 M^r *Hezekiah Usher*, and have taken his Bill to satisfie so
 much here, according to his former agreement with
 us, we pray you to take care it be duely paid at the
 day, without which the worke cannot be comfortably
 carryed on, it is our joynt and unfeigned desires with
 you; that those gifts and contributions may be im-
 proved according to the pious minds of the Donors;
 for the promoting the knowledge of God in Jesus
 Christ amongst these poore Natives; and we hope and
 beleve there is a reall good effect in severall places,
 which that it may dayly increase to the bringing of
 many poor souls to heaven, is the earnest prayer of

Boston 22. Sept.
 1658.

GENTLEMEN,

Your very loving friends and Servants,
 The Commissioners of the
 united Colonies.

John Endicott *President*
 Simon Bradstreete
 Thomas Prence
 Josiah Winslow

John Winthorpe
 John Talcot
 Francis Newman
 William Lerte

(2)

A Letter from M^r *John Eliot* directed unto M^r *Richard Floyd* Treasurer of the corporation for *New England*.

To his much respected and Christian friend M^r *Floyd* Treasurer of the Corporation for promoting Religion among the *Indians* in *New-England*. these present.

Christian Friend and Beloved in the Lord.

After Salutations in the Lord Jesus. I shall not trouble you with any thing at present save this one businesse of moment, touching the Printing of the Bible in the *Indian* Language, touching which businesse sundry of the Elders did petition unto the Commissioners, moving them to further it, as a principall means of promoting Religion among them. And God so guided (without mans contrivance) that I was there when it came in. They moved this doubt whether the Translation I had made was generally understood? to which I answered, that upon my knowledge it was understood as farre as *Conecticot*: for there I did read some part of my Translation before many hundred English Witnesses, and the *Indians* manifested that they did understand what I read, perfectly, in respect of the language, they further questioned whether I had expressed the Translation in true language? I answered that I feared after times will find many infirmities in it, all humane works are subject to infirmity, yet those pieces that were printed, viz. *Genesis* and *Matthew*, I had sent to such as I thought had best skill in the language, and intreated their

Conecticot is about
100 miles up in the
Country

(3)

their animadversions, but I heard not of any faults they found. When the Commissioners ended their meeting, they did commit the further consideration of this matter to our Commissioners, as I understand, of whom our Governour is president. Therefore at the coming away of this Ship, I repaired to the Governour about it. I proposed this expedient, for the more easie prosecution of this work, *viz.* that your selves might be moved to hire some honest young man, who hath skill to compose, (and the more skill in other parts of the work, the better) send him over as your servant, pay him there to his content, or ingage payment, let him serve you here in *New-England* at the presse in *Harvard* Colledge, and work under the Colledg Printer, in impressing the Bible in the *Indian* language, and with him send a convenient stock of Paper to begin withall. The Governour was pleased to send for *M^rNorton* to advise in it, who came and did heartily further it, whereupon the Governour promised to write unto your selves, and propose the matter, which also I doe, and doe earnestly intreat your assistance herein. And I beseech the Lord to bow your hearts, and encourage you in promoting so good a work, so profitable for the furtherance of Religion, which to further in the best manner, I know is already the bent of your hearts, and your constant prayer and indeavour, and thus committing you, and all your weighty affaires unto the Lord, I rest

Roxbury this 28 of
the 10th 1658.

Yours to serve you in the
Service of Christ.
John Elliot.

A Letter

(4)

A Letter from *John Endicott* Esq President of the Commissioners for the united Colonies in *New-England* to the Corporation here in *ENGLAND*.

**For M^r *Richard Floyd* Treasurer and the rest of the Gentlemen of the Corporation for the affaires of *New-England*.
these.**

Honourable Gentlemen.

I Have been moved by divers able and godly men here with us to propound unto your pious consideration, whether it be not needful for the better instruction of the *Indians* amongst us in the true knowledge of God, to get the whole Bible of the old and new Testament, which is already Translated into the *Indian* tongue, to be printed; Many here with us Divines and others judge it a thing that will be acceptable to God, and very profitable for the poor Heathens. If your selves doe so esteeme of it too, it will be necessary to provide paper and letters and such things as may further the work, as also a Journey man Printer to be helpfull under M^r *Greene* our Printer to expedite the work. This is only propounded to your serious consideration, which if God please to put into your hearts to further, being so good a work; It will rejoyce the hearts of many godly ones here, and I doubt not of many there also.

(5)

The rest of the Commissioners being gone home to their own dwellings, and none left here at *Boston* of the Commissioners but my selfe: and the Ship being ready to set sayle I have made bold to write these few lines unto you, and leave the issue of all to God, and your godly wisdomes: M^r*Eliot* will be ready at all times to correct the sheets as fast as they are Printed, and desireth nothing for his paines. I shall not trouble you further at this time, but shall desire the Lord so to guide you in all your affaires, as God may have the glory of all, and your selves comfort and peace. So prayeth

Boston the 28 of
Decem. 1658

Your Unworthy
Servant.

John Endicott.

Here

(7)

**Here follows another Letter from M^r *John Eliot* of
New-England, directed to the Corporation, viz.**

**To the Honourable Corporation for spreading the
Gospell among the Poor *Indians* in New England.
*these present.***

Christian Gentlemen, and much honoured in the Lord.

YOur constant prayers and paines for the promoting of the Kingdome of Christ Jesus in these ends of the earth, among these our poor *Indians*, is a work of sweet favour unto the Lord: and your labour of love bestowed therein; shall be assuredly rewarded, when the Lord shall say unto you (out of the riches of his free Grace) *Come ye blessed of my Father, &c.* and, *what you did unto them, you did it unto me*, and in that day, Blessed is the man who hath his hands full of such free will offerings.

The Lord hath given us this amazing blow to take away my brother *Mayhew*. His aged Father doth his endeavour to uphold the worke among the poor *Indians*, whom by letters I have encouraged what I can, and moved in his behalfe, our Commissioners, and they have given him some encouragement, so that the work in that place is not fallen to the ground, I blesse the Lord for it. As for the work among us, I shall for the present be silent, for severall Reasons, only let the work it selfe speake. I am bold to present you here inclosed, with a few notes which my Sonne and I gathered up, which were delivered by the persons here
named

Mr Mayhew was cast away coming over from New-England, with an Indian who was a Preacher amongst the *Indians*.

(7)

named, in a day of fasting and prayer; out of which short notes you may see what life is in the work. The very reason of my gathering up these notes; was because my Sonne (who had not been at a fast among us before) was very much affected with what they delivered, so far as he understood them, and when I had communicated these notes to some, they were very well relished, & thereby I was imboldened to present them to your selves, not knowing, but (if the Lord please) thereby you may have more reall information of their state and progresse, then by any thing which were meet for me to say. For my selfe I feele my strength to decay, and I am not able to doe and bear what I have done, and although temptation may sometime breed waverings, yet my soul doth desire & beleeve, that I shall live and dye in the work. And as I have dedicated my sons to serve the Lord in this work (if he please to accept them) so I doe it as they come up; and this yeare my second son having taken his first degree in the Colledge, I presented him also unto our Commissioners, and he is accepted unto the work: which mercy my *soul* doth greatly rejoyce in, and I humbly beg your prayers for them, that the Lord would bow their green spirits unto the worke, and inable them to overlooke the difficultyes and discouragements which lye in the way, and thus committing you unto the Lord, and to the guidance of his holy Word, I rest

Roxbury this 10th of
the 10th, 1658.

Yours to serve you
in the Service of
our dear Saviour.

John Eliot.

(8)

Here followeth a Briefe Epitomy of such Exhortations as these Indians hereafter named, did deliver upon a late day of fasting and prayer at *Natick*, much more largely, 15th of the 9th month, 1658.

The causes of this fast were partly in preparation for gathering a Church, and because of much rain, and sicknesse and other tryalls.

An Exhortation from Waban, an Indian,

The Text of Scripture he spake of was,
Matth. 9. 12, 13.

12. But when Iesus heard that, he said unto them, They that be whole need not a Physitian, but they that are sick.

13. But goe ye and learne what that meaneth; I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to Repentance.

I am a poor weak man, and know but little, and therefore I shall say but little.

THEse words are a similitude, that as some be sick, and some well; and we see in experience that when we be sick, we need a Phisitian & goe to him, and make use of his Phisick; but they that
be

(9)

be well do not so, they need it not and care not for it: So it is with soul-sickness; and we are all sick of that sickness in our souls, but we know it not: we have many at this time sick in body, for which cause we do fast and pray this day, and cry to God; but more are sick in their souls: we have a great many diseases and sicknesses in our souls [he instanced, as Idleness, neglect of the Sabbath, Passion, &c.] Therefore what should we do this day? goe to Christ the Physitian; for Christ is a Physitian of souls; he healed mens bodies, but he can heale souls also: he is a great Physitian, therefore let all sinners goe to him. Therefore this day know what need we have of Christ, and let us goe to Christ to heale us of our sins, and he can heale us both soul and body. Again, what is that lesson, which Christ would have us learne, that he *came not to call the righteous, but sinners to repentance*. What! Doth not God love them that be righteous? Doth he not call them to him? Doth not God love righteousness? Is not God righteous? *Answ.* The righteous here are not meant those that are truly righteous, but those that are Hypocrites; that seem righteous, and are not; that think themselves righteous, but are not so indeed; such God calleth not, neither doth he care for them: but such as see their sins, and are sick of sin, them Christ calleth to repentance, and to believe in Christ, therefore let us see our need of Christ, to heale all our diseases of soul and body.

Deli-

(10)

Delivered at the same time by Nishohkou, another Indian.

The Text he spake of was,

Gen. 8. 20, 21.

20. And *Noah* built an Altar unto Iehovah, and took of every clean Beast, and of every clean fowle, and offered burnt offerings on the Altar.

21. And the Lord smelled a sweet Savour; and the Lord said in his heart, I will not againe curse the ground any more for mans sake; for the imaginations of mans heart is evill from his youth, neither will I againe smite any more every thing living as I have done.

A little I shall say, according to that little I know.

IN that *Noah* sacrificed to God he shewed himself thankfull; in that he worshiped God, he shewed himselfe godly; in that he sacrificed clean beasts, he shewed that God is an holy God, pure and clean, and all that come to God, and worship him, must be pure and clean: and know that we must by repentance purge our selves, and cleanse our hearts from all sin; which is a work we are to doe this day. In that he sacrificed, it was the manner of worshiping God in old time: but what sacrifices must we offer now? *Answ.* By that *Psal. 4. 5. Offer to God the sacrifices of righteousnesse, and trust in the Lord.* These are true and spirituall sacrifices which God requireth at our hands. *Sacrifices of Righteousnesse*, that is, we must look to our hearts, and Conversation, that they be righteous, and then we shall be acceptable to God, when we worship him, but if we be unrighteous and unholy, and wicked, we shall not be accepted, our sa-
crifices

(11)

crifices are nought. Againe, we must *trust in the Lord*: for who else should we trust in, we must believe in the word of God; for if we doubt of God, and doubt of his word, then our sacrifices are little worth; but if we trust stedfastly in the Lord then our sacrifices are good. Again, what kind of sacrifices must we offer? *Answ.* We must offer such as *Abraham* offered; and what sacrifice did he offer. *Answ.* see *Gen. 22. 12.* *Now I know that thou fearest me, seeing thou hast not withheld thy son, thy only son from me*; he had but one dearly beloved son, and he offered him to God; & then God saith, *I know thou fearest me, because thou hast not withheld thy son*: This was to sacrifice indeed and in truth; so we must sacrifice indeed, and in truth, but God doth not require us to sacrifice our sons, but our beloved sins, our dearest sins: God calleth us this day to part with all our sins, though never so beloved, and we must not withhold any of them from him: if we will not part with all, it is not a right sacrifice: we must part with those sins we love best, and then we offer a good sacrifice. Again, God smelt a sweet savour in *Noahs* sacrifice, & so when we offer such worship to God as is cleane, and pure, and sacrifice as *Abraham* did, then God accepts our sacrifice. Again, God manifested his acceptance of *Noahs* sacrifice, by promising to drown the world no more, but gave him fruitfull times and seasons. God hath chastized us of late with such raines, as if he would drown us, and he hath drowned and spoiled a great deale of hay, and threatens to kill our Cattel, and for this we fast and pray this day; now if we offer a spirituall sacrifice, clean and pure as *Noah* did, then God will smell a savour of rest in us, as he did in *Noah*, and then he will withhold the Rain, and give us fruitfull seasons.

These

(12)

These two before mentioned did exercise the fore part of the day (besides what we did) the four next exercised in the afternoon. The first of which was

Antony.

The Scripture w^{ch} he grounded his exercise upon was
Matth. 6. 16, 17, 18.

16. Moreover, when ye fast, be not as the Hypocrites, of a sad Countenance, for they disfigure their face, that they may appeare unto man to fast: Verily, I say unto you, they have their reward.
17. But thou when thou fastest, anoint thine head, and wash thy face.
18. That thou appear not unto men to fast, but unto thy father that is in secret, and thy Father that seeth in secret, shall reward thee openly.

A little I'lle speak, according to that poor little I know

THE Doctrine that Christ teacheth us in these words, is the Doctrine of fasting and prayer; and the duty we doe this day, is to practice this Doctrine, for God calleth us this day to fasting and prayer. There be many causes of prayer to God this day; as to prepare our hearts for Church, covenant, and Ordinances, and to pray for the taking away our sicknesse, and these great rains [here he did enumerate sundry causes of seeking God] But why must we fast? *Ans.* That we might the more effectually mourn for sin. If any of you bury a child or a friend, then you will mourn, and fast too, for if we offer you meat, you will refuse it, yea you cannot eat, because your heart is so full of sorrow: no matter for meat then, your tears, and sighs, and sorrows fill you

so

(13)

so, that you cannot eat; so that fasting is an help to mourning. Now this day is a day of mourning, and what doe we mourn for? not for a child or a friend, but a greater matter; we must mourn for our sins, and we should be so filled, and possessed with mourning for our sins, that we should forget hunger, ye so afflicted in our hearts, that we cannot eat though it should be offered to us: our hearts should be so full of sorrow, that we cannot be an hungry nor eat. Againe we fast that we might repent of our sins, and amend our lives, according to that *Matth. 3. 8. bring forth therefore fruits meet for Repentance.* This is a day of Repentance, we must therefore fast this day, so as becometh Repentance, therefore we must confesse our sins, and we must mourn for our sins, and we must forsake our sins, for these are works meet for Repentance. Again, *we must not be like hypocrites in our fasting, for they disfigure their faces,* and seem to men as if they mourned and fasted, and repented, but in their hearts they doe not so, and therefore God who knoweth what is in the heart, and seeth in secret, he doth know their hypocrisie, and so he knoweth our hypocrisie, if we come here, and appear to man as if we fasted, and yet in our hearts we fast not, if we do not mourn and repent for sin, we do not fast, God doth not account that to be a fast. Again, such as fast an hypocritical fast, they shall be sure to be rewarded, and what reward will God give to such as fast like hypocrites? I answer, that you may see what the wages of hypocrites is, *Mat. 24, 51. shall cut him asunder, & appoynt him his portion with the hypocrites, there shall be weeping and gnashing of teeth,* and this is evill wages: and therefore let us be moved, to keep a right fast this day, by repenting of our sins, and amending of our lives, and then the Lord will reward us openly, if he see that our hearts are right before him.

The

(14)

The next that followed was *John Speene*.

The Scripture he spake of was.

Matth. 9. 14, 15.

14. Then came to him the disciples of *John*, saying, why doe we and the Pharisees fast oft, but thy Disciples fast not.
15. And Jesus said unto them, can the children of the Bride-chamber mourn, as long as the Bridegroom is with them, but the dayes will come, when the Bridegroom shall be taken from them, and then they shall fast.

A little I will say, for I can say but little, for I am weak and know but little.

THIS is a Parable, as when young people are at a wedding, there is feasting, and joy, and mirth, but no sorrow, nor mourning, nor weeping: So when Christ is with his people, he brings joy and comfort with him, and fills their hearts with comfort: but if he be angry, and depart from his people, and leave them to afflictions, then there is sorrow, and mourning, and weeping, and fasting, as it is this day with us; for we are called to fasting this day, because of the great raine, and great floods, and unseasonable weather, whereby the Lord spoileth our labours: our corne is much spoiled with the wet: so that the Lord doth threaten us with want of food; also our hay is much spoiled, so that God threatneth
to

(15)

to starve and kill our Cattel: also we have great sicknesse among us; so that many are dead: the burying place of this Town hath many graves, and so it is in all our Towns among the praying *Indians*. Also in our houses are many sick, and a great many are crazy, and weak, and not well; God threatneth to kill us, and therefore surely he is angry, and what maketh him angry? we may be sure it is our sins, for we are great sinners. This day is therefore a day of Repentance, of fasting, and of mourning. And what are we to doe in this day of fasting? *Answ.* We must search out all our sins, and with hearty Repentance forsake them. And when we goe about to search out our fins, we must remember that there be three places where we must search for sin: First, in our hearts; Secondly, in our words; 3ly, in our works and doings, and in all these places we find too many, but especially in our hearts; for there be evill thoughts, and the root sin [that is to say Originall sin, for so we call it in their language] and therefore it is a great work to search our hearts, & find out the roots of sin: and if any doe say it is an hard work, and I know not how to doe it: I answer, it is true, it is hard work, but therefore we must take so much the more paines, and care to doe it, as we doe about hard works. If any say I cannot tell how to find out my sins: I answer, we must this day pray unto the Lord to help us to find them out, and to forsake them, for he knoweth them all.

Againe, another cause of our fasting this day, is to prepare us to make a church of Christ among us: and if you say what must we doe to prepare for Church-estate. I answer we must repent of our sin, and make our selves clean, we must get cleannesse of heart, when we come neer unto God, according to that *Mat. 3. 2.*

Repent

(16)

Repent for the Kingdome of heaven is at hand.

Againe, to prepare us for church estate, we must pray unto God, to send his Spirit into our hearts, because the Spirit of God will convert us, and purge our hearts, and sanctifie us, and teach us to pray, and comfort us, and will never leave us, till he have brought us to the Kingdome of heaven (as you know we are taught in our catechisme) And it is the gift of God to send his Spirit into our hearts, and Christ hath promised to doe it for us, as the word of God speaketh, *Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier then I, whose shooes I am not worthy to bear: he shall baptize you with the holy ghost, and with fire.* Where we see that *Iohn* did baptize them with water, but Christ doth baptize them with the holy ghost & fire; we desire to be baptized by man, and man baptizeth with water, and that is a sign of Repentance; but we must look for the baptisme of Christ, & he giveth us his Spirit, that is his baptizing. And when Christ baptizeth with his Spirit that doth more then water can doe, for the Spirit doth purge our soules, and maketh our hearts pure and clean.

Again, he baptizeth with fire, what is that?

1. *Ans.* not outward fire, but spirituall, and it is a similitude, thus: what will fire doe? I answer, you all know what fire will do; for when your Tobacco-pipes are filthy, foule, stinking, unfit for your use, you cast them into the fire, and that doth not burn them up, but burneth up all their filth, and maketh them clean and sweet, & fit for your use. So our hearts are filthy, and unfit for Gods use, but cast our hearts into the word, for there the Spirit is, and then the Spirit of God will burn out all our filth and sin, and make us sweet, and fit for the Lords use.

Ano-

(17)

Another that preacht, *Piumbuhhon*.
The Scripture which he did insist upon was.
Matth. 5. 1. ad 10.

1. And seeing the multitude, he went up into a Mountain
and when he was set his Disciples came unto him, and,
he opened his mouth, and taught them saying,
2. Blessed are the poore in Spirit, &c.

I will speak but a little, because I am a poor creature.

HEre we see that when Christ saw the Mul-
titude come together, he taught them;
in like manner you all being come toge-
ther, this day Christ teacheth you, for
it is Christ, that teacheth us all by his
word, and these are Christ his words, which I speak
unto you, and therefore heare ye Christ this day, for
all these words of blessing Christ doth speak this day
unto this multitude.

1. For poverty of spirit, we are the most poor,
feeble, despicable people in the world, but let us look
in what case our spirits be, for if our hearts be answer-
ably poor, and low, as our outward condition is, then
we are in the way to be made truly rich, for the King-
dome of heaven is promised to such as are poor in
spirit.

2. For mourning this is a day of mourning, and not
so much for afflictions, as for our sins, now if we doe
truly

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truly and heartily mourn for our sins, then the blessing is promised to us and God will find a time and way to comfort us.

3. Again, They that be meek and patient are blessed, therefore those that be froward and passionate and make strife, they are not blessed, and therefore we have cause to mourn this day, for our often passions and fallings out, and learn to be meek and patient.

4. Again, They that hunger and thirst after righteousness are blessed: This is a day of hunger and thirst, and fasting for our bodies, that we might mourn for our sins, but it is a day of feasting for our soules, and Christ doth here offer a great many blessings for our soules to feast withall, if therefore our souls be hungry after righteousness and godlinesse, then we are blessed.

5. Again, God is mercifull and commandeth us to be so too, and will therefore blesse those that are like unto himselfe.

6. They that are pure in heart are blessed, and this purity of heart the Spirit of God worketh in us, when he cometh and dwelleth in us (as we are taught in our Catechisme) and therefore Christ doth blesse them.

7. *Blessed are the peace-makers*, and who be peace-makers? I answer, that the Devil is the maker of strife, and he is alwayes so doing, sometimes in one place, sometimes in another, and so he is labouring to do in all the Towns of the praying *Indians*; but such as be wise and Godly will not suffer the strife to continue, but will use such means as shall reconcile them, and make them friends againe, and this is a blessed worke so to doe.

(19)

The last that Exercised was *Wutasakompavin*, whom I formerly wrote of by the name *Poliquanum*.

The Text he spake of was,
Matth. 8. 2, 3.

2. And loe there came a Leper and worshiped him, saying, Master, if thou wilt thou canst make me clean.
3. And Jesus putting forth his hand touched him saying, I will be thou clean, and immediatly his leprosie was cleansed.

A very little am I able to say, and besides it is late (for it was very neer night)

THIS day is a day of fasting and prayer for many causes, and one is for the many sicknesses, and deaths among us, and this Text doth shew us the best Physitian in the world, and the best way of curing all diseases. Christ is the great Physitian, he healed many when he was on earth, and he healed this Leper. This sick man came to Christ and worshipped him and confessed his power to heal him if he would, which confession of his was so pleasing to Christ, as that he presently touched him and healed him. So let us this day cry to Christ, and worship him, and if we do it in faith then he will heal us.

Again, God doth chastise us with raine, and spoy-
leth our Corn, and Hay, but let us take heed that in our hearts we be not angry at God, for God is righteous, and we are sinners, let us be angry at our sins, and repent this day, and goe to Christ as this man did, and then he will blesse us.

Postscript.

Postscript.

UPon these exercises I will animadvert a little. These things argue a good favor of spirituall things in the speaker, and here is spirituall food for the hearer. I doe know assuredly that many Godly and savory matters, and passages have slipped from me, and these expressions are but a little of a great deale. I know not that I have added any matter, which they spake not, but have let slip, much which they spake. I have cloathed it with our English Idiom which is the greatest difference which I have knowingly made, but their Idiom to them is, as ours is to us. They have none of the Scriptures printed in their own Language, save *Genesis*, and *Matthew*, and a few *Psalmes* in Meeter, and I blesse the Lord they have so much, and such as see these Notes may easily observe that they read them, and improve them, which putteth my soule into an earnest longing that they might have more zeal. I blesse the Lord, that the whole book of God is translated into their own language, it wanteth but revising, transcribing, and printing. Oh that the Lord would so move, that by some means or other it may be printed.

SOME
HELPS
FOR THE
INDIANS
SHEWING THEM

How to improve their natural *Reason*, To know
the *True GOD*, and the true *Christian Religion*.

1. By leading them to see the Divine Authority of the
Scriptures.
2. By the *Scriptures* the Divine Truths necessary to
Eternall Salvation.

Undertaken
*At the Motion, and published by the Order of the COMMIS-
SIONERS of the United Colonies.*

by *ABRAHAM PEIRSON*.

Examined and approved by *Thomas Stanton* Interpreter-
Generall to the *United Colonies* for the *Indian
Language*, and by some others of the most able
Interpreters amongst us.

LONDON,
Printed by *M. Simmons*, 1659.

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To the Reader.

WHO have occasion to make use of this Book, may please to observe, that the accute or long accent thus noted (*á*) signifies that the syllable over which it is placed is to be pronounced *long*, the rest of the words be short, till the like, or a circumflex do regulate the syllables following. Words of two sillables most frequently be not accented at all, being commonly of equal measure, and hardly mispronounced. Also, sundry times the prepositions in, with, for from by, &c. be set after the Substantives in the *Indian* and before them in the *English*, that so no harshnesse (this caution remembred) may sound in either.

Likewise sometime a phrase is used in the *Indian*, which word for word can hardly be rendred in the *English*; but then, and ever, care is had that in every sentence, and within the limits of every stop, the *Indian* doth truly answer the *English*. The Lord pardon, accept, and give successe, that this may be an help towards the spiritual good of *Indian-souls*.

So prayes A. P.

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Some helps for the * Indians, shewing them how to improve * their natural Reason to know * the only true God, and * the true Christian religion. First by * leading them to see the divine Autho|rity * of the Scriptures * Secondly by the Scriptures the divine * Truths necessary to eternall * Salvation.

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Question.**Nattohtmeauwetoowunk.**

**How prove you that there is a God?
Oohgodje kor amen neh atta Mandouh**

Answer.**Anasquetauweten.**

From the universal and constant agree-
Wutche we winnakommuk quah yeiache weriawan

ment of all Nations, and persons
wunk wutche wame arkees, quah fkeetambawg mit-

in the world, who are not void of
tauhkuk terre, owwannak matta fauwaiooguk wutche

right reason and humanity.
fompaio penauwauwuk quah renoowunk.

For the things which are grounded
Wutche ai akquiks chawgwunfh wekakontamoo

upon particular mens fancies
awk skeje nanfeeawk renwawk roytammounganfla

and opinions are not acknow-
quah waramawoytammounganfh matta werramattau

ledged of all men, and are
oomunks wutche wame renawawk, quah wegonje

often changed but this notion that
affowunnamanoofh: webe (youh oyiammoouk) neh

there is a God is common to all men, nor is it chan-
Mandoo nannarwee re wame renawawk matta affowu-

ged by the changes of times;
numopanasfpe affowunnameunganfh quompious;

therefore it must arise from
regouche youh paughke mouche fongeme wutche

some light, which is common to all
chawgun noweta wequaai, teou nannarwer; wame

ien-

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men, and that light must be eitenawawkw quah youh wequa ai pahke mouche nukther from tradition which hath flowed quider wutche af-hittewunk wutche pommochawaw from the first parents of mankind to fhfl auwus wutche negoniick oufhwa wog renawakie all their prosterity from age wamenejok wuttanfewungannooawk wutche antfeunto age who would not lye ganak, re antfungank, ouwannak matta peperuwaw to their children in a matter gup ren ukkraflowunganoas rame ifchaww unganak of so great importance; or from terrewutchio rio fha o fharaman wuganak; ux wutche an inward light implanted in the minds ramioak wequaai ramel ezekekozzo ramee utteoitumof all men by moounganoo wutche wame rennawawkw fpe Jehovah himself. And that such a light is in nagum. Quah neh nenar wequaai utteamopetanguaevery man naturally appeareth by nau wame rennawawkw renampatwe; moufkeme fpe the feares that are in all wez-faffawunganf teous utteam; e anguanau wame men when they have done that which they know reanawawkw pokkatche rehit chawgun waughtaffoo to be evill, though no man knoweth wawkw matcheiewunk, mukko renna rwatta waughand upon extraordinary taminoin quah fk je checkage moncharawanunguoaccidents, as Thunder, Earthquakes, tufh al arremuks, arra Paddaq ahhum, Quoquanfh, sights in the Aire, blazing Stars, nazzeiuaguottufh kefefuk terre, fquarug arrakfak, &c. which shewes that they know &c. youh kakkoodumchamo neh nejek wau aanau there is a power above the creatures, though mouche milkifforwunkaufin keizhi tifhannuk mulothey see him not, who will punish sin, ko matta nauwah, ouwun bitch arroutautak matchene-wunk

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and can do it when he will, And
wunk, quah om uttren hanrukkeque roytaks, Quah

this is
youh mutche God Jehovah.

Secondly, from the beginning of all things.
Nezetatuwe, waske noujaitch wame siakqui ks,

that have a dependant being. For
teous uttahmenau rambatfen pummaiawunk. Wutche

the things which had a beginning could not be cause
aiak quiiks teous noujaiiggifhhanfh, matta hom waje

of their own being, for that which is not
pummaiawunganoo, wutche ne matta pummaynook
cannot act, nor could any thing
matta hom remanoo chaugun, matta hom chaugun
be before it was therefore it must
pummaio, askam pummay nofhan, newutche paughke
have its beginning from
[mouchh]outahheamo noujaiewunk wutche chaugun
some other cause which is without beginning
noweta perrewahjaioohittit teou matta outchinoh,
and therefore the first
[mehchu moujaiewunk] quah ne-wutche negonne
being and efficient cause of all
pummayawunk quah kezhuwan wafe wutche wame
other being.

unkataggankpum mayawunganfh.

There was a first man, and a first woman and
Moh negonne ren, quah negonne kerequabus, quah
a first in every kind of liv-
negonn rame wame achabwehittawunk wutche pum-
ing creatures, but that first man
pamatajek kezhattshaunak, webe youh negonne ren
and woman those first of
quah kerequabus, quah youjek negonnikjek wutche
all kinds living
wame atchabrehittewuaganfh pumpamantejek
creatures could not make themselves
kezhattishanak matta hom kezhuwawk hogguwaw-
therefore there was a first being, which
wo: negauche moh negonne pummayhuad, youh
absolute and independent
funkajo [fambio] quah webe negamotfe wuthcaio

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and rests upon nothing that was
quah matta chetamffennomanah chaugun, noh moh

before them all, and made them all,
a kam wame nejek, quah kezhuwufhan wanne wame,

and upon whom all other beings
quah fkeje youh wame katiagganf pummayawu

depend. And this is
ganfh korchetamfenak. Quah youh atta God Jehovah

How can you know that there is a God, seeing
Ob: Ten kon kuttawauhtaun ne atta Mando maetax

you never saw him, nor can see him?
kekenauwah, matta bom nawoo?

I know I have a reasonable
An. Nouwauhaun no wadjaaman penaunauwe

soul, though I never saw it, nor can
mittachonkq, mukko matta ne nauwah matta hom

see it. The soul were not a spirituall
nauwo. Mittachonkq matta hom rafh wrandowe

substance if it could be seen with bodily eyes,
pummayawunk hom nauwit fpe hoggauwe fkefuks,

and so no soul In like manner were not a Spirit
quah rjo matta outachonq. Rio God matta reafhau-
if he could be seen with bodily eyes and so
wandoo, om nafwit fpe hoggauwe fkefuks; quah rio
no God.
matta Mando.

But no man can fully know
Ob: Webe mata howman noweta hum tahare wauhtown
Gods nature, therefore no God?
Jehovah riewuuk [aranduit] negouche matta Mando?

It followeth not for an
An. Youh matta nofkommoenah, wutch womar-
inferior nature cannot fully understand
remuggeree arrumauit hommatatabaie wauhtawn
the things of an higher and more excellent
aolquiiiks wutch fharamuggeftee quah arwenugefee
nature, then it self. Beasts
arrumbnit, aufe nagamo hoggunk. Oppifhhamok
cannot understand what man is, much
hommatta wauhtauounau chawgun ren atta fhareok-
koffuffe

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lesse how to plant and govern Com-
koffiffe ten reokkechan, quah foudamotauoan korta-

mon-weales or to become learned
foodomounganh, ux koodamanchan wnfkwhagana-

or sayl over the Seas, &c. For
kre, ux feboghoman akkommuk kathans, &c. Wut-

these things exceed their
che yous aiakquiiks [remuks] arrookawauwaunk ne-

capacities in like manner man seeing
jek wauhtammawunganoo rio ren nauwun ewo

himselpe to be made of a more noble nature
hogga kezhean wutche arwenuguot arrumbauwunk

then beasts, and that not of
aufinre oppifhimmok, quah youh matta wutche

him selfe, must needs inferre that he
nagum hogga, pauhke moufhe pakadoowun ne ho-

who made him superiour to beasts, he
wan kezhuwusuwaio arrookawah oppifhim, ewo

no lesse above man, than man is above
aufinre arrookawah renook arra ren arrookawant

beasts; and therefore that the full knowledge
oppifhimmok; quah negouche netabaio wauhtawunk

of his nature
wutche uwio arrandoit [arrumauwunk] aufin

exceeds mans capacity.
erookawah renna kitchfhantammoowunk.

Are there many Gods? or is there but one
Q. Sharaog Mandoak? Ux poebe atta papafaguun wah

true God?
werremat Mando Jehovah?

There are not many Gods, there is only one
An. Matta fharaou Mandoak, atta webe pafuk wah

true God.
werremat Mando Jehovah

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How do you prove that there is but one true
Q. To gouje koramen ne webe pafuk wah werremat

God?
Jehovah?

Because the reason why singular
An. Wurche waiaiewunk tohodje nanfiewok,

things of the same kind are multi-
aiakquiiks wutche anfejekmuche nenar kokkoodifh-

plyed is not to be found in the nature
aheawk matta mifskommauwauonan rime arumbau-

of for the reason
wunk arandoit] wutche God; wuch wajiiewunk

why such like things are multiplyed is
tohodje arfoauk aiakquiiks kokkoodifhheauk atta

from the fruitfulness of their causes:
wutche hokkiffegowunnk wutche wajaiwunganoos:

but hath no cause of
webe God matta outahe waj iewunk wutche

his being, but is of himself
uwaio pummaiewunk, webe wutche nagum hogga

therefore he is one.
negouche papafaqun.

Because singular things of
2. Nuwutche nanfioaks aiakquiiks wutche

the same kind when they are multiplyed, are
nenar arak nantfejek kokkoodrifhfahertit, chabif-

differenced among them selves by
foheawawk yarauwe nagamauwo hoggauwo weeche

their singular properties; but there
nejek nanfeas artumbauhittaw unganfh webe muche

cannot be found another God differenced
hom matta fkowah unkatak Mando achabizhean

from this by any such like propertyes.
wutche youh fpe chawgunfh arraious achabiffewun-
ganfh [arrambamuks.

3. Newuche

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Because its proper to God
3. Newutche webe mohtantammim re Jehovah

to do whatsoever he willeth; if there were many Gods they
uteein hanharroyeaks, hom fharehit Mandoak hom

might will contrary things, and one might be hindred by
opperrewarrantammock, quah nejek hom wowotam-

another, so that he could not do what he
hittawawak rean chawgun rio matta hom re kaddau-

would, which can not stand with the Omni-
werealteou hom matta toukeranah weeche wame keiz-

potency and nature of God.
tauwungauk quah arrandoit Jehovah.

But may there not be many Gods: yet so that
Ob. Webe hom matta sharaog Mandoak: narraio ne

one as the chiefest and greatest of all?
pafuk negonquaffzk quah ouffewe kerik wutche wame?

No, because the first being must
An. Matta, wutfhe gegonne pummayhuad pauke

be absolutely Supreme
mutche nagamo utfe oufewe quonunguofu [fqon-

because he dependeth upon nothing, he rests
guofu wutche matta rambatfenno chawgun, muche

not upon any person but is alsufficient to
matta howane kachetamfenno webe wame tabbaio re

him selfe and to all things; and all
nagmo hogga quah wame re aiakquiiks; quah wame

things depend upon him that which is not
ajakquiiks rambatf nnetankq chawgun noweta matta

absolutely chiefest and above all
nagam utfe negonquafik quah arroukaffo wame
cannot be God.
matta hom Jehovah.

Because the Essentiall pro-
2. Wutche Mandowaious pummayauwous arwe-
perties of God are such as cannot be
aunguefounganf Jehovah nearrious ar matta hom
merit-

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given to any more than one.
merittonoufh unkatagganak re aufe pafuk.

What are those Properties which are
Qu. Chaugunfh yous arwenunguefoung anfh teous mon-
peculiar to God alone?
tantamminoufh Jehovah webe ife?

There are many I shall instance in three which include
An. Pharitchch nen fwanch mifhom teous minna-
the rest.
mok unkaragganfh.

That all perfections are
1. Neh wame arwenunquiefougnfh uttiamous

in him originally, and eminently as in
rame ewo negonne, quah wuna fhi auwe aph' rame

the first cause, from which heaven and earth
negonne wajaiewunk, ten wuche kefukq quah ohke

and all things in them receive
quah wame ajakquiiks rame nejek uttummonummok

what soever good they have that all
nauweta chawgun warreguk uttabehit neh wame

perfection are in
arwejanunguefounganfh uttiamous rame Jehovah

infinitely the reason why the
wame arroukawawe wajaiewunk to hodie puma-

being and goodnesse of all
yawunk quah wurregowunk wutche wame dei

creatures is limmitted is because the
higwushannak fachwhungankiuwo, atta wutche wai-

cause whereby they exist hath communicated
iewund fpe teou poummaiomauk maugamous

so much to them and no more, and
youche ie neiek quah matta wunk, quah

hath made them capable of so much
keiheous neiek tabe attumminummin youche
quah

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and no more, but receiveth not
quah matta wunk, webe Jehovah matta attum-

any thing from another, but is a Spirit
minummo chawgun wutche uakatak, webe Rafh-

living in him selfe, or
fhauunk pompemantammin nagamo ewo terre, ux

of himself therefore God is not lim-
nagamo utfe negauche Jehovah matta fach whun-

mited his strength is infinite
gankauwo ewo milkiffewunk wame arroukaffomo

whatsoever he willeth he doeth in heaven and earth
hanharroytaks utteren kefukuk quah okkeak-terre

his knowledge is Infinite he knowleth
ewo wewaughtauwunk wame arroukaffomo waugh-

eth all things; he heareth all the words,
taun wame aiakquiiks; padak wame ruwauwun-

and he seeth all the works of
ganfh, quah wonaumen wame reunganfh wutche

all men in all the world his Goodnesse
wame renouh wame mittauwuk terre, ouraiewunk

is Infinite he is exceedingly good, he goes beyond all
wame arrocaffono uffewewerrego, arroukan wame

in goodnesse he doth good towards
wahworregewunganak terre wauhwerreat rak que

all creatures, the presence of God is
wame keisheaus-hannak, tautereit Jehovah wame

infinite, he is every where in all the world filling all
arroukaffomo wampfin wame mittauwuk remaffen wame
places, and goes not from place to place, as doth
ahapummuks, quah matta ahantfe au, arra rebit
the creatures his life is
keizhittifhaonak uppomantammewunk wame arrou-
infinite, he is Eternal, without beginning,
kiffomo, ewo muche Micheme, matta nenouj aiou,
and without end.
quah matta eakquino.

That the true God is perfectly
3. Neh wauh werramat Mandouh muche fonks
wa-

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blessed in himselfe, Alsufficient of himself,
wanwerrehea nagamo utfe, Wame tabaio nagamo

he needs not supply from an
utfe matta querauhik quo airananamamauetounk pa-

other, For,
uwutche, Wutche,

He knows all things at once
1. Waughtunk wame aiakquiiks, paffukutte

and together in all the world, without
quah nappe wawa mittaukuk terre, matta keke-

discourse by the infinitenesse of
tokauanak terre, fpe wamearroukawauwunk wutche

his Essence.
wo Pummayawuk.

He willeth most freely whatsoever
2. Warrantammo ouffewe narrauwe chawgun

is good, and so perfectly that whatsoever
noweta warreguk, quah afonkkaiouwe neh chawgun

he willeth is good so farre as he
warrantammo much warreguk, rikqueque arroy-

willeth it, and because he willeth it, For
tak, quah wutche warrantammen, Wutche Jeho-

is simply and Infinitely good.
vah faioo quah wame-arroukawauwe werrego.

How do you prove that heaven and earth, and
Q. Ten hom wutch koramen neb befuk quah okke, quah

all things in them have the Originall
wame aiakquiiks rame nejek outabbenau nonjiewunk
of their being from
wutch nejek pummayawungano wutche Jehovah?

This followeth from what
An. Yowh noskonfomo wutch chaw-
was said before, for we have proved
gun arwamacup negonne, wutche norramana-
that God hath his being
nas neh Jehovah uttahe ewo pummayawunk
of himselfe, and is but one: therefore all
nagamo utfe, quah webe pafuk: negauche wame
unk

Postcirtpt.

There might have been much more printed, concerning the progresse of this work amongst the *Indians*, certified in other letters sent from *New-England*, which would be too tedious to insert, only the Corporation established here think fit, that the following Certificate lately received (which gives an account what proficiency two of the *Indians* now at the University in *New-England* have made in their learning) be printed, which is as followeth (*viz.*)

August 18. 1658.

These are to testifie to all men to whom these presents may come, that two of the *Indians* that are trained up at the Grammer-Schoole in *Cambridge* of *New-England*, whose names were *Caleb* and *Ioel*, were called forth upon tryall at the publick Commencement before the Magistrates and Elders, and in the face of the Country, and thereupon very little warning gave good contentment (for their time) to them that were present, being examined by the Praesident of the Colledge in turning a part of a Chapter in *Isaiah* into Latine, and shewing the construction of it so that they gave great hope for the future of their perfecting. Witnesse

Charles Chauncy,
Praesident of *Harwood*
Colledge, in *Cambridge*.