

INDIAN Dialogues,

FOR

Their Instruction in that great Service of Christ,

in calling home their Country-men

to the Knowledge of *GOD*,

And of THEMSELVES,

AND OF JESUS CHRIST.

Mal. 1.11. For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.

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**To the Right Worshipful,
THE COMMISSIONERS OF THE
*United Colonies in N.E.***

Gentlemen,

AS I have sometime said unto you, so I now write,
That there be none on Earth that have so great and
eminent a Calling from man to take care of the *Indians*,
that they be instructed in the wayes of life by Christ
Jesus, as your selves have. For, besides the *Right
Honourable Corporation in London*, His Majesty
our Sovereign hath ordered a Trust to be committed
to such as shall be in your Order, namely, *Commissioners
of the United Colonies in New-England*, to take care
of this matter. I finde few English Students willing
to engage into so dim a Work as this is. God hath
in mercy raised up sundry among themselves to a
competent ability to teach their Countrymen. Many
have been sent forth by the Church this Winter to
divers places, and not without good success, through
the grace of Christ: of which I shall (if God will, and
that I live) give you an account at your next

Sitting. I finde it necessary for me to instruct them (as in Principles of Art, so) in the way of communicating the good knowledge of God, which I conceive is most familiarly done by way of *Dialogues*; an Essay whereunto I do here present unto you: purposing, if the Lord will, and that I live, to do more of the like kinde hereafter. My earnest Request unto your selves, is, That in all your respective Colonies you would take care that due Accommodation of Lands and Waters may be allowed them, whereon Townships and Churches may be (in after-Ages) able to subsist; and suffer not the English to strip them of all their Lands, in places fit for the Sustenance of the life of man. Thus commending you to the Lord, I rest,

*Your Worships to serve you
in the Service of our Lord Jesus,*

J. E. [John Eliot]

The Preface.

THESE *Dialogues* are partly *Historical*, of some things that were done and said; and partly *Instructive*, to show what might or should have been said, or that may be (by the Lords assistance.) hereafter done and said, upon the like occasion. It is like to be one work incumbent upon our *Indian Churches* and Teachers, for some Ages, to send forth Instruments to call in others from Paganry to pray unto God: Instructions therefore of that nature are requisite; and what way more familiar, then by way of *Dialogues*? For sundry weighty Reasons I desire and endeavour, that our Learned *Indians* should learn at least the *English Tongue*; our *Indian Churches* holding Communion with the *English Churches*, must perform that Service in the *English Tongue*. If the Lord give life, and length of dayes, I may hereafter put forth these or the like *Dialogues* in the *Indian Tongue*; but what I shall live to do, is known to God. While I live, I desire to follow this Work, and serve the Lord with all my might, according to my poor measure of Ability, and wait upon the Lord for his Blessing, by the concurrent prayers of the faithfull.

J. E. [John Eliot]

Indian Dialogues.

THE Church did send forth sundry of the Brethren to several parts of the Country among their Friends and Relations, to instruct, exhort and perswade them to pray unto God, to turn from their lewd and lazy life to the Living God, and to come forth from the dark dungeon of their lost and ruined condition, into the light of the Lord Jesus, whose glory in the Gospel, like the rising Sun, beginneth to be displayed among their dead Countrymen; who begin to be clothed with sinews, flesh and skin upon their dried bones, by the power of the Spirit of Jesus Christ, in the Preaching of the Gospel unto them.

Piumbuhhou was sent to *Nashauweg* among his Kindred and Friends there inhabiting: whose entertainment, discourse and success, was, or is desired that it might be as followeth.

Near the Town a Kinsman of his met him; whose discourse was to such purpose as this.

DIALOG. I.

Kinsman. Piumbuhhou. Speakers.

Kinsman.

WELL met, and welcome beloved Cousin. I am glad you are still alive; can you make shift to live in that new way of living that you have taken up at *Natik*? I am glad of your coming, because I shall thereby have an opportunity to be informed truly of your wayes and what your doings be, about which there be such various reports, some commending, some condemning, some deriding, some wondering; but so far as I see few desire to imitate you.

Pium.

I am very glad that God hath guided my way so well, as that I should meet you, whom I have longed to see: you are my friend whom I purposed first to look out, and so God hath ordered us to meet each other, at my first coming to your Town. Likewise I am glad that you are so desirous to speak with me about our Religion, and praying to God, for that is the very Errand I come upon, that I might perswade you to do as we do. I am live a friend that have found honey, and plenty of food, and I come to call my friends to come partake with me. But what noise is this that I hear?

Kinsm.

I perceive you have quite ... of these delights and ... that your Country men use, and ... you were in your young time accustomed to, because you have forgot the meaning of such noises. There is a great Dancing, and Sacrifice, and Play, and that is the noise that you hear.

Pium.

You say right, we have indeed quite left off and cast away those works of darkness for we have great light shining among us, which discovers the filth and folly of those things; as when a light is set up in a dark room, in a dark night, it discovereth all the dirty corners of the house, and all the evil actions that are wont to be done in the dark, without discovery. We plainly see the sinfulness of our own former, and of your still continued wayes; and I desire that God would help me to open among you some of the Divine Light which God hath shewed us, that it may save you from such filthy practices and shine them away for ever, as the rising Sun doth dissipite and drive away all the darkneses of the night, and maketh Wolves, Bears, and all other wilde beasts hide themselves in thickets, and not dare to be seen in the day-light.

Kinsm.

Will you go with me unto them, and see what they do? I will give you this encouragement to perswade you to it, because you shall ... many of your friends and kindred.

Pium.

I cannot serve two Masters: I have undertaken and promised to serve God, and therefore I cannot now go back again and serve the Devil. I have found that Jesus Christ is a good Master, and I come to perswade you to come and be his Servant: Far be it from me that now I am come among you, I should forsake my Master, and serve the Devil; or that I should so far grieve my Master, as to go unto those Games which his Soul hateth.

And whereas you say, that many of my friends are there, the more is my grief. I desire that I were able to pull you all out of that deep pit and filthy puddle; which to perform, I should utterly be disabled, if I should go in my self, and so be defiled with the same filth, which I perswade them to forsake and cast away.

Kinsm.

Let us go unto my house, that you may take there some refreshment of food after your weary journey, and there we shall have liberty to discourse fully of these matters. And while we are in the way, let me ask you of the estate and welfare of our friends and kindred at *Natik*; doth your praying to God exempt you from Sickneses, Poverty, Nakedness? will praying to God fill you with food, gladness, and garments?

Pium.

Our friends at *Natik* were when I left them in good state of health, peace and comfort: for which we give God thanks, who is the Father of all mercies. Touching your question, Whether praying to God doth exempt us from Sickneses, Poverty, and fills us with food and garments: I answer, If praying to God did bring with it outward plenty and worldly prosperity, then all carnal people would pray to God, not because they love God, or praying to God, but because they love themselves, and love food, clothing, and worldly pleasures; but the benefits of praying are spiritual and heavenly, it teaches us to know God, and the evil of sin; it teacheth us to repent of sin, and seek for pardon, and it teacheth us to forsake sin for ever: and if we are loth to part with sin, God will chastise us with Sickneses, Poverty, and other worldly crosses, to call us to repentance, and therefore many times we fare worse in the world, then wicked men do, that thereby we might be weaned from the world, and brought and taught to love and long for heaven. And yet I further tell you, that Religion doth teach the right way to be rich and prosperous in this world, and many, English especially, have learned that way. For Religion teacheth us to be diligent in labour six dayes, and on the seventh day to rest, and keep it an holy Sabbath; and God hath promised that *the diligent hand shall make rich*: and when we walk with God in godliness and obedience, he will give us the blessing of this life, so far as is best for us, he will withhold no good thing from us; if any thing be withheld from us, or taken away from us, it is because it is not good for us: Our Father better knoweth what is good for us, then we our selves know.

Kinsm.

If your praying to God do indeed teach you the true way of being rich, as you say, how then cometh it to pass that you are so poor still? for you have prayed to God these twenty years and more, and I do not see that you have increased in riches very much, you are still poor: where be your Riches? where be your flocks and herds of Cattel? where be your Clothes? what great Houses have you built? where be your fields of Corn, Barns and Orchards? Alas, you are not like the English; and therefore I doubt upon this point, it is not as you say, that praying to God teacheth you the right way to be rich.

Pium.

This is one of the least, the last, the lowest of those things that our Religion teacheth us. There be two sorts of riches; Earthly riches, of which onely you speak, and Heavenly riches, which Gods Word calleth true riches. These Earthly riches are but temporary, and shall soon perish, but the true riches are heavenly, and eternal, they last for ever. And we have spent these twenty Years in seeking chiefly after heavenly riches, for so God commandeth us in his Word, *Seek first the Kingdome of Heaven*, as for these earthly riches *they shall be added to you*, so much as you need. And the Word of God commandeth us *to be content if we have food and clothes*; Now we have food and clothes more then we were wont to have before we prayed to God, and we have contented our selves therewith, and have bent our mindes more to look after heavenly riches, and in those things we have increased more, then in earthly riches.

Kinsm.

I pray tell me what are those heavenly riches of which you speak so highly, and upon which you do bestow your chief care and pains, and so much prefer before earthly riches, which we account so much of, and think to be the best things attainable in this world?

Pium.

The true riches which we spend our time to seek after, are, 1. The knowledge of the great God, who hath made this vast World, and governeth the same by his Wisdome and Power, and who hath made Man, and governeth us by his holy Laws and Commandments.

2. The knowledge of our selves, to be miserable sinners, and do daily offend and sin against God, provoking his wrath against us, to punish us for our transgressions against his holy Laws and Commandments.

3. The knowledge of Jesus Christ, the Redeemer of the world, who hath in unspeakable love took a course to deliver us from the wrath of God: for whereas we have by our sins deserved Death & Damnation, Christ became a Man, and died for us, and thereby hath pacified the Justice and Wrath of God, and opened a way of Salvation for us, obtaining a Pardon for us▪ and offering grace unto us, whereby we may be saved, and be brought to eternal glory and happiness.

4. The knowledge of the grace of God in Jesus Christ, whereby he bringeth us to repent of our sins, to convert and turn from all our evil wayes, and to believe in the Lord Jesus, and to walk with God in the wayes of holiness and righteousness before him.

5. The knowledge of the Means of grace, the Ordinances of God; whereby we walk with God in wayes of Civil Government, in wayes of Justice, and good Order. And in the Ordinances of Worshipping God, in the sanctifying of the Sabbaths, and walking in the Communion of Saints, by the Word of God, and Prayer, and Singing of Psalms.

6. In the knowledge of the estate of all men after death; how the godly men that penitently believe in Christ, go to Heaven when they die; and the wicked, that refuse to repent and believe, they go to Hell, and there abide till the Day of Judgement: at which day or time, when it cometh, all men shall rise again and be judged according to their deeds in this life; and then shall the godly go with Christ to eternal Glory, and the wicked shall be cast into Hell Soul and Body, and there be tormented with the Devils for ever.

Kinsm.

These are great and strange things you speak of, I understand them not, but yet me-thinks there is a majesty and glory in them. I am amazed at what you say, though I do not understand them distinctly.

Pium.

You see then that we are grown rich with Riches that are above your capacity; and these are the *true Riches*, and about these things we spend most of our time. And as for these worldly Riches, we less regard them, as being poor, low, little, small, contemptible things, in comparison of those heavenly riches about which we spend our time; and in which we have increased and gained, by ... grace in Christ, so much as doth make you admire at us, though we know but little of what is to be known, but you cannot perceive the glory and excellency thereof.

And indeed it is the wisdome and love of God unto us, that settle rather to grow in these riches, which the eyes of worldly men cannot see, then to grow rich in earthly and worldly riches, which the carnal world can see: because if we should abound in earthly riches, we should be thronged with multitudes of carnal persons, who love the world, and love not God, who would be a cumber and temptation to us. And it is a sign that our wayes are good and godly, and above the world, because so few (in comparison) come unto us, but rather fly from us; because they love to live in wayes and deeds of darkness, and hate the light and glory that is in our wayes. But I pray Cousin whose house is that before us, where I see so many going in and out, and standing about in every place?

Kinsm.

That is my house; and I am glad there be so many of our friends together, who may have

the opportunity of hearing this good Discourse.

[After their entrance into the house there be four Speakers, *Kinsman. Kinswoman. All the Company. Piumbuhhou*]

Kinsman.

I had rather that my actions of love should testify how welcome you are, and how glad I am of this your kinde visitation, then that I should say it in a multitude of words. But in one word, You are very welcome to my heart; and I account it among the best of the joyes of this day, that I see your face, and enjoy your Company in my habitation.

Kinswoman.

It is an addition to the joyes of this day, to see the face of my loving Kinsman: and I wish you had come a little earlier, that you might have taken part with us in the joyes of this day, wherein we have had all the delights that could be desired, in our merry Meeting, and Dancing.

And I pray Cousin how doth your Wife, my loving Kinswoman, is she yet living? and is she not yet weary of your new way of praying to God? And what pleasure have you in those wayes?

Pium.

My wife doth remember her love to you, she is in good health of body, and her Soul is in a good condition, she is entred into the light of the knowledge of God, and of Christ; she is entred into the narrow way of heavenly joyes, and she doth greatly desire that you would turn from these wayes of darkness in which you so much delight, and come taste and see how good the Lord is.

And whereas you wish I had come sooner, to have shared with you in your delights of this day; Alas, they are no delights, but griefs to me, to see that you do still delight in them. I am like a man that have tasted of sweet Wine and Honey, which have so altered the taste of my mouth, that I abhor to taste of your sinful and foolish pleasures, as the mouth doth abhor to taste the most filthy and stinking dung, the most sowre grapes, or most bitter gall. Our joyes in the knowledge of God, and of Jesus Christ, which we are taught in the Book of God, and feel in our heart, is sweeter to our soul, then honey is unto the mouth and taste.

Kinswom.

We have all the delights that the flesh and blood of man can devise and delight in, and we taste and feel the delights of them, and would you make us believe that you have found out new joyes and delights, in comparison of which all our delights do stink like dung; would you make us believe that we have neither eyes to see, nor ears to hear, nor mouthes to taste? *Ha, ha he!* I appeal to the sense and sight and feeling of the Company present, whether this be so.

All. You say very true. *Ha, ha! he!*

Pium.

Hearken to me, my friends, and see if I do not give a clear answer unto this seeming difficulty. Your dogs take as much delight in these Meetings, and the same kindes of delight as you

do; they delight in each others company; they provoke each other to lust, and enjoy the pleasures of lust as you do; they eat and play and sleep as you do: what joyes have you more then dogs have? to delight the body of flesh and blood.

But all mankinde have an higher and better part then the body, we have a Soul, and that Soul shall never die: Our Soul is to converse with God, and to converse in such things as do concern God, and Heaven, and an eternal estate, either in happiness with God, if we walk with him and serve him in this life, or in misery and torment with the Devil, if we serve him in this life. The service of God doth consist in Virtue, and Wisdome, and delights of the Soul, which will reach to Heaven, and abide for ever. But the service of the Devil is in committing sins of the flesh, which defile both body and soul, and reach to Hell, and will turn all to fire and flame to torment your souls and bodies to all eternity.

Now consider, all your pleasures and delights are such as defile you with sin, and will turn to flame, to burn and torment you; they provoke God to wrath, who hath created the Prison of Hell to torment you, and the more you have took pleasure in sin, the greater are your offences against God, and the greater shall be your torments.

But we that pray to God repent of our old sins, and by faith in Christ we seek for, and finde a pardon of what is past, and grace and strength to reform for time to come. So that our joyes are Soul-joyes in godliness, and virtue, and hope of glory in another world when we die.

Your joyes are bodily, fleshly, such as Dogs have, and will all turn to flames in Hell to torment you.

Kinsm.

If these things be so, we had need cease laughing, and fall to weeping, and see if we can draw water from our mournful eyes to quench these tormenting flames. My heart trembles to hear these things: I never heard so much before, nor have I any thing to say to the contrary, but that these things may be so. But how shall I know that you say true? Our fore fathers were (many of them) wise men, and we have wise men now living, they all delight in these our Delights: they have taught us nothing about our Soul, and God, and Heaven, and Hell, and Joy and Torment in the life to come. Are you wiser than our fathers? May not we rather think that *English* men have invented these Stories to amaze and scare us out of our old Customes, and bring us to stand in awe of them, that they might wipe us of our Lands, and drive us into Corners, to seek new wayes of living, and new places too? and be beholding to them for that which is our own, and was ours, before we know them.

All.

You say right.

Pium.

The Book of God is no invention of English-men, it is the holy Law of God himself, which was given unto man by God, before English-men had any knowledge of God; and all the knowledge which they have, they have it out of the Book of God: and this Book is given to us as well as to them, and it is as free for us to search the Scriptures as for them. So that we have our instruction from an higher hand, then the hand of man: it is the great Lord God of Heaven and Earth, who teacheth us these great things of which we speak. Yet this is also true, that we have great cause to be thankful to the English, and to thank God for them, for they had a good Country of their own, but by Ships sailing into these parts of the World, they heard of us, and of our Country, and of our nakedness, ignorance of God, and wilde condition; God put it into their hearts to desire to come hither, and teach us the good knowledge of God; and their King gave them leave so to do, and in our Country to have their liberty to serve God according to the Word of God. And being come hither, we gave them leave freely to live among us: they have purchased of us a great part of those Lands which they possess; they love us, they do us right, and no wrong willingly; if any do us wrong, it is without the consent of their Rulers, and upon our Complaints our wrongs are righted. They are (many of them, especially the Ruling part) good men, and desire to do us good. God put it into the heart of one of their Ministers (as you all know) to teach us the knowledge of God, by the Word of God, and he hath Translated the holy Book of God into our Language, so that we can perfectly know the minde and counsel of God: and out of this Book have I learned all that I say unto you, and therefore you need no more doubt of the truth of it, then you have cause to doubt that the Heaven is over our head, the Sun shineth, the Earth is under our feet, we walk and live upon it, and breathe in the Air; for as we see with our eyes these things to be so, so we reade with our own eyes these things which I speak of, to be written in Gods own Book, and we feel the truth thereof in our own hearts.

Kinswom.

Cousin, you have wearied your legs this day with a long Journey to come and visit us, and you weary your tongue with long Discourses. I am willing to comfort and refresh you with a short Supper.

All.

Ha, ha, he: though short, if sweet, that has good savour to a man that is weary. *Ha, ha, he.*

Kinswom.

You make long and learned Discourses to us which we do not well understand, I think our best answer is to stop your mouth, and fill your belly with a good Supper, and when your belly is full you will be content to take rest your self, and give us leave to be at rest from these gestering, and heart-trembling discourses.

We are well as we are, and desire not to be troubled with these new wise sayings.

All. You say true. *Ha, ha, he.*

Pium.

It is good to be merry and wise. I am an hungry and weary, and willing to eat. God hath appointed food to be a means of sustaining, relieving and repairing our spent strength: This being a work above the power of the food we eat, or of our selves that eat it, and onely in the power of God himself to bless it, for such great uses; therefore God hath taught us, and it is our custome, among all that are godly, to pray to God for a bleding before we eat: and therefore I intreat you to have so much patience and compliance, as to give me the quiet liberty to pray to God before we eat.

Kinsm.

I pray do, and we shall with quietness and silence attend to such a service unto God.

Pium.

Let us lift up our eyes and hearts to God in heaven, and say, *Almighty, glorious, merciful and heavenly Father, thou dwellest in the high Heavens, and fillest both Heaven and Earth with thy presence; thou takest care of, and governest us here on earth: we are poor worms under thy feet, thou feedest every living Creature, and makest our food to be like a staff to sustain our faint and weary bodies; thou renewest our strength every day: and though we are sinners in thy sight, yet thou art merciful to us, and with long patience dost call us to repentance. We confess all our sins before thee, and pray thee for Jesus Christ his sake, who died for sinners, to have mercy on us, and freely to pardon and forgive us all our sins. Bless us at this time, and this food which is set before us, let it be blessed to us, make us wise to receive it at thy hand, and to use the strength we get by it to the glory of thy Name, through Jesus Christ. And bless all our Souls, feed them by thy Word and Truth, and guide our Tongues to speak wise words, that may minister grace to the hearers; and help us all to rejoyce in the Lord through Jesus Christ.* Amen. Now let us eat and rejoyce together, for God filleth our bodies with food, and our souls with gladness.

Kinsm.

When the body is full of meat, and the head full of wit, and the mouth full of words, there will be wise discourse.

Pium.

Adde but one thing more, *If the heart be full of grace*, then the discourse will be both wise and godly.

Kinswom.

You talk much of a belly full, I wish we have victuals enough to fill them.

All Ha, ha, he. They be not half full yet. *Ha, ha, he.*

Kinsm. What News do the Ships bring from beyond Sea?

Pium.

They say wicked men are bold, and that good men who pray to God are hated, vexed, troubled, persecuted, and not suffered to pray to God according to the Laws of Gods Word, but by the Laws of men.

All.

It is an ill time for you to come to perswade us to pray to God, when praying to God is so opposed, hated and hindred; you may be more like to prevail with us, when praying to God is of credit, honour, and good esteem.

Pium

Such as will turn to God onely at such times when praying is in credit, leave themselves under a doubt, whether it be for the love of God and his wayes, that they pray, or for love of themselves and their own credit.

But when men will take up praying to God in evil times, when they must expect hard measure from the world for it, this is a sign that they love God, and love praying to God, better then they love themselves, and that they deny themselves for Christ his sake. Therefore I have taken the fittest time to try you, and to sift you, to catch none but the good Corn, and to let go and lose all the dust and chaff.

Kinsm.

Some speak of very many English people killed with Thunder, and many burnt in their houses: is it so indeed?

Pium.

It is so indeed, and in many parts of the Country, at *Boston*, and in many other places. Very lately, there were in one Winter eight or nine persons burnt to death in one house, five in another, one in another. Sickneses are often sent of God among them, which kill many: Their Corn is Blasted, and they are punished by God many wayes, by Sea and Land, in these late years.

Kinswom.

These are but cold and weak Arguments to perswade us to take up the English fashion, and to serve their God, when you tell us how sharply he dealeth with his Servants.

All. You say right: we are better as we are.

Pium.

We know there be many sins among the English, which provoke God to be angry with them, and to punish them, to the end he might bring them to repentance. When we exhort you to pray, and to serve the God of the English, we call you to imitate the virtues and good wayes of the English, wherein you shall be acceptable to the Lord: We do not call you to imitate their sins, whereby they and you shall provoke the anger and displeasure of the Lord. And what though God doth chastise his people for their sins? it is his wisdom, faithfulness and love so to do: a Child will not run away from his wise and loving Father, because he chastises him for his faults, but will love him the better, fear him the more, and learn thereby to be a good Childe. The wise English love God the more, for his wise Chastisement of them for their sins. And why may not I use it as an Argument to perswade you to choose him to be your God, who will love and encourage you in all virtue, and love and punish you for all sins, that he might bring you to repentance and amendment of life. Gods Rods have more encouragement to a wise heart, then discouragement in them.

Kinswom.

Cousin, had you not a great Thunder and Lightning

to day as you came, and were you not afraid? We had it so with us, and I was very much afraid, and especially since I have heard of so many English stricken and killed by it, and cannot refrain my self from fear.

Pium.

I perceived the Thunder to be more this way, then it was in the place where I was at that time travelling. Touching the fear of Thunder, the Word of God saith it is terrible, and the bruit Beasts tremble at it: it is sometime called *The Voice of God*, by reason of the terribleness of it; and the reason of its terrour to man is, because we are great sinners, and have deserved Gods wrath, and it should move our hearts to repentance for our sins, and take heed of provoking the anger of that God, who is able to utter so terrible a voice, and can dash down destroying fire upon us worms, who are no wayes able to defend our selves.

Kinsm.

Would you not lye down now you have eaten, and take some rest after your long journey?

Pium.

Nay, we must first return to God, and give Thanks to him for our food, and health and strength by the same.

Kinsm.

I pray tell me why you are so careful to pray unto God before and after meat?

Pium.

Let us first give Thanks, and then we will discourse that point. Attend all. *We do give humble thanks unto thy holy Name, O Lord our God, for our life, health, food, raiment; and for this present food whereby we are refreshed. We thank thee, O Lord, for the love we finde among our friends, and for our freedome in good discourse for the good of our Souls: We do pray for a blessing upon both, that our food may strengthen our Bodies, and our discourse may do good to our Souls. Help me so to declare thy Word and thy Works, that I may win their Souls to love thee, and to forsake their sins, and turn unto the Lord by true Repentance. These, and all other mercies we pray for, in the Name, and for the sake of our Lord Jesus Christ. Amen.*

All Tabat, tabat, tabat.

Pium.

Now my Kinsmen and Friends let us discourse a little about the Question propounded, *Why we pray unto God before and after Meat?* Our Lord Jesus Christ did so before meat, as it is written of him in many examples; and we are not to doubt but he did the same after meat, because the Lord hath commanded the same so expresly, saying, *When thou hast eaten and art full, then beware lest thou forget the Lord.*

And to shew you what great reason we have thus to do, consider that God doth some of his chief works in this world, in the matter of our eating, which no creature can do: for take you a Tray of meat, and ask, Who can turn this into blood, and flesh, and sinews, and bones, and skin? and who can give every part of our body its due proportion, that one part shall not overgrow the other, but every part alike? Who but God can do this? And

who but God can make our bodies to grow to such an appointed stature, and then to grow no more? And who but God can preserve our health, and turn away sicknesses? Now these marvellous things God doth for us every day, and every time we eat, and therefore is it not very good reason that we should pray and give thanks to God at such time as he doth such great and obliging things for us?

Again, God provideth all our food for us; he provideth Corn, not we our selves, we do but a little towards it, the great work is Gods: all that we do is to put our Corn into the ground, and keep the ground clean about it, but God makes it to grow, he gives it a root, a blade, a stalk, and ears, whereby one Corn shall become three or four or five hundred. Who but God can do this? therefore Corn is of his providing.

Again, who provideth water, and watereth the Corn? is it not God? for when Springs and Rivers are dried up, what can men do, but cry to God? and then God will bring Clouds, like great Bottles full of water, and drop them down upon the withered and parched Earth, and thereby make the Corn and Grass, and all fruits to grow. Who but God can do this?

Again, God provides Flesh for us to feed upon, for he maketh the grass and herbs to grow, and when the beasts do feed thereon, he doth turn those Leaves into blood, flesh, sinews and bones; and this he giveth us for food, and turneth it into blood, flesh, sinews and bones in us. All these wonderful works God doth, in the matter of feeding us; and therefore is it not good reason we should then pray to him?

Kinsm.

I never heard so much before, nor thought of these things; but now you declare and teach them, my heart saith, that all is true which you say, and I now see great reason for this practise of you that pray to God, to pray and give thanks both before and after meat: and I see not but that there is good and just reason so to do, every time we drink, and take in any sustenance, at least to lift up our hearts to God, who hath so eminent an hand in doing us good thereby, or hurt if he will.

Pium.

Your acceptance and approbation of what I say, and of what we do in this point, is a great argument that God doth bow your heart to pray unto God; for you acknowledge it to be our duty so to do, and the neglect of it would be against the light of your own Reason: so that this Conviction hath cast a chain upon your soul, to binde you to pray unto God. What say you my friends?

All.

We cannot say any thing against what you say, but what we shall do, we cannot yet tell: we must first consider of it, for we are ignorant and foolish, we cannot do as you do.

Pium.

Bend your hearts to it, and God will teach you by his

Word: for we were at first as ignorant as you are, but God helped us to hear the Word, and do what we could, and you see what God hath brought the matter unto. We now walk in the light, and now we call you to come into the light: therefore I say, *Awake you that sleep, stand up from the dead, and Christ will give you light.*

Kinsm.

We shall tire you with these discourses after your long and weary journey; it is time for you to go to rest.

Pium.

This discourse is better to me then meat, drink and sleep, if I may do good to your Souls, and turn you unto God.

But before we go to rest and sleep we must pray unto God, for it is God that giveth rest and sleep unto his Servants.

Kinsm.

Do all you praying *Indians* thus do when you are weary and tired with labour, or travel, or hunting, &c. do you pray before you go to rest? what is the reason of your so doing?

Pium.

We alwayes do so: and if any should at any time through sloth and sleepiness fail so to do, we judge our selves for our sin, & repent, and confess our sin unto God, and beg pardon and mercy for Christ his sake.

And there is great reason thus to pray unto God before we go to rest; for besides what I said that God giveth us rest, and therefore it is fit humbly to ask it of him; There be many other Reasons why we should thus do: for

1. We must give God thanks for all the mercies we have received all the day, which are more then the moments of the time that we live.
2. We must pray for Gods protection of us when we are asleep, we lye like so many dead men, and how easily might mischief befall us, either by Fire, or by an Enemy, if God did not defend and keep us; but when God is our keeper we may rest quietly, in safety without fear, under the covert of his hand: and by faith in Gods protection we sleep quietly without fear, whereas you that do not pray, nor believe, nor commit your selves to God, you do alwayes sleep in fear and terrour.
3. Moreover, our sleep and rest is a great reparation of our strength and spirits, and preservation of our health. While we sleep our food is boiled up within us, and digested into all parts of our body, and new spirits are extracted out of our food, and sent up both to our head, heart, and all parts of our body, so that we are fresh and strong in the morning after a good nights rest. Now all this is the special work of God, beyond the power and skill of man to perform for us, and therefore it is great reason to pray for this blessing when we go to rest.

Kinsm.

What you say is plain, clear and true in every bodies experience, though I did never hear nor consider so much of it before: if therefore you will pray we will attend you.

Pium.

Let us all appear before God reverently and with godly

fear; let none lye long or sit, which are postures of unreverence, but either stand like servants, or kneel like sons and daughters before the Lord; and so let us pray. *O merciful Lord God, &c.*

Kinsm.

I perceive that you pray for all our Countrymen, who do not yet pray unto God; it is your love so to do. But what is the effect of your prayers? there are not many, that I hear of, that pray unto God; and you that do pray unto God, what do you get by it? wherein are you bettered by your praying to God?

Pium

These are two great Points which you have propounded. I am willing to speak to both. First, for the numbers that pray to God: At first this alter of praying to God was a little thing, like a Cloud in the West of the bigness of a mans hand, but now the Cloud is great and wide, and spreadeth over all the Country. *Nop* and *Nantuket*, and *Paumenuk* Islands, *Mahshepog*, and many parts of the main Land, to the utmost bounds of this Country Eastward. And Westward, not onely all the *Massachusetts* pray, but also a great part of *Nipmuk*; yea and *the fields are ripe unto the harvest* in many places more, whom I will not name until they have given up themselves to the Lord, to forsake their vanities, and to pray unto God. The Church of Christ at *Natik* have sent forth many into many parts of the Country, to call them in unto Jesus Christ. I am sent unto you, and I have good hope that God will bow your hearts to pray unto God. So that the *praying Indians* are many, and like to be more every year: And our hope is the greater, because the Lord hath raised up sundry of our young men (who were children when we first prayed unto God) unto good knowledge in the Scriptures, and are able to teach others the good knowledge of God, and are fit to be sent forth unto all parts of the Country, to teach them to pray unto God.

Kinswom.

Husband, what do you mean to withhold our Friend from rest so long, so late? Alas Cousin, you had need be at rest; I pray tire not your self with these long discourses.

Pium.

I thank you for your care of me. There is but one thing more that I am to speak to, *viz.* the second part of your question, *What we have gained and got by praying to God?* Of which Point we discoursed before we came into the house, and therefore I shall but touch it now.

- 1 We are come into the light, and it is an heavenly light, which leadeth us to God, and to the eternal enjoyment of happiness by Jesus Christ.
2. We have attained to some measure of the true Riches, by faith in Jesus Christ, and love to God and his people.
3. We are content with that portion of food and raiment which God giveth us.
4. We enjoy the Lords Sabbath dayes for our Souls good, and communion with God.

5. We have Government, and all Gods Ordinances in peace.

6. We can lie down in peace, and sleep quietly without fear.

In all which, and many more respects, our condition doth far exceed what we were and had afore we prayed to God, or what you have or enjoy unto this day. And now let us lie down in Gods bosome, and take our rest.

Next Morning.

Kinsman. Kinswoman. Piumbuhhou.

Kinsm.

ARE you well this morning? have you slept well this night? doth not your weary journey lie in your bones? is not the skin of your feet that was worn thin with rocks and rough wayes, still tender?

Pium.

By the mercy of God through Jesus Christ, I am every way well refreshed. The comfort of my Soul doth make my bodily infirmities inconsiderable. And that which addeth much to the comfort of my Soul, is the good attention which you and some other of our friend, gave unto our discourse and prayers the last night, which giveth me hope *that you are not far from the Kingdome of God.*

Kinsm.

I confess my thoughts have troubled me this night, I have a great strife in my heart, I think your way is right, I cannot gainsay any thing of which you discoursed: but on the other side, if I should forsake our former wayes, all my friends would rise up against me like a stream too strong for me to stand against, and I am not able to defend my self against them. I do not know what to do.

Pium.

God is above man. When I began to pray to God, I had the same temptation, but I quickly bound how vain and weak it was; God will defend all his servants against all gainsayers: the light and power of Gods word and wayes will soon shame all sinners into silence.

But I will tell you a further help in this case: We shall endeavour to convince and perswade all your friends to turn unto God also, and then that Temptation will quite sink. Let us therefore get your Friends and Neighbours together, and labour to perswade them all first to hear the word of God preached among you, and my hope is that God will perswade so many of them, as that the rest will be ashamed to oppose; for darkness and sin are weak, Truth and Light are powerful.

Kinswom.

My thoughts have also troubled me this night, but if you shall take that course, then I shall gladly joyn with my Hus|band in this Change. I will therefore get you some Victuals to

cat, and then go about that business.

Pium.

We are not ready for eating yet, we must first go to prayer, and give God thanks for his mercies the night past, and this morning, and we will pray unto God for his blessings all this day, and pray that he would bless our endeavours to perswade them, for the hearts of all men are in Gods hand, and he can overcome them and perswade them.

Kinsm.

I like well what you say. I pray therefore do so, we will attend and joyn with you.

Pium.

Let us humbly bow our knees and hearts before the All-seeing God, and in the Name of Jesus Christ pray unto him. But there come some company, let them first come in, it may be they will joyn with us in our prayers.

Kinsm.

A good morning to you my friends, you come in a good season. Our friend is come from far to visit us, he is now going to prayer, I pray you to joyn with us, and attend unto what he prayeth.

All. We shall willingly keep silence and attend.

Pium. Prayeth—

Kinsm.

This good friend of ours is come to visit us, and doth perswade us to pray unto God, and you hear how heartily he prayeth unto God for us: what think you of it?

All.

We cannot tell, we do not yet understand the matter, how then should we answer to it?

Kinsm.

Your answer is right and discreet; let us therefore discourse about this matter. Wise men will look before they leap.

All.

We are but a few, and weak men, let us send for the Sachem, and the rest of the old and wise men, and especially for the Pauwau, and then let us discourse of such matters: they better know what to say in these matters then we do.

Kinswom.

I like the motion. And I pray you in the mean time eat such food as I have prepared for you, that when they come together, you may be ready without interruption, to attend unto what you are purposed to do.

Pium.

Always before we eat we must pray, the last night I gave you some reasons for it by the word of God; and seeing here be more of our friends come in, who heard not our discourse last night, I will again rehearse the same or the like Reasons for this Religious practice. *He discourseth of them—*

Kinswom.

Your meat is ready: if therefore you will please to pray, according as you wisely discourse, I hope we shall all attend.

All. We shall attend.

Pium. Prayeth for a blessing—

Kinswom. Cousin, I am glad to see you eat so heartily, you are

very welcome to it. And I see that praying to God doth not fill your bellies, you need food to eat for all that.

All.

Ha, ha, he. Praying to God would starve them if they should not eat. Ha, ha, he. Praying *Indians* are as weary and hungry as other men, for ought we ever saw by them. Ha, ha, he.

Pium.

It is true that you say, and therefore we pray unto God to give us food, and to bless it to us when we eat it.

This discourse bringeth to my mind a word which Christ spake, *Man liveth not by bread onely, but by every word of God* Man hath two parts, A Soul, and a Body, and both are to be fed. The body is fed by food, the Soul is fed by the Word of God and Prayer. You that pray not to God, you feed your bodies onely, but you starve your Souls: we that pray to God feed our Souls as well as our bodies. And this is one reason why we perswade you to pray to God, because we would not have you to starve your Souls. The Soul is the most excellent part of man, and shall never die; the body shall die. If you have so much wisdom as to feed your bodies we pray you be yet more wise, and feed your Souls also.

Kinsm.

Every thing that liveth doth live by feeding, as Birds, Beasts, Fishes, and so do men.

Pium.

You say true; and the Souls of men are living Souls, and therefore should be fed with the food which God hath appointed for them, and that is the word of God and prayer.

Kinsm.

If our Souls be living Souls, what do they feed upon? we having neither the word of God nor prayer?

Pium.

Your Souls feed upon nothing but lust, and lying, and stealing, and killing, and Sabbath-breaking, and Pauwauing; and all these are sins which poison, starve, and kill your Souls, and expose them to Gods wrath that they may be tormented among Devils and wicked men in Hell fire for ever: and therefore it is in love to your Souls that we perswade you to pray unto God. But now that we have eaten and are sufficed with food let us give Thanks to God for it, and pray that it may be blessed to us. [*He giveth Thanks*]

Kinsm.

Yonder come a great company of our friends, order the house against they come.

Kinsman. Sachem. Pauwau. Piumbuhhou. All.

Kinsm.

Welcome *Sontim*; welcome my Friends and Kinsmen all: here is a Kinsman and friend of ours come from *Natik* to visit us, he prayeth for us, and expresseth love to our Souls, which you take no thought or care about. He telleth us of right and Wisdom which they learn out of the Word of

God, which we are strangers unto. He telleth us of Hell fire and Torments, to be the reward of our sins which we walk in. He telleth us of Repentance for our sins, and of Faith to believe in Christ for a pardon, and of Salvation in heaven with eternal glory. He telleth us of the danger of living as we do. He telleth us of a better way of living then yet we know. Many such things we have discoursed, which are beyond my understanding. I am well pleased with his love, but I know not what to say to his Perswasions: for which cause I have intreated your company, that we may confer together about matters of so great importance, and that we may be mutual helps to each other for our best good.

Sont.

If any man bring us a precious Jewel, which will make us rich and happy, every body will make that man welcome; and if this friend of ours do that, who more welcome? but if by receiving his Jewel, we must part with a better Jewel for it, then wise men should do well to consider, before they accept his offer. These things you speak of are great things, but if we accept of them, consider what we must part with and forgo for ever; *viz.* All your pleasures and sports, and delights and joyes in this world.

All. You say true. *Ha, ha, he.*

Pium.

If foolish Youths play in the dirt, and eat dung, and stinking fish and flesh, and rotten Corn for company's sake, their Sachem makes this Law, If you come forth from that filthy place and company, and feed upon this wholesome and good food I have provided, and keep company with the wise, then you shall be honoured and well used all your life time: But if you so love your old company, as that you choose rather to feed on trash, and venture to perish among them, then perish you shall, and thank your self for your foolish choice. This was our case at first, and is yours to this day. You walk in darkness, defile your selves with a filthy Conversation, you feed your Souls with trash and poison, and you choose to do so for your company's sake. Behold, God calls you to *come out from among them, and touch no unclean thing*; to converse among the wise, and offereth you pardon, life and salvation in heaven, in glory, among all the Elect, Saints and Angels. Now you are at your choice, will you forsake those bad courses and companions, and live in glory? or will you choose your old filthy courses and companions, and perish for ever?

Sont.

All our forefathers, (so far as ever we have heard) have walked and lived as we do, and are we wiser then our fathers?

Pium.

No, we are foolish, weak and sinful, and love to be vile, but God is wiser then our fathers, and he hath opened to us this way of wisdom and life, and calleth us to enter, and walk therein; therefore be wise, and submit your selves to the call of Christ.

Sont.

But why do you say that we feed upon trash, stinking

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meat and poison? wherein doth our food differ from yours, and wherein do you in that respect excel us?

Pium.

In bodily food we differ not from you; but it is Soul food I speak of. We feed our Souls with the Word of God and Prayer; you feed and satiate your Souls with lust, lying, stealing, Sabbath-breaking, and such like sins: and I appeal to your own Conscience, whether these are not trash and filthiness; and what fruit can you expect from such actions, but punishment and wrath?

Pauwau.

Let me adde a few words to give check to your high-flown confidence in your new Way, and new Laws, and to your deep censoriousness of our old Wayes, the pleasancy and delight whereof, every one, both man, woman and childe can judge of; and we cannot but dislike to have such pleasant Delights taken from us. Tear our hair from our heads, our skin from our flesh, our flesh from our bones, you shall as soon perswade us to suffer you to do so by us, as to perswade us to part with our old delights and courses. You tell us of the English-man's God, and of his Laws: We have Gods also, and more then they; and we have Laws also by which our forefathers did walk, and why should not we do as they have done? To change our Gods, and Laws, and Customs, are great things, and not easily to be obtained and accomplished. Let us alone, that we may be quiet in the wayes which we like and love, as we let you alone in your Changes and new Wayes.

All.

You say right: why trouble they us in our pleasures and delights? Let us alone in our enjoyments.

Pium.

You have spoken many things, which do minister matter to me of much discourse, both concerning God, and our selves, and concerning you, & the offer of Gods mercy to you at this time. You say you have many Gods, but they are no Gods. There is but one God, the great Creator of this great World. Did your Gods make this World? the Heavens, the Sun, the Moon, the Stars, the Clouds, the Seas, and the whole Earth? No, no; God made this whole world. Can any of your gods give Rain, or rule the Clouds? it is the Devil that blindeth your eyes, and covereth you with darkness. We teach you to know the true God, who can kill us, or keep us alive at his pleasure. Your gods shall all perish with you, for they are no gods.

As for your pleasures and delights, they are all sins against God, which provoke his wrath to plague you for ever. We now call you to repent of your evil wayes, and to reform your lives to serve the true and living God, to seek for pardon of your sins, and mercy to appease his wrath which is kindled against you. I do now offer you mercy through Jesus Christ; do not harden your hearts against the Lord: be therefore perswaded now to forsake your sins and turn unto the Lord, come unto the light out of your darkness,

awake from your dead sleep, *stand up, and Christ will give you life.* We speak by experience, we were dead and blinde as you are, we loved pleasures as you do; but by the grace of Christ we have found light and life, and we now call you to partake with us in our mercies.

Pauwau.

We have not only pleasures, but also Prayers and Sacrifices; we beat and aXXict our selves to pacifie our gods, and when we be sick we use such wayes to recover our health, and to obtain all such things as we want, and desire to obtain from our gods.

Pium.

Your Prayers and Pauwauings are worshipping of the Devil, and not of God, and they are among the greatest of your sins. Your murthers, lusts, stealing, lying, &c. they are great sins, your Pauwauings are worse sins, because by them you worship the Devil in stead of God. When you Pauwau's use Physick by Roots, and such other things which God hath made for that purpose, that is no sin, you do well to use Physick for your recovery from sickness; but your praying to, and worshipping the Devil, that is your great sin, which now God calls you to forsake. Use onely such Remedies as God hath appointed, and pray onely to God; this we call you to do, and this is the way of true wisdome.

Kinsm.

I feel my heart broken and divided, I know not what to do. To part with our former lusts and pleasures is an hard point, and I feel my heart very loth and backward to it, many objections against it: yet I cannot but confess, that I do not in my inward heart approve of them. I know they are vile and filthy, and I desire to forsake them, they are like burning coals in my bosome, I will shake them out if I can. I am ashamed of my old wayes, and loth I am to keep that which I am ashamed to be seen in. The wiser men be, the more they abstain from such lusts, and we account such to be foolish, vile and wicked, that are unbridled and unperswadeable. I would not be my self of the number of them that are vicious and vile above restraint. What I perswade others to leave, I would not do the same my self. We do account it commendable in such as do bridle and refrain themselves from those vices; and what I judge to be commendable in others, would be therein exemplar and a pattern unto such as be young and foolish, and run mad after such beastly courses. In that point I would easily be perswaded, or at least I desire so to be: But the greatest difficulty that I yet finde, is this; I as loth to divide my self from my Friends and Kindred If I should charge my course and not they, then I must leave and forsake their company, which I am very loth to do. I love my Sachem, and all the rest of you my good Friends; if I should change my life and way, I greatly desire that we might agree to do it together.

Sont.

I like well that we should agree upon some amendment of some bad courses that are too oft among us: and I love your love,

that would have us agree together, and do what we do, in these great matters, by common consent; but to do that, is a matter of much discourse, and deep consideration. This Meeting was sudden, we have other matters at present to attend: we have been together long enough for this time, we must leave the whole matter to some other time.

Pium.

Two dayes hence is the Sabbath-day: God hath com|manded all men to *Remember the Sabbath-day to keep it holy*. I request all of you to come together that day, and then I will further teach you (by the assistance of the Lord) touching this matter. And to perswade you to make this beginning to keep the Sabbath, besides the Commandment of the Lord, we have the Reasons annexed by God himself unto it. God himself *Rested that day*, to set us an heavenly pattern; and God hath also *blessed that day*, and made it holy, and hath promised that when we shall *meet together in his Name, then he will come among us, and bring a blessing with him*. And when the Disciples of Christ were met to worship God upon that day, before the day was done, he came among them and blessed them. So if you come together on the *Sabbath-day*, my hope and trust is, that we shall finde some special token of the presence of Christ Jesus among us.

Kinsm.

I do very well like of this motion, and shall willingly attend; and if you think good, let my house be the place: or if you our beloved Sachem think good, we will all come together at your house.

Sont.

I like it well, let it be so, come to my house, and you shall be welcome.

All.

Content, we like it well: so let it be.

Pium.

Let the time of Meeting be as early as you well can, about Nine of the Clock.

All.

So let it be.

The Sabbath Meeting.

Sontim. Piumbuhhou. Kinsman. All.

Sont.

IT is well done my Friends and Neighbours, that you have remembred our agreement, and are come together about this great business. And now my kinde Friend, what you have further to say unto us, we are here ready to hear you.

Pium.

Six dayes God hath given us, wherein to do all our own business and works. Every seventh day God hath commanded us to give unto him, to rest from our own works, and to do his work, to pray unto him, to hear his Word, to talk and speak of heavenly

matters, for the good of our Souls. We are all here this day before the Lord: And first of all he hath commanded us to pray together; therefore let us all either stand up like servants, or kneel down like sons and daughters, and pray unto the Lord. *Then he prayeth*— The next work we use to do, is to Catechize, that is, to teach by asking of Questions, and they that are taught make Answer according as they have been taught: but that work you are not yet fitted and prepared for, therefore we lay it by. The next work which we do is to Reade some Chapter of the Word of God. *Then he calleth one that came with him, who Readeth*. When that is finished, then he saith, Now we use to sing a Psalm, which is one part of Gods Word and Worship: but for that work you are not yet prepared, therefore we lay that by also.

And now I will teach you out of the Word of God. The Text is *Matth. 7.13, 14. Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.*

In these words are two parts. 1. Here be two sorts of wayes wherein men walk.

2. Here be two sorts of men that walk in these two wayes. The first way is described by four things.

1. There is a strait, little, narrow gate to enter in at.
2. It is a narrow way, very rough, hard and difficult to walk in.
3. Here is the end of this way whether it leadeth, *viz.* to heaven, happiness, glory, and eternal life.
4. Here be the Numbers that get into, and walk in this way to get to heaven, *Very few*.

The second way is described by four things.

1. The gate of entrance is *broad* and *wide*.
 2. The way it self is pleasant, easie, full of delights of the flesh, and of worldly pleasures.
 3. Here is the end of this way, it leads to Hell, to torments, and to eternal damnation.
 4. Here be the Numbers that walk in this way, *Very many*; most men in the world will choose to walk in this way, and at last go to Hell torments.
2. The first sort of persons are good men and women, who
1. With much difficulty get into this way
 2. They patiently endure all difficulties in it.
 3. They go to heaven and glory at last.
 4. The number of them, they are but a few.

The second sort of persons are wicked people: and these

1. Easily get into this way.
2. They take pleasure in it, and will not be perswaded to leave it, and get into the hard way.
3. The end of them all is, they go to hell torments.

4. The number of them, *A great many*; most men are found in this way
All these particulars he openeth, and insisteth upon, and concludeth with an Exhortation:

1. To come out of this broad easie way, by considering the end of it, whither it leadeth.
2. To get into the hard way of praying to God, and patiently continue in it, considering the end it leads unto, even Heaven and Glory.

Sont.

What Book is that you reade in? and why do you call it *The Word of God*?

Pium.

This is the Book of Gods Law, which he hath taught holy men his Prophets and Apostles to write, and give unto us, to call us out of the broad way of sin and death, and to call us into the narrow way of Repentance, Faith in Christ Jesus, and eternal life.

Sont.

It may be the English-men made it, and tell you that they are the words of God.

Pium.

This Book was written long before the English-men prayed to God, and English-men have learned all their wisdome out of this Book, and now they have Translated it for us, and if we attend unto it, it will teach us wisdome, as it hath taught them.

Kinsm.

You speak much of Jesus Christ, and his pardoning our sins, and saving our Souls; who is this Jesus Christ?

Pium.

God is One in Three; the *Father, Son, and Holy Ghost*. Jesus Christ is God the Son, who became a Man; and when we deserved to die for our sins, he came and died for us: and God hath promised that all that believe in Christ shall be pardoned of all their sins, and be glorified in heaven.

Touching this Point I will teach in the Afternoon.

The Afternnon Exercise.

Pium.

GOD requires we should give him a whole day, therefore it is not enough to worship God half a day. We are again come together to worship God, and we shall do the same this Afternoon, as we did in the Forenoon. Let us pray.

After Prayer, he taketh this Text; *Mat. 1.21, 22, 23.*

This Text teacheth three things touching Jesus Christ,

1. His wonderful Birth; *A Virgin conceived*. Of which, see *Luke 1.26, to 39.*
2. Two Names; *Jesus, Emmanuel*.
3. What Christ did for us, and doth, signified by his Name *Je/sus; He taketh away our sins*. And this he doth two wayes:

1. He taketh away our sins out of Gods sight, by dying in our stead, and so meriting a pardon for all our sins.

2. He taketh away our sins out of our own hearts, by working Repentance in us, and Faith in his Name, giving us his Spirit, and sanctifying of us by his Grace, and leading us in all holiness of life and conversation.

The third part of this Text is, how Jesus Christ is enabled to do these great things for us. This signified by his second Name, *God with us*.

Christ was God and Man in one Person; and that maketh his death of infinite value with God, to obtain a pardon for all our sins.

And this maketh him of infinite power to overcome our hearts, and turn them unto God.

These things are deep wisdom; therefore pray unto God, and he will give you wisdom to understand them, *Jam.* 1.5.

Kinsm.

I am amazed to hear these deep things: I am now more discouraged about praying to God. Alas, we cannot Pray, nor Reade, how shall we keep a Sabbath? and what shall we do?

Pium.

I will speak unto the Church at *Natik*, and we will send a wise man to teach you, to keep Sabbaths among you; and all that I shall perswade you unto, is to come together on the Sabbaths, as you have done this day, and hear the Word of God, and then God will teach you.

Kinsm.

Oh that it might be so, I should gladly attend unto the Word.

Sont.

I say the same.

All.

We like it well.

Kinsm.

I pray let it not be delayed.

Pium.

Lo, here is a manifest token of Gods presence according to his promise: for who but God could bow all your hearts to hear the Word of God, especially considering how averse you were at first. Now let us pray, and praise, and *give thanks to the God of Heaven, for his mercy endureth for ever.*

DIALOG. II. About calling home poor INDIANS.

Waban was sent forth upon the Service of Christ unto sundry places; where passed such like discourses and acts.

Waban PenooXot.

Waban HO, well met friend: how far travel you this way?

Pen. I am going to *Nipmuk*, a Town where *NishohkoX*

is Sachem: with him I have some business, which occasioneth my going thither.

Wab.

Ha! you and I are both alike in sundry things, I wish we might be both alike in one thing more. The things wherein we are alike, are these; We are both tall men, We are met in the same way, We are going to the same place, Our business is unto the same person, the Sachem of the place.

Pen.

Ha, ha, he. I acknowledge what you say: but I pray what is that wherein you desire we might agreed for I do not understand that you have yet named that, and I the more desire to know that, because you do seem to put more weight upon that, then upon all the rest which you have named.

Wab.

You judge right touching my opinion of that thing which I have not mentioned, but I doubt that you will not be of my minde if I should speak it, and for that reason I did conceal it. Wise men will cover and hide their Jewels, and not expose them to every bodies sight for they know some will lightly esteem them, because they know not their worth: but if they fall in company with such as know the worth of their Jewel, they will be content to let them see it, and take a full view of it.

Pen.

Your discourse doth the more inflame my desire to know what this matter is that is so precious in your eyes, and so doubtful to finde esteem with me. I confess I am foolish, but I hope you shall finde me one that would be wise, and love the company of the wise, and willing to learn of others that wisdom which I want; and therefore hough I desire not to know other mens secrets, yet if this other matter you intimate be such as I may know, my desire is raised high to know it.

Wab.

Your words are good and wise, and give me hopes that what I have further to say unto you, will finde acceptance with you according to my desire. I will therefore open to you the truth of the matter. I am a *praying Indian*, I have left our old *Indian* Customs, Laws, Fashions, Lusts, Pauwauings, and whatever else is contrary to the right knowledge of the true God, and of Jesus Christ our Redeemer. It repenteth me of all my ... past life, the lusts, vanities, pleasures, and carnal delights that were formerly very sweet and delightful to me, are now bitter as gall unto me, I hate and loath them. All the works of darkness in which I was wont to take pleasure, I do now forsake and abandon. I am come into the light, I now see things as they are indeed▪ and nor as they seemed to be in the dark. I now know the Word of God which sheweth me the way of eternal Life. I now know God who made all the world, against whom mankinde are turned rebels and sinners. I know the Law of God which I have broken, and by my sins I have deserved eternal damnation in the world that is to come. I now know Jesus Christ, who hath died for us, to

procure a pardon for us, and to open a door and way to eternal life and salvation for us. Into this way I have entred, herein I walk, and I have promised to God, that I will live and walk in this way all the dayes of my life.

And not onely so, but my desire is to perswade all others into the same way which I have entred, because I do certainly and experimentally know that my former wayes were darkness, sin, and led unto hell and damnation; and this way whereinto I am now entred, is a way of light, life, holiness, peace, and eternal salvation: therefore do I earnestly perswade all that I meet with to be wise, and turn from the wayes of darkness, and come into this way of light and glory. And this is the thing which I did mean, when I said, *that there is another thing wherein I wish that we may be alike*. I do therefore exhort and intreat you that you would do as I have done, forsake your old wayes of sin, of which you have cause to be ashamed, and turn unto God, call on God, be numbred among the *praying Indians*.

Pen.

Oh I am surprized, I am amazed, you have ravished my Soul, you have brought a light into my Soul. I wonder at my self: where have I been? what have I done? I am like one raised out of a dark pit; you have brought me forth into the Sunshine. I begin to see about me: if I look back, and down into the pit where I have been all my dayes, I wonder at my self what a dead dark thing I have been; when I look upon you, I see you like an Angel of light. I have heard of this business of praying to God, some have spoken ill of it, some have spoken favourably I could not tell what it was, but now by your discourse I begin to see what an excellent thing it is: it changes men, and advances them into a condition above other men. You have dealt with me like as the Fishers do by the fish, you laid a Bait for me to make me desire it, and bite at it, but I saw not your hook, until you had catch'd my Soul; and now I am catch'd, I see it was not for my hurt, but for my great good. The light which I do already see is a beautiful and desireable thing, and therefore I pray you go on, and tell me more of this new way.

Wab.

The two first things you are to consider of now you are come into the light, and your heart willing to attend unto this great work of praying to God, are these:

1. To know God.
2. Our selves.

Of God, know his Greatness, Goodness, Wisdome, and Power. He hath made all things in this great world; all things above us are his works, he made the Heavens, the Sun, Moon, Stars, Clouds, &c. and all things below, the Seas, the Earth, and all things that are in them: he made Man, and gave him dominion over all his works in this world, and a Law of Life, under the penalty of

damnation: and all this God did in six days; so great is God above man. The Law which he gave to man is holy, just and good: but man by the temptation of evil Angels, who by their sin became to be Devils, I say man broke the Law which God gave him, and sinned against God, turned Rebel against God, and served the Devil: and in this rebellion all the children of men go on to this day.

Gods Law is in Ten Commandments, wherein he requireth of man to know and worship God, fear his Name, and keep his Sabbaths; and other Laws forbid Lust, Murther, Stealing, and all other evils. Moreover, God hath annexed unto his Law a great Promise, *Do and live*, with a just Punishment, *Sin and die* eternally; namely, that all the breakers of this Law, and sinners against him, shall be punished in hell fire with eternal torments. And this is the condition of all mankinde, and it is our estate, that by our sins against God we have deserved to die, and then to be cast away down into hell fire, to be tormented among the Devils, who tempted us to sin, and whom we have served in our life time: now together with them we must be tormented for ever.

Pen.

Oh you have now killed me again: By the first light you shewed me, I thought you had ade me alive, and I joyed in the light, but I understood it not. Now your light is become a sword, it hath pierced through my heart, by it I now see I am a dead man. Alas, I have been a sinner all my dayes, I am guilty of more sins then I have lived dayes, many sins in a day have I committed: Night and day have I offended God, and broke his Law. I have served the Devil and not God, I have done nothing that God commandeth, I have only served the Devil, and committed sin; therefore I have deserved to be damned in hell, and to be tormented among the Devils for ever, whom in this life I have served with so much delight; And now poor miserable I, what shall I do? These Trees under whose shade we sit, why fall they not upon me and crush this rebellious worm in pieces, and send me away to the place of eternal torment? These Rocks and hills about us, why fall they not upon me and break me into dust and powder, and send me away unto perdition? will God regard these complaints of mine? what are these tears of mine? can they quench hell fire? nay, will they not rather be oyle unto those flames? I am in misery, help I can finde none; the greatness of Gods Majesty and power, against whom I a finite poor worm have sinned, doth most amaze me. I pray help me further to understand the great majesty of God.

Wab.

For this purpose this young man with us shall reade unto you some part of the Word of God. Reade the 40 Chapter of *Isaiah*, begin at the 12 verse, and reade unto the 27. *Who hath measured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in measure, and*

weighed the mountains in scales, and the hills in a ballance? &c. ..., reade some Chapters of *Job*, Chap. X7, 38.39.40. When these Chapters were read, *Waban* proceeded and said, Moreover, such is the Omniscience and Omnipresence of God, that we cannot hide from his sight any sin, or thought, nor yet can we hide our selves, or escape out of his hand. For this purpose reade *Psal.* 139. *ver.* 2, 10 14. *Thou knowest my down-sitting and up rising: thou understandest my thoughts ... off, &c.* Also God is Unchangeable: for that reade *Mal* 3.6. *For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. And without shedding blood there is no remission,* Heb. 9 22.

Pen.

Still I am more and more confounded: who is able to deliver a wretched rebellious worm out of his Almighty hand? where shall I hide my self from his eye? Oh that the Rocks and Mountains would fall upon me, and hide me from the stroke of his wrathful hand! And yet I see that my wish is vain, there is no escaping from his wrathful vengeance. Oh wretched I, what shall I do! had I a world to give, I would freely give it, to be saved out of those flames, which are ready prepared for me, and I have so justly deserved. And yet I see that I have no such thing to give in ransome for my Soul; or had I such a thing to give, would it be accepted? God hath no need of my gifts or sacrifices. Oh what shall I do? my miserable Soul must die.

Wab.

I am in the same condition with you, and so are we all: but I have rest and quiet in my Soul, because I have found a ransome, with which God is well pleased, his wrath is pacified, and I am delivered; I have escaped the danger of those deserved flames.

Pen.

Your speeches are some stay to my distressed Soul, it breedeth some hope in me to hear that there is a ransome to be found, and that you have found it; may there be hope that I also may finde the some?

Wab. Yea, there is hope in Israel touching this matter; it is as free for you as me.

Pen.

Oh that you would shew me this Remedy. You have shewed me my misery and anger, effectually; may it please the Lord to make you as successful to shew me the Remedy. But my Soul is still drowned in doubt and fear: Oh how I long to hear where this Remedy is to be found. I would go to the worlds end to finde it, I would take any pains to obtain it; but my trembling heart saith you and *I* both may be deceived, for what Creature in all the world is able to deliver a Soul from the hand of this Omnipotent and All-seeing God, whose Justice and Law are Unchangeable, and nothing save blood and death can satisfie it.

Wab.

True, no Creature is able to deliver us, vain is the help of Man or Angel in this case. As you said before, your mournings, cries and tears cannot do it, none but God himself can do it; and

your heart will say and yield that God himself can do it: *Isa. 55.9. As heaven is above earth, so are Gods thoughts above ours.*

Pen.

Yea, that I can freely yield unto, that God himself can do it; what cannot he do? but will the offended just and holy God pacifie himself for my offences, and pardon so great a sinner •s I? God is just and holy, and how can it stand with his holy Justice to pardon a vile sinner, without satisfaction to his holy Justice? will the holy God cease to be just? will he abrogate and disanul his holy Law, which I have so often, so deeply, so rebelliously broken? I have some hope, because you say it is so, but I see not yet how it can be, for God is Unchangeable.

Wab.

It is true that you say, God will never deny his own Justice, nor abrogate his holy Law for our sakes: But our God is a merciful God, and infinite in wisdom, and by his infinite wisdom he hath found out a way to satisfie the Justice of his own Law, and to deliver poor sinners from the condemnation of the Law.

Pen. But how can that be? Can man, or any Creature for him, satisfie the Justice of the Law of God? O I am in the dark about this matter, you speak of impossibilities.

Wab.

Nothing that is holy just and good is impossible with God; and therefore to shew you God hath done this, know, that God hath done it himself, and whatever God hath done is holy just and good.

Pen.

But I pray tell me how this can be: Oh how I long to hear of this way of deliverance of a poor sinner out of the hands of Gods holy Justice and unchangeable Law.

Wab.

I will (as well as I can) declare it unto you. God is One in Three; *Father, Son,* and *Holy Ghost*: which we must believe and admire, though we cannot demonstrate. I shall at this time say no further of that point, onely thus much; God one in Essence, in his infinite Wisdom and Understanding, conceiveth the Image of himself as the onely adequate object of his infinite wisdom. God *conceiving* is the Father: God *conceived* is the Son; this intellectual act of *conceiving*, is called Begetting: God *conceiving*, and God *conceived*, by an infinite act of volition, loveth himself; and this *Love* is the holy Ghost, proceeding from the Father and the Son. God as he is Father hath made all things, and given man a Law. God in the dispensation of the Covenant of Works hath agreed within himself that the Son of God should assume unto himself an humane Nature, which is subject unto the Law of God. This glorious Person is God and Man in one Person, named *Jesus Christ*. This glorious Person Jesus Christ, is a Person of more worth then all Mankind beside. This glorious Person Jesus Christ came into this world, and offered to God by Covenant his own life in our stead, and died for us to satisfie divine Justice for the sin of man: with this Sacrifice God hath said he is

satisfied for the sin of man. Thus Jesus Christ hath honoured Gods Law, by satisfying of divine Justice, and now Jesus Christ hath power to pardon whom he will.

Pen.

These are strange and deep things which you say: in this way I do see that a person is found that is able to pay a ransome to God, and satisfie his Justice. But still I am in the dark about my self, how shall I be interested in this Redemption wrought by Jesus Christ? If you have obtained it, I have some hope that so may ... I pray tell me how I may be made partaker of this great Redemption, from the condemnation of sin pronounced against me by the Law of God.

Wab

According to my poor ability, as well as I can I will tell you, and I will tell you how I have obtained it, and in the same way you also may obtain it.

Pen. O how this hope, by your experience, beginneth to raise my heart I pray go on and declare it to me.

Wab.

God hath made a new Covenant of grace which he hath opened in the Gospel, and Jesus Christ hath published it to all the world: and the sum of it is this; That whosoever shall penitently turn from sin towards God, and believe in Jesus Christ, he shall have a pardon of all his sins, and be partaker of eternal life, through the grace and mercy of God in Jesus Christ. *John 3.16. God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Pen.

This puts me into another great difficulty: can I penitently turn from sin, and believe in Jesus Christ? Alas, I know not how to go about such a work, much less do I know how to accomplish the same; therefore I still am under great straights, and know not what to do.

Wab.

You say true, it is a work past your ability to do: But Jesus Christ hath undertaken two great works in the salvation of sinners. The first is to pacifie Gods Justice, and satisfie the Law, and to reconcile God toward us; and that he hath done and finished Effectually, when he was here on earth. 2. Christ hath undertaken to conquer the world or all Gods Elect (for it is onely the Elect of God whom Christ hath undertaken for) and the Father and the Son have sent forth God the holy Ghost to effect this work: for none but God himself is able to convert a Soul, and create faith in the heart of man. We cannot do it of our selves, neither you nor I can do it, but by the assistance of the Spirit of God, by the Word of God.

Pen. Still the difficulty lyeth before me, I am at a loss, and know not what to do. I fully believe I am not able to do it my self.

Wab. I will help you as well as I can; and the Lord help you by his Word and Spirit. Your heart is now (in some measure) already

turned away from sin; that part of the work is wrought in your heart, which I will demonstrate to you thus: I ask you, will you hereafter live and walk in the ways of sin as you have formerly done?

Pen

Oh no, no: I hope God will keep me and help me; I will never live again as I have formerly done, I will binde my self from it. I abhor to do so, I will forsake them for ever: Lord help me so to do

Wab.

Well; therefore you are now converted from your sins: and who wrought this great Change in you? it was not your self did it, nor was it I that did it; I onely opened unto you the word of God, but the Spirit of God, by the conviction of the Law, and by the word of God, hath wrought this work in you.

Pen. I cannot gainsay you, I yield to what you say, and wonder at it.

Wab.

In the same manner the Spirit of God by the word is able to create Faith in you to believe in Jesus Christ. This work the Lord useth to work in us by the Promises of the Gospel. Now I will propound unto you at present but one Promise, *Mat. 11.28, 29. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall finde rest unto your souls.* Now I ask you, Are you weary and heavy laden with your sins?

Pen.

Oh yes, God knows I am so; I never felt the like distress in my Soul since I was born, sin is the bitterest thing in the world to my Soul.

Wab.

Then hearken to this call of Christ, for he calls you in particular to come to him, and this coming is believing: are you willing to come to Christ, and ask a pardon of him, and beg his mercy?

Pen. Yea, with all my heart. Lord help me.

Wab. Then see the next words, what he promises, *I will give you rest.*

Pen. Oh Lord let it be so, according to thy Word and Promise, thy will be done.

Wab.

Well, wait here, and see if God doth not quiet your Soul, and give you rest. Mean while I will further ask you in the next words, Are you willing to take upon you Christ his yoke, and this yoke consisteth of two parts: 1. The yoke of Commandments, to do whatever he commandeth. And 2. his yoke of Sufferings in this world for his Name sake: for now that you are converted, the carnal world will hate you, mock you, injure you, speak all evil against you, and it may be if they can they will kill you, as they did Christ; but are you willing to suffer all for Jesus Christ his sake, who hath died for you? And further, are you willing to learn meekness of Jesus Christ? for they are the next words; and I

do assure you, that you will have great need of patience, when you have done all the duties he commands, to suffer patiently what God himself shall inflict upon you by sicknesses, crosses and temptations, or what wicked men shall inflict upon you.

Pen.

These things which you speak are against the flesh and frame that I used to be in; and I do finde that they are not so fully killed, but that they have a little stirring in them when you propound these cases to me.

But the experience I have now found of the love of God, and of Jesus Christ to my Soul, doth lay such an engagement upon my heart, that I will, by his grace and assistance, be for him onely, serve him onely, do all that ever he shall command me, suffer whatever he shall impose upon me; I will no more be for my self, but for him, who hath done all this for me. Oh what shall I render unto the Lord for all his benefits to my poor Soul!

Wab.

We are surprized by the night, we must rest under these Trees this night. I do account this day well spent, though we have made but little progress toward the place of our intendment: but I have been about the work I came abroad upon, though not the persons I intended. Thus God doth over-rule the wayes of men; he foreseeeth and ordereth that which we had no thoughts upon: and therefore in that we have spent this day in such Conference and Discourse, wherein we have seen so much of the presence of Christ with us; let us now spend this night in prayers and praises unto the Lord, who hath found us before we sought for him. You were going about another business, you little thought of finding Jesus Christ by the way, and finding mercy to your Soul, a pardon of your sins, and to become a *praying Indian*.

Pen.

Your discourse doth heighten my admiration. I acknowledge God hath thought of me when I thought not of him; he had a care of my Soul when I had no care of my self; God hath plucked me out of darkness, and brought me into a most wonderful light, that I should be forced to see the wonderful things of Gods Law, & of my eternal condemnation by it, my helpless and hopeless condition that I was in.

And then, that the Lord should open unto me a possibility of escape, that a ransom and remedy might be found by the infinite wisdom and mercy of God; and that Jesus Christ had not onely accomplished that great work, but offered the fruit and benefit of it to me, and called me to rest in him, and to be trust my Soul with him for pardon of all my sins, and for eternal life in Jesus Christ. These things are matter of my admiration, and shall be to all eternity. My life remaining shall be spent in admiring, and in obeying and suffering, as you have now taught me; I shall account nothing too dear for Christ, who hath not accounted his own most precious life too dear for me.

Whereas I am now instructed, that he being

God and Man in one person, his life was of more value then all the lives of all mankinde; and that he did not forbear to offer that precious life for me; I must, I will, by his grace assisting, admire at this mercy for ever: and therefore the motion that you made of spending this night in prayer and praises unto his holy Name, it is a most acceptable motion to my heart. My experience suggesteth unto me matter abundantly to pray and praise his Name, but my ignorance is such as that I cannot tell how to utter my minde in words of knowledge suitable unto so great mercies as I have now experienced.

Wab.

Your discourse doth lead me out to inform you in a great point of the grace and kingdome of Jesus Christ, and that is the gift and grace of Prayer, which the Spirit of Jesus Christ teacheth every new born Soul to perform: for so the Scripture saith, *Rom 8.15. He hath given the Spirit of his Son, whereby we cry*, and crying is an earnest manner of praying; and the matter of our cry is to say *Abba, Father*, that is, to call God our Father, and to ask him a Childes portion in the Name of Jesus Christ, as he hath promised, that whatever we ask in the Name of Jesus Christ, it shall be surely granted, either the same thing or a better; for we are foolish children, and know not what is best for our selves, but our Father doth: and therefore when we make our prayers and request to God, we must leave the matter to his love & wisdom, to give us what, and when, and how he will.

And because we are ignorant what to pray for, therefore the Spirit of God who dwelleth in our heart, he is called the *Spirit of Grace and of Supplication*; and *Rom. 8.26, 27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings, which cannot be uttered. And he that searcheth the hearts, knoweth what is the minde of the Spirit, because he maketh interces|sion for the Saints, according to the will of God.* Where we see that our weakness is supplied by the assistance of the Spirit, and he helpeth us to pray for such things as please God, and in such a manner as pleaseth God. And this is the condition of every true converted believer, that he can pray, and desires to pray, and is ever lifting up his heart to God in prayer: and therefore I like it well that my motion of spending this night in prayer, is so acceptable to you, a good sign it is that the Spirit of Jesus Christ hath taken possession of your Soul.

Pen.

This little sight and experience I have, hath so filled my heart with a sense of my own vileness, that I see matter of endless confession; and I see so much nothingness in my self, that I see endless matter of petition and supplication; and I see my self so infinitely obliged to God for the riches of his free-grace to me a rebellious worm, that I see infinite matter of praise, thanksgiving

and admiration: My heart also longeth after others, that they may be as I am. I pray tell me, what is my duty in that respect to pray for others? my Relations, my Friends, my Neighbours, and for all?

Wab.

Christ hath taught us, *When thou art converted, then strengthen thy brother*, Luke 22.32. therefore you must pray for all the Church of God; you must especially pray for them that are weak, and tempted, and afflicted; and you must pray for them that are not yet converted, and for all Gods people, and for all Gods cause in all the world, and for the fulfilling of all Gods Promises. There is a world of matter to pray for: and for Kings and Rulers in a special manner.

Pen.

I feel my heart to answer your words like an eccho; my heart answers, All these things I desire to pray for. But alas, I am ignorant of fit words in prayer, and therefore I do request of you, first do you pray, and set me a pattern. [*Waban prayeth.*]

Pen

Many whole nights have I spent waking, sometime in hunting, sometime worse, in dancing and other sinful revels; but I never spent a night so well in my life before: it is the first night of my new life; I have begun to live well, oh how full of fear, and care and desire my heart is, that I may go on according to this good beginning. I hope the sweet savour of this good beginning to live well, shall abide with me, and I desire your help and counsel how I may so perform it.

Wab.

Our state in this world is not perfect, corruption is killed but in part; there be old roots remaining, which upon occasion offered will still be stirring, acting, appearing, as a tree that is cut down, the old roots will be growing, which must be kept down with a speedy cutting off. A field that is well weeded, will quickly produce new weeds gain, out of that natural propensity of the earth to bring forth weeds; but a watchful and diligent husbandman will be often weeding over his Corn fields: and so will our hearts be sending forth new weeds of sin, but we must be daily diligent to watch and weed them out; our hearts have a natural propensity to sin, and therefore must be kept with all diligence. And therefore that is the first counsel that I give you, out of the experience of my own naughty heart.

Pen.

Your words do put a fear into my heart, I know that old customes of sin are very hardly left, and I have been so long accustomed to sin, that I am afraid of my self.

Wab.

Fear is a good watchman; *Happy is the man that feareth alwayes*: and let this put you on to a second Counsel that I give you, Be much and often in prayer, and that not onely among others in Family-worship, and Publick-worship, but also, and most frequently in secret prayer, for so Christ hath commanded, *Mat. 6.* and Christ himself hath set us an example, who spent whole nights in prayer.

Pen.

The night spent in prayer hath let me finde a sweet taste in it, though I do already finde that it is a weariness to my flesh. I thank you for this Counsel, I desire I may remember and do it. What further Counsel will you give me?

Wab

You must be much conversant in the Word of God, and though you cannot yet reade the Word, yet you must get the help of others, and learn the word of God by heart; and you must meditate upon the same night and day, for so *David* did, Psal. 1.2. And the meditation on the Word will sanctifie the heart, and kill corruption, and will mightily help you to subdue it.

Pen. I doubt it will be difficult for me to learn to reade, I am dull of capacity.

Wab.

A strong desire, diligence and constancy, will obtain any thing: and you must pray God to teach you, and to open your heart to learn: *Jam.* 1.5. *If any of you lack wisdom, let him ask of God that giveth to all men liberally, and up, raideth not, and it shall be given him.* And for a further help to you, my fourth Counsel is, That you diligently learn the Catechize, and by learning to reade that, you will learn to reade and understand the whole Bible.

Pen.

I see my self very ignorant, and therefore I am very desirous to learn Catechism, because I have heard and do perceive that is the foundation of all knowledge in Religion, being wisely gathered out of the Scripture.

Wab.

You say right about Catechism; we do therefore teach it our Children, that the principles of good knowledge may be sown and rooted in them from a Childe: and for that reason also do we send them to School, to learn to reade the Word of God, that they may be acquainted with the Word from a Childe.

Pen.

Oh what a loss is this to me, that I am to begin to learn Catechize and the Word of God now I am a man, which I might have been acquainted with from a Childe, had I been brought up among the *praying Indians*. How happy are your Children that are thus brought up. I suppose you are very diligent in this matter in Training up of your Children.

Wab.

We have great cause to judge our selves for too much negligence in this point. A fifth Counsel I give you is, That you be constant and diligent in the exercise of the Worship of God in your Family, in these points: 1. You must Morning and Evening pray in your Family, and teach them in Catechism, and reading of the Scriptures. 2. Alwayses before and after Meat you must pray and give thanks to God.

Pen.

Oh what an holy life do the *praying Indians* live. Lord teach me and help me thus to do. What further Counsel do you give me?

Wab.

A sixth Counsel I give you is, That you do carefully remember the Sabbath-day to keep it holy, and to come to the publick

Assembly both Forenoon and Afternoon, constantly and timely, and there diligently to attend the worship of God.

Pen Oh how my heart approveth of this Counsel. Have you any further Counsel to give me?

Wab.

One thing more; Let all your Conversation be a good example to others, & labour on all occasions to do good to others.

Pen.

I request this of you, that as we travel this day in our journey, you would teach me the Principles of Catechism.

Wab.

I do well like of your motion, its a good subject of discourse as we are in our way. Thus are they employed till they come at their journeys end.

Waban. NishohkoX. Penooowot.

Waban.

MY aged Uncle, I am glad that it hath pleased God once more to give me an opportunity to see you alive in this world. It is not unknown unto you, that I and many others have undertaken a new way of life, which is known to many by the name of *Praying to God*. The way that I formerly, and you still live in, is a way of worshipping the Devil, it is a way of darkness and sin: and though it is a way pleasant and easie to the flesh, yet it leadeth to destruction and eternal torments. Man is made for another life after this life is ended; and though our body dieth and turneth to dust, yet the Soul is immortal, it dieth not, but at the death of the body it departeth to a place of eternal being, either in glory, or in misery. If we pray to God with a right heart, penitently turn from sin to God, and believe in Jesus Christ, then we shall have a pardon granted us, and eternal happiness with Jesus Christ. But if we do not turn to God, but worship and serve the Devil, and walk in the wayes of sin, then at death our Soul must be dragged to hell, and there tormented for ever among the Devils, whom we have obeyed and served in this life. These things, and many more, we do perfectly know, and believe to be true by the Word of God, which is the Sun-light of the Soul, even as the Sun is the great light of the outward world.

God hath put it into my heart to desire that your Soul might be blessed for ever; and the Church hath sent me, and I come in the Name of Jesus Christ to tell you these things, and beseech you to turn from these vain and evil wayes, and to believe in Jesus Christ, that your sins may be pardoned, and that your Soul may be saved in eternal glory.

Nish.

Your love and desire of my good, I have no reason but to accept with kindness; but me thinks one thing in your discourse is doubtful. We see with our eyes, and know certainly that the

body dieth, and turneth to rottenness and dust, and why may not the Soul do so likewise? we see not what becometh of it, and to make such a stir, and change our course upon uncertainties, I have no liking to it, my Age inclineth me rather to be quiet, and not meddle with such unseen intricacies, utter for younger heads to minde.

Wab.

Our bodies are the product of the seed of man, and that is made out of the food we eat, and our food grows out of the earth, so that our bodies are made of refined earth; and therefore at death turn to earth again, out of which it was made, and so God speaketh, *Dust thou art, and unto dust thou shalt return.* But the Soul is not so; it is a Spirit, of a purer nature then earthly things, and it is immediately created by God, and therefore dieth not. Besides, we are assured by many infallible proofs out of the Word of God, and by evidence of good Reason, that the Soul is immortal, which point we are taught in our Catechism. And not onely so, but God hath taught us, that at the end of the world the body shall be raised again out of the dust, and the Soul and body joynd together again, and then the person shall be judged by Jesus Christ, according to their deeds done in the flesh: those that live and die in their sins, shall be turned into hell, to be tormented by and with the Devils; but they that turn to God, and believe in Jesus Christ, shall be judged to go with Christ to heaven, and be ever with him in eternal glory.

Therefore this consideration doth more sharpen my request and intreaties of you, how shall I endure to see this body of yours, which I so respect and love, and that Soul of yours also, to go away unto eternal torments. And I pray you consider what a wound and torment it will then be, to remember, I was exhorted and intreated to turn to God and live; mercy in Christ was offered me, but I refused it: and therefore deservedly do you lose what you refused, and deservedly you suffer that torment you did choose, rather then to trouble your self with this business of praying to God, and believing in Jesus Christ.

Nash.

These are great and deep things that I understand not: you young men have your blood warm, and your wits fresh and ripe, you can reade and understand these things. I am old and cold and dry, and half dead already, I have not strength enough left to be whetted up to such a new edge; let me alone to die in quiet, why should I take upon me such a disquiet to my minde, and disturbance to my self, and to my people? I have two Sons young and active men, I am very willing that they should take up this new way, perswade them to it if you will, but as for me, I am too old for such an undertaking.

Wab.

You do well to permit your sons to enter into a way of wisdom, and pray unto God; but I would propose two requests

unto you: 1. To do well for your self as well as for your Sons, for your soul is as preceious as their souls be And 2. the most effectual means to perswade your Sons unto this way of wisdom, is for you to set them an example; if you should choose this way, then it is like that they would follow your example, but if you refuse it your self, there is the less hope that they will choose it: for it is a way hard to the flesh, and requires much subduing of lusts, which will rather be done in your decrepit Age, then by them in their flourishing youth.

Nish.

I am weary, and need some food, and it is like so do you after your travel, and here is Meat set before us, therefore I pray eat, and you are welcome.

Wab.

I pray you let us eat like *praying Indians*. God hath taught us, that alwayes when we eat we should pray and give thanks to God.

Nish

I pray do so, it pleaseth me well, though I cannot do so my self, for I am ignorant of the wayes of praying to God.

Waban prayeth for a blessing, and then they eat: and after meat doth the same again.

Pen.

Aged Sachem, now that you and we are refreshed and strengthened by this food, I will declare unto you strange News, to which I intreat your attendance a little while, and all the people here present. I am like a man that was looking for a shell, and found a Pearl of inestimable value, whereby he became very rich and renowned. I had a small occasion to come and visit you, grave Sachem, and by the way I met with this good man, a messenger of God; by whose discourse my blinde eyes are opened, my dead heart is made alive, my lame legs are inabled to walk in the way to heaven, where I shall enjoy an eternal Kingdome. Many miracles have been wrought upon me by the power of Gods Word, spoken to me by this man: and that I may stir up your heart, and the hearts of the people here present to give diligent heed to what he saith, I will declare unto you what passed between us. I was as you are, I lived as you live, I did as you do, and as the rest of our Countrymen and Neighbours do; I followed the sports, pleasures, vanities, and courses that other men, and you, to this day walk in. But I was not aware how blinde, and dead, and vile, and wicked I was in the sight of God; nor was I aware that I was running on in a pleasant delightful way, which led me down to hell and eternal damnation.

But when I met this man, he discoursed with me about these things; he opened unto me, by the Word of God, the great Majesty of God, his Holiness, Justice, and Goodness; how God had made this great world, and all things in it, both things above, and things below; how he made man an eminent Creature, gave him dominion over all the creatures here below; & gave him an holy, just

and good Law, in Ten Commandments, under the order of a Covenant of Works, and if he kept and obeyed this Law, he should live in glory and happiness forever, but if he did break this Law, and sin against God, that great Majesty of heaven, then he should be answerably and justly punished with eternal torments in hell fire, with the Devil and his Angels for evermore: and this Law was for himself and all his posterity, in whome stead he stood as a publick person.

Now he informed me, that *Adam* the first man sinned by the temptation of evil Angels, which rebelled against God, and turned Devils: by their temptation *Adam* need, and turned rebel against God, and served, believed and obeyed the Devil and therefore by the Law of God he was judged and condemned, and all his posterity. All this I found to be true in my own experience, for I went on in the same rebellion, breaking the holy Law of God every day both in thought, word and deed, obeying the Devil and his temptations, serving the lusts of my flesh, and filthy minde: I walked in the broad, easie, pleasant way that leadeth to destruction; so that I have deserved to be damned a thousand thousand times: and the greatness of the Majesty of God against whom I sinned, did breed terrour in my soul; my just condemnation by the Law of God, was evident to me as the light; Gods pure and unchangeable Justice, which sentenced me by the Law unto hell, I saw I could not possibly answer, seeing I am a poor finite worm, and what have I to satisfie infinite offended Justice? and therefore my soul mourned and lamented, and sunk into despair; for Gods Justice is unchangeable, and his Law must be satisfied, which I am never able to do, and therefore I must be eternally damned under that just sentence. I durst not pray God to pardon my transgression, by any absolute sovereign act of mercy, for then he should have offended his own Justice, which is unchangeable, and abolished his own Law, whose perfection is such that it must be fulfilled and satisfied; and to satisfie Gods just Law, was not in the power of any finite creature, Man or Angel: and therefore I despaired, no ransome could be found in all the world for me a poor sinner. Oh the bitterness that my soul felt, in the horreur of my damned estate! No tongue can utter what my soul felt. I had a taste of hell torments in my soul; my meditation of Gods Omniscience, whereby he knew all my sins, not onely open, but secret ones, brought in|numerable sins to my remembrance, one of which was enough to damn me, but I had mountains of guilt heaped upon my distressed soul; the impossibility for me to satisfie divine Justice, and the impossibility of pardon without satisfaction, because God cannot be unjust, and his Law is unchangeable: Such meditations cast me into the horrible pit of darkness and desperation. *The redemption, the soul is precious, it zeaseth for ever*, Psal. 4.8.

Then God opened the mouth of this dear Servant of his, who told me that the infinite mercy and wisdom of God had found out a ransom, a way to satisfy Justice, and fulfil the Law, and to save poor condemned sinners, and that he himself had found mercy in that way. This bred some hope in my soul, and stayed me from sinking quite down, when I heard of a possibility: but still I was in distressing doubt and fear that it was but some delusion, because I could not see a possibility for Man or Angel, or any Creature, to satisfy and give a ransom to infinite Justice.

Then he declared to me, that it is true that no Creature could give a ransom to satisfy Justice, but God himself was able to satisfy the infinite Justice of God. To that I yielded, that God himself might satisfy his Justice, but still I was in the dark, I could not see this could possibly be. Then he opened me, that adored Doctrine of God his being One and Three, how God was one in Essence, three in Persons, God the Father, God the Son, and God the holy Ghost; how the Father doth by an eternal intellectual act conceive the Image of Himself, as being the only adequate Object he understands himself; and this is called the Begetting of the Son, by an intellectual conception of his own Image: and these two Subsistencies, do by an eternal act of Volition love each other; and this Love is the third Person in Trinity, proceeding from both the Father and the Son.

Now the eternal Majesty of God agreed within himself, that God the Son, the second Person in Trinity, should assume humane Nature to himself, and become a man, subject to the Law. This glorious Person is the greatest subject that ever the Law had, and this glorious Person is able perfectly to fulfil the Law, and perfectly to pay a ransom satisfactory to infinite Justice, who hath done it. This depth of divine Wisdom my soul admired, and shall do to eternity.

But still I was at a loss how I should be interested in the ransom that this glorious Person hath paid. Then did this Messenger of God declare unto me, that this glorious Person Jesus Christ had undertaken both parts of this work: First to atone, and reconcile God to man, by paying the ransom required, and by perfect fulfilling the Law: Secondly, to subdue the soul and will of man to turn, and submit to be reconciled to God. But this work of converting a soul to God is such, that as no man can convert himself, so no other Creature is able to do it, onely God himself can do it; and for that end, both the Father and Son have sent forth the holy Ghost, the eternal Spirit, to work upon the hearts of men, and to create the work of Faith in them by the Word, and then to take possession of, and dwell in believing souls, to mortifie their lusts, to sanctifie their hearts and lives, and to lead them in the way of grace unto glory.

And he further declared to me, that this blessed Spirit of God, by the Word of God, had already begun this great work in my soul: for a new light is set up in my soul, a work beyond the reach of man; and that light hath convinced me of sin, and of my my damned estate by sin; it had made a separation and divorce betwixt sin and my soul; it had cut me off the old stock, and laid my soul down at the foot of Christ, capable with all humble thankfulness to accept salvation, not by any merit of mine, but by free-grace of Christ unto a vile and unworthy sinner. This I could not deny, but I did finde such conviction, and such a submission to Christ: and this he declared to be the first step and beginning of the work of sound Conversion.

I crave your patience for a few words more. Then he proceeded to shew me that the work was finished by the Promise, which also the Spirit of God doth bring home unto the soul, and makes up the match betwixt Christ and the soul. And to that purpose he brought *Mat.* 11.28, 29. by which Text he shewed me, as in a glass,

1. The distress my soul was in.
2. The call of Christ to such distressed soul.
3. The promise of Rest to such as come to him.
4. The obligation to learn meekness, both to do and suffer the will of Christ. And here my soul resteth.

Ah friends, we poor *Indians* are great sinners, but Christ is great salvation for the greatest sinners. What finite creature can out-sin infinite satisfaction?

Nish.

I see you are strongly changed and transported: but my feeble Age needeth rest, and so may you also by this time.

Wab.

Aged Uncle, to morrow is the Sabbath-day: if you like of it, order all your people to come together in the morning, and by the Lords assistance I will further teach you by the Word of God.

Nish. I like it well Send out to all parts of the Town, that all meet to morrow morning.

The Sabbath.

Many being met,

Waban.

THE Lord hath appointed that in our publick Worship *first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, and for all that are in authority, that we may lead a quiet and peaceable ... in a godliness and honesty. For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth,* 1 Tim. 2.1, 2, 3, 4. According to this appointment, let us pray.

Which finished,

He took that Text, *Matth.* 20.1, 2, 3, 4, 5, 6, 7.

In these words we may observe these things:

1. The *Vineyard* where men labour, is the Church, and this way of praying to God; and sheweth that it is a laborious and a good work, and will cause us to bring forth good fruits, grapes and wine, which is pleasing to God and man. But beware of bringing forth sower grapes; especially suffer no briars and thorns, but cut them down, and root them up, and cast them out.

2. The *Lord of this Vineyard* is Jesus Christ, who calleth all men to come into this his Vineyard, and do these works. And this day I do in the Name of the Lord Jesus call you ... to pray to God, come and work in this Vineyard. Harken to this Call, and be no longer idle, follow your sins no longer, you have lived in sin long enough, stay no longer, but come in when you are called. Happy are you, if you obey and come; woe be to you, if you refuse.

3. Here be the several seasons of mens coming in, or the several Ages of men that do come in.

1. Some come in while it is morning, that is, while they be young: therefore I call you Boyes, Youths and Girls, come you unto the Lords Vineyard, and give unto God the first-fruits of your dayes.

2. The Lord went forth at the *third hour*, and called in young men and young women into his Vineyard: Harken therefore you young men and young women to the Call of God, and come in.

3. The Lord went forth at the *ninth hour*, that is, he called in men and women full grown, to ripeness of parts, and strength; you are called this day to come into the Lords Vineyard; be you perswaded to come in, and serve the Devil no longer: now turn unto the Lord.

4. The Lord went forth the *eleventh hour*, that is, a little before night; and this doth mean you old men, and old women, come you into the Lords Vineyard, you see the Lord will accept you if you come. Do not think you are too old to serve the Lord; if your dayes be near finished, you had the more need come in quickly, lest you die in your sins, and perish for ever.

When he had finished, an Objection was made by one; *We dare not come in to pray to God, for we hear you are very severe if any be found sin, of lust or the like, you Whip them and punish them, that maketh us afraid to pray to God.*

Answ. Wab. God hath appointed punishments of sin to be Physick for their souls; and though Physick be bitter and sharp, yet its very wholesome, good and needful. If you were invited to dwell at such a Town where there is a Physician, would you say, No, I will not dwell there, because if I be sick I must take Physick; sure you would therefore go dwell at that place. So it is in this

case; you should therefore desire to pray to God, because they use Physick to heal the sickness of your souls.

Afternoon.

They being met,

Waban having first prayed, then taketh this Text, *Psal.* 2.8, 9, 10, •1.

In these words see these three things:

1. Christ Jesus taketh possession of the heathen, and utmost ends of the earth: and this is one description of our Country. And now Jesus Christ calleth us to come to him. Some of us have submitted unto Christ, and he hath mercifully accepted us, and so he will accept you, if you will come in unto him.
2. See what Christ will do to them that will not come in; *He will break them with a Rod of Iron, and dash them in pieces like a potters vessel.* Thus Christ will deal with our sins, if we submit to him. But if we will not submit to him, he will thus deal with our persons, and destroy them that refuse to serve him, *Luke* 19.27.
3. Here is the effect of Gods severity against sinners; *Be wise therefore O ye Kings; be instructed, ye Judges of the Earth: serve the Lord with fear, and rejoyce with trembling.* Do not say, Because Christ is severe against our sins, therefore we will not come unto him, but fly from him: do not so, for then he will destroy you; but come trembling to him, and say, Lord take away our sins by sharpness, that our souls may be saved for ever.

DIALOG. III:

Anthony and *William Ahauton* were sent to *Pagancucket*, where *Philip* is Sachem.

When they first came to the Town, they went to the Sachems house.

Anthony. *William.* *Philip Keitasscot.* *All the Company.*

Anthony.

Sachem, we salute you in the Lord, and we declare unto you, that we are sent by the Church, in the Name of our Lord Jesus Christ, to call you, and beseech you to turn from your vain conversation unto God, to pray unto God, and to believe in Jesus Christ for the pardon of your sins, and for the salvation of your soul. We do unto you, according to the holy Example which we finde, *John* 1.40, to 47. where *Andrew* called *Peter*, and *Christ* himself called *Philip*, and *Philip* called *Nathaniel*. So we are come this day unto you, in the Name of Jesus Christ, to

call you to come unto the Lord, and serve him. This Argument we perswade you by, because we hear that many of your people do desire to pray to God, only they depend upon you. We pray you to consider, that your love to your people should oblige you to do them all the good you can. In this point, it lieth in your hand to do the greatest good in the world unto them, to do good to their souls as well as to their bodies, and to do them good to eternity, as well as in this present world. All this good you will do to your people, if you will accept of this offer of mercy; you will not only your self turn from sin unto God, to serve the true and living God, but all your people will turn to God with you, so that you may say unto the Lord, Oh Lord Jesus, behold here am I, and all the people which thou hast given me: we all come into thy service, and promise to pray unto God so long as we live. Oh how welcome will you be ... to the Lord? And oh how happy and joyful will all your people be, when they and their Sachem are all owned by God, to be in the number of his Children and Servants. It will be a joy to all the English Magistrates, and Ministers, and Churches, and good people of the Land, to hear that *Philip* and all his people are turned to God, and become *praying Indians*. We reade in *Luke 15.7.* that *there is joy in heaven over one poor sinner that repenteth*, and turneth unto God; what great joy will it then be in heaven, when so great a number as you and your people be, are turned unto the Lord, and become *praying Indians!*

Keit.

Often have I heard of this great matter of praying unto God, and hitherto I have refused. Mr. *Eliot* junior, while he was alive, attempted it, but I did not hearken unto his perswasion. Old Mr. *Eliot* himself did come unto me, he was in this Town, and did perswade me; but we were then in our Sports, wherein I have much delighted, and in that temptation. I confess, I did neglect and despise the offer, and lost that opportunity. Since that time God hath afflicted and chastised me, and my heart doth begin to break, and I have some serious thoughts of accepting the offer, and turning to God, to become a *praying Indian*, I my self, and all my people. But I have some great Objections, which I cannot tell how to get over, which are still like great Rocks in my way, over which I cannot climb; and if I should, I fear I shall fall down the precipice on the further side, and be spoiled and undone: by venturing to climb, I shall catch a deadly fall to me and my posterity

The first Objection that I have is this, Because you *praying Indians* do reject your Sachems, and refuse to pay them Tribute; insomuch that if any of my people turn to pray unto God. I do reckon that I have lost him, he will not longer own me for his Sachem, nor pay me any Tribute. And hence it will come to pass, that if I should pray to God, and all my people with me, I must

become as a common man among them, and so lose all my Power and Authority over them, This is such a temptation as neither I, nor any of the great Sachems can tell how to get over: were this temptation removed, the way would be more easie and open for me to turn *praying Indian*. I begin to have some good likance of the way, but I am loah to buy it at so dear a rate.

Will

Though I am younger then my Brother with whom I am set, yet I know my self to be in a clearer capacity to answer to this case, when my Brother is, because *Catsha Xoquin*, the first great Sachem that prayed to God, and after him *Chikkatabuk*, and after him *Masqummog*, were Sachems in the Town where I live, and they were my Sachems, and I well know how the *praying Indians* did carry the matter towards them. And first, I say, if any of the *praying Indians* should be disobedient (in lawful things) and refuse to pay Tribute unto their Sachems, it is not their Religion and praying to God that teaches them so to do, but their Corruptions; it is a sickness that needeth Physick to cure it, and not allowance and countenance to defend it. I am sure the Word of God commandeth all to *be subject to the higher powers*, and to pay them Tribute, *Rom. 13.1, 3, 4, 5 6 7*. And Christ Jesus hath commanded to *give unto Cesar the things that belong to Cesar, and to God the things that belong to God*. And thus we have been taught. All the time that *Cutshamoquin* lived, our Town did always honour, obey, and pay Tribute unto him; and so far as I know, so did all the *praying Indians* which belonged to his Jurisdiction After his decease we chose *Josias*, or *Chikkatabuk*, but not until he had promised before the Governour and Magistrates of the *Massachusetts* at *Boston*, To pray unto God, and to defend and govern us in praying to God all the dayes of his life. And though he fell back from his promise, yet our Town alwayes owned him. And when he began to recover himself a little before his death, the people were ready to adhere unto him, and acknowledge him. In his life time we accepted his Brother, at his request; and *Msquammog* his leaving us, is his own act and not ours. And therefore, beloved Sachem, let not your heart fear that praying to God will alienate your people from you; nay, be assured it will more firmly oblige their hearts unto you. This I know by experience, for the more beneficent you are unto them; the more obligation you lay upon them. And what greater beneficence can you do unto them, then to further them in Religion, whereby they may be converted, pardoned, sanctified and saved.

Ant

All that my Brother hath said I second, and can bear witness unto it; onely I will adde one thing more, of which I know more then he doth, because it was acted in the Town where I live. There was some subtile endeavour to have mingled the *praying* and *non-praying Indians*, and to have reduced the *praying Indians* under

the power of *non praying Indians*, contrary to publick and evident Conditions. Against this, did some of the wiser sort (who saw the Trap) firmly stand; giving this Reason: The Fox came to the Lambs door, and would fain come in, but the Lambs refused. Then the Fox desired to let him put in but one Claw; the Lambs refused, saying, If he get in but one Claw, he will not rest till he have wringled in his whole body. Stop waters while they be small and superable. And this I say unto you, beloved Sachem, you shall finde none truer to you then *praying Indians*: but know withall, that G•d teaches them by his Word to be wise, and they will not easily be abused.

Keit.

If that be true which you say, all is not true that is talked against the *praying Indians*; and indeed I do see that they are the worser sort of men that do speak so ill of them, the wiser sort are not so minded. I have nothing within the compass of my knowledge, to gainsay that which you have spoken; and I know not but that a course may be taken to oblige both sides, as you took a course to oblige your Sachem. I am ready to think that the Governour and Magistrates of the *Massachusetts* would as well oblige you to him, as him to you.

Ant.

Yea, yea, so it was, and most equal that it should be so.

Keit.

I have another Objection stronger then this; and that is, If I pray to God, then all my men that are willing to pray to God will (as you say) stick to me, and be true to me; but all such as love not and care not to pray to God, especially such as hate praying to God, all those will forsake me, yea will go and adjoyn themselves unto other Sachems that pray not to God: and so it will come to pass, that if I be a praying Sachem, I shall be a poor and weak one, and easily be trod upon by others, who are like to be more potent and numerous; and by this means my Tribute will be small, and my people sew, and I shall be a great loser by praying to God. In the way I now am, I am full and potent, but if I change my way and pray to God, I shall be empty and weak.

Ant.

I confess that this is a strong temptation, and requireth much Self-denial and Faith to conflict with it. I pray consider what Counsel Jesus Christ giveth in this case, *Matth.* 16.24. *Let a man deny himself take up his cross, and follow me.* I confess that this is harsh Doctrine to flesh and blood; but I will tell you a Cordial against it, *Matth.* 19.29 *Every one that hath forsaken Houses or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for ... Names sake, shall receive an hundred fold and shall inherit everlasting life.* Trust God in this Promise, and see if he do not perform it. And be assured, it is better to trust God in a way of well doing, then to trust to wicked and vile men in a way of sin. If God will punish you, all your men, especially the worst of them, cannot save you; but if all your men should forsake

you, and yet you choose Christ, and be true to him, then Christ will certainly take care of you. And further, this is but a fear that humane Reason maketh; try the Lord, it may be he will make all your men to stick the closer to you. You think the better sort will stick to you, it is but the loss of the worser sort, at the worst, and if you trust in the Lord, he can over-rule the hearts of the worst of men, and they shall not forsake you. Besides you may put it to the trial, put it to the publick Vote; if you should do so, I do think that they will all promise to stick unto you if you pray to God: and then this Objection is cut off in the beginning of the work. Consider also what Christ hath said, *Mat. 11.29, 30.* he commands such as come to him, to *take up my yoke, and learn of me, for I am meek, and lowly of heart, and ye shall find rest to your souls: For my yoke is easie, and my burthen light.* You fear that this will be burthensome, heavy, and to your loss; try the Lord if he do not make this Objection easie and light unto you: and see if it do not prove that you are more afraid then hurt. Christ will not suffer any body to lose by him, at last. Nay you shall be a certain and a great gainer by it, both in this world, and in the world to come.

Will.

As my Brother hath said, I acknowledge this to be (in appearance at least) a strong temptation. This was the temptation of *Josias*, that drew him to his Apostacy, he forsook his praying people, and adhered unto those who did not pray to God: but this was because his own heart did not love praying to God, and did better like of the wicked wayes of the *non praying Indians*. But what got he at last by adhering to the worst sort of his Subjects? When he was in distress they all forsook him, which his praying Subjects would not have done, if he would have adhered unto them. Likewise this very thing which you propose, was a temptation to *Cutshamoquin*; His praying to God did make such of his people as loved not that way, to waver in their subjection to him, and it did begin to make him waver in the matter of praying to God: but God did mercifully preserve him, and kept him stedfast to his dying day. But this he did, he went sometimes among them, he used them kindly, he treated them with gentle perswasion, without compulsion; by such wayes be so carried the matter, that they forsook him not. And I do not doubt but that the matter may be so ordered and carried, that you may be secured from that danger, which seemeth to lie in your Objection. But indeed the true Reason why sundry of *Cutshamoquin* his men left him, whereby he fell under poverty, was this, He sold unto the *English* all our Lands which lay by the Sea-side and Salt water, save onely one Field; and then it was, that they went to such other places as they liked better. And this one Field also, *Josias* sold away; and the Inland place, where we now live, Mr. *Eliot* procured

for us, after we prayed to God.

But let the worst of your fears come to pass, suppose all your Subjects that hate praying to God should leave you, what shall you lose by it? you are rid of such as by their sins viciate others, and multiply transgression, and provoke the wrath of God against you and yours. But consider what you shall gain by praying to God: Do not trouble your self by poring upon what you shall lose, which at most is but a very small matter Turn your eye to the other side, and look what you shall gain; you lose a few wicked men which hate praying to God; but if you pray to God, all the *praying Indians* will rejoice at it, and be your friends, and they are not a few, now, by the grace and blessing of Jesus Christ; all the *Massachusetts Indians* will be your friends; all the *praying Indians* ... *N•pmu* • Country will be your friends; all the *praying Indians* of *N•p* will be your $\langle \diamond \rangle$; all the *praying Indians* of *Nantuket* will be your friends; all the *praying Indians* of *Mahshepeg*, and all Eastward from them as far as *Cape Cod*; all these will be your friends: and what comparison is betwixt these, and those you lose?

Again, suppose you lose a few Subjects that hate praying to God, but yet you shall gain a more intimate love of the Governour, and Magistrates, and good people of *Plimouth*, who were ever good friends to your ... *Onsamequin*, and to you hitherto; but if you pray to God, you shall finde diference, they will more honour, respect and love you, then over they did; they will embrace you as a Brother in Christ Jesus. Yea farther, the Governour and Magistrates of the *Massachusetts* will own you, and be fatherly and friendly to you. The Commissioners of the United Colonies will own you. Yea more, the King of *England*, and the great Peers who are Heads of the Corporation there, who yearly send over Means to encourage and promote our praying to God, they will take notice of you: and what are a few of your Subjects that hate praying to God, in comparison of all these? Yea moreover, and above all these Considerations, that which is said, *Luke 15.7. I tell you, there shall be joy in heaven over one poor sinner that repenteth*; So that God in heaven, Jesus Christ, the holy Ghost, and the holy Angels in heaven, will joy at your turning to God. Cease therefore these vain fears of losing a few sinful people, who possibly may forsake you, if you pray unto God.

Keit.

I am drowned and overwhelmed with the weight of your Reasonings: I know not what to answer you at the present; yet I fear, that when I am out of the sun-shine of your wise discourses, I shall again be plunged into the pit of doubting, by my manifold fears that do incompass me.

Ant

Go on therefore and produce all your doubts, let us see what weight is in them. Sands are heavy when many are laid together,

but bring them out one by one, and they will be found light, and of no value. Our desire is to deal fully with you, and hear all that you have to say: Cobwebs may seem thick and strong until they be handled, but when they be touched and opened, they will be found altogether weak.

Keit.

I perceive that in your praying to . . . , and in your Churches, all are brought to an equality; Sachems and people they are all fellow-brethren in your Churches; Poor and Rich are equally priviledged; the Vote of the lowest of the people, hath as much weight as the Vote of the Sachem. Now I doubt that this way will lift up the heart of the poor to too much boldness, and debase the Rulers too low: this bringing all to an equality, will bring all to a confusion.

Ant.

This also I confess is a great and weighty Point, and must be looked upon with much prudence and caution. The weight of a Vote lieth not so much in the man, as in the matter wherein he Voteth. A poor wise man may give a better Reason then a rich man, or a Ruler, and then it is the Reason that prevaieth, not the man. We must all be ruled by the Word of God, both Sachems and people. The Word of God in the mouth of a poor man must be regarded for the Words sake, and not for the mans sake, be he rich or poor. The management of Church Liberties is a narrow edge, and may easily be miscarried, and prove hurtful; which difficulty must be helped by good conduct: the well-ordering of a Church is a point of great wisdome and care; but we must not therefore fly off from a Rule, because it is difficult, but it must be acted with the more fear, care and prayer.

There is such a Rule in the Gospel way of the Churches, as Equality of Vote among Believers in the matters of Jesus Christ: And herein is a great point of Self denial in Sachems and chief men, to be equal to his Brethren in the things that appertain to Christ, who is no respecter of persons: So it is said, *Col. 3 11. Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian bond nor free, but Christ is all and in all.* And as Faith makes all Believers equal in Christ, so doth the Order of the Gospel: all that are in Gospel order, are equally concerned in the affairs of Jesus Christ. And this should not be a trouble, but a comfort and joy to every one; and therefore it is said, *Jam. 1.9, 10. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low:* for by both these Christ is exalted and in that we must rejoyce.

Will

All that my Brother hath said is weighty: I will adde a word further to the edge of your Objection. Church-Order doth not abolish Civil Order, but establish it; Religion teacheth and commandeth reverence and obedience to Civil Rulers: and when a religious Ruler doth deny himself for Christ his sake, to be equal

with his Brethren in Church Order, it obligeth all godly hearts the more to honour him in his Civil Order. 1 *Tim.* 6 2 the Lord saith, *And they that have believing Masters, let them not despise them because they are brethren, but the rather do the service, because they are faithful and ..., partakers of the benefit. These things ... and exhort.* Do not fear any lots of honour, by submitting to Gospel Community in Church-Order; but know, that it is the rightest way to true honour. The hearts of all will honour those Rulers that are humble and holy.

And when you shall do this for the honour of Christ, then Christ will take care to honour such Rulers; for God hath promised, 1 *Sam.* 2.30. *Them that honour me, I will honour.* Believe the word of God, for you shall finde it true.

Keit.

What second thoughts may come into my minde I cannot tell, but at present I finde nothing in my minde to oppose against what you say. But yet there is another thing that I am much afraid of, and that is your Church Admonitions and excommunications: I hear that your Sachems are under that yoke. I am a sinful man as well as others, but if I must be admonished by the Church, who are my Subjects, I know not how I shall like that. I doubt it will be a bitter Pill, too hard for me to get down and swXIXw.

Ant.

Still your Objections are great and weighty. Sin is the sickness of the soul, even as diseases are the sickness of the body. Admonitions in the Lord, by the holy Scriptures are the Physick of the Soul, even as outward Medicines are Physick to the body. Now if your body be sick, you will not refuse Physick because it is bitter or sharp, and difficult to bear. No, but you will bear it patiently, because you know it is wholesome, and a means to cure your sickness. The same I say about the sickness of your soul, that Medicine which God hath appointed to purge away your sin, you must patiently submit unto, because it is wholesome and good for your soul. Yea, and you must be so much the more careful and willing to submit thereunto, by how much the danger of soul-sicknesses are deeper and greater then bodily sicknesses be. A bodily sickness, at the worst, doth but kill the body but soul-sicknesses, if not cured, do damn both body and soul in hell, with the Devil and his Angels for ever. It is a desperate danger to let soul sicknesses go uncured. It is pleasant and delightful to the flesh to sin without controll, but remember what the end of it will be. *Solomon* that wise King saith, *Eccles.* 11.9. *Rejoyce, O young man, in thy youth, and let thy heart cheer thee in thy youth, and walk in the wayes of thy heart, and in the sight of thy eyes; but know thou, that for all these things God will bring thee into judgement.* This is a trembling word. *Felix* a great Ruler trembled when he heard that word, *Acts* 24.25. It is therefore against all wisdome to refuse

to be subject to soul-physick. It is a great mercy when God giveth a skilful Physician to cure our bodies, but it is a greater mercy to have a skilful Physician to heal and cure our souls. This therefore is so far from being a discouragement from praying to God, as that it is rather an encouragement. Make haste to come into that way which provideth well for your souls health, because eternal salvation dependeth upon it.

Will.

I am willing to adde a word or two by way of lenitive. Though the matter be harsh and bitter, yet the manner of applying must be with all reverence, gentleness, meekness, tenderness, and love, so as to avoid all exasperation or provocation. So the Lord hath commanded, *Galat. 6.1. If a man be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness, considering thy self lest thou also be tempted.*

And for your further encouragement, we finde in the Scripture that great Kings and rulers have meekly submitted to this soul-physick. *David* was sharply reprov'd by the Prophet, and he meekly submitted to it, *2 Sam 12.* and so it was with *Eli*, *1 Sam. 2.27.* Let it not therefore be unacceptable unto you, to imitate so great, so good Examples. If Sachems might sin, and no body might admonish them, because they be rulers, and the Ministers and people are the subjects, it were the most miserable condition in the world to be a Sachem or a ruler, they run to hell without controll, and no body may say unto him, Why do you so? It is said, *Isa. 30.33. Tophet is ordained of old, yea for the King it is prepared.* If God have ordained hell for Sachems, then sure he hath ordained means to keep them out of it, as well as for other men; for *God desireth not the death of a sinner, but rather that he should repent and live.* If therefore you desire to escape hell, and to go to heaven, submit your soul to such means as God hath appointed to bring you to repentance and salvation. When you put the Objection, you said you are a sinful man as well as others: therefore your own heart will tell you that you have need of such helps as God hath appointed to bring you to repentance, else you cannot be saved.

Keit

I feel your words sink into my heart and stick there, you speak arrows; I feel that you wound me, but I do not think that you hurt me; nor do you mean me any hurt but good. I desire to ponder and consider of these things. I have more matters to object, but I will forbear at this time: and besides, it is time for you to eat, and to take rest, and therefore I will proceed no further at this time.

Ant.

We thankfully accept your patience thus long, and your good acceptance of what we say: God hath been present with us, and we perceive that the Spirit of God is at work in your heart, this putteth us in hopes of a good issue.

We have one request unto you, beloved Sachem, That while we

abide in your house, we may have liberty to carry our selves like *praying Indians*; namely, that when we eat, we may pray and give thanks to God, before and after meal; also before we lie down at night, and when we rose up in the morning, we may pray and give thanks to ... ; and that discourses may be grave, and for edification; that there may be no Games or Sports, or such other things, which we have abandoned.

Keit.

I dXliXe well what you say, all things shall be as you desire; it will be a good opportunity for us to see what manner of Conversation you *praying Indians* use. I will prupose it unto so many of my people as be here present, how they like of this last motion you ..., of allowing you free liberty of all such Exercises as you *praying Indians* practise. What say you, my friends, to this last ... of theirs?

All

We like it very well, and shall willingly give attendance unto their prayers. And besides it is not long to their Sabbath, we desire they would stay the Sabbath, and teach publickly, and let us see their S•bbath Convers•tion also. It may be we shall see so much beauty and desireableness in their wayes, that it may much heighten and raise our affections to embrace and submit our selves unto this way of praying to God.

Keit.

You go too fast, your answer goes beyond my proposal, or their request: we spake onely of private Conversation. I said nothing of the Sabbath, nor of their publick Teaching, this is a greater matter. But go to, seeing you have made the motion, I will not refuse it. What say you my friends? you hear what these people desire, will you tarry the Sabbath among us, and teach publickly amongst my people? for if you accept the motion, we shall take a course to give notice thereof to all parts of the Town.

Ant.

We are sent by the Church in the Name of Jesus Christ, to call you up unto the way hich leadeth to heaven. One part of this heavenly way, is to *Keep holy the Sabbath day*, by exercising our selves in the Word of God and prayer. I perceive the forwardness of your people hereunto, and your own wary condescendence unto their desires, which amounteth unto more then a calling unto us to attend the motion: it addeth encouragement and hope of good acceptance with man, and a divine blessing from heaven.

Philip Keitassoot. Anthony. William. Sachem.

Keit.

I Have so ordered my occasions, that they will give way to •y attendance to the matter you come about, therefore this Afternoon I have set apart, that we may have further Conference about them.

The former points we discoursed, I am willing they should still lie soaking in my heart and minde. I am not ready to make Replies, or to draw forth any further speech about them. I choose rather to draw forth some of my other Doubts and Objections; unto which, if your Answers be as considerable and weighty, as they were to my former doubts, I shall then see cause to lay them up also a soaking, and pondering in my heart. Know this, that in the rowlings of my thoughts, the disquiet turnings and tumblings of my minde, do oft-times molest me with variety of passions. I am sometimes in grief and anguish of minde, especially when I over look my life past, and remember the many sins and follies that I have stained my life and honour withall, I think with my self, What a fool have I been, that for the love of a lust, which Dogs and brute Creatures delight in, that I, a Man, a Sachem, should be so besotted, as to stain my honour, wound my Soul, offend God, and expose my self to eternal damnation, and all this for a short delight that is gone with a blast, and leaves nothing behinde but shame and sorrow; and these are durable and indelible, a sad effect of sensual pleasures. Ah what a fool have I been, when I should have imployed my self in higher and greater matters for the honour of God, and the good of my people. I have wasted my precious time and strength to satiate my pleasures, which have left such a sting and torment in my soul, which all my Estate and Honour cannot ease me of, but they are like to torment me for ever. I am never without wicked company to draw me out unto such iniquities, but none of them can ease the torment of my minde and conscience, though some apply themselves so to do, I do finde their remedies are false and uneffectual.

But I have quite lost my self, I did not intend to open and pour out my minde and thoughts about these matters; but full vessels are ready to run over. I will come to that which I did intend.

Ant.

Beloved Sachem, as the overflowings of your grief have interrupted your intended discourse, so let me take so much boldness to lengthen this your interruption, with a word of God, that may, by his blessing, be (at least) the beginning of a Cordial to your heart, and a Cure to your stain and wound. Sin is a shame to any Nation or person, but repentance is an honour. Your griefs

have the right savour of repentance. It is said, 1 *Cor.* 3.18. *Let a man become a fool, that he may be wise:* you chide your self for your folly; you do well to do, it is an act of wisdom so to do, go on in this frame of heart, and be constant, and you shall have rest. Christ calleth troubled souls to come unto him, *Mat.* 11.28. and he promised to give them rest, and he is able to perform his promise. In his hand I leave this matter, and your tossed soul with inward griefs, that in him you may finde rest.

Will.

My Brother hath presented you with a Cordial for your heart grief, I will present you with some Balm to heal your soul wounds. It is said *Jer* 8.22. *Is there no Balm in Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?* Behold, in Gods Word we finde a Balm for wounded souls, and that is the death and blood of Jesus Christ, believed by faith: for Christ hath died for our sins, and rose again from the dead for our justification; he offereth a pardon for all your sins, and he will heal your soul, and quiet your heart from all those turmoiling troubles and griefs. Believe therefore in Jesus Christ, and he will pardon and save you.

Keit.

I thank you for these comfortable words, I feel them in my heart, and I desire to lay them up among other things which I ponder in my heart.

And now I will proceed to open such other doubts which lie in my minde as impediments which hinder me, and delay me from accepting of this way of praying to God. I perceive in all your discourses, that you have a Book which you call *The Word of God*, and you reade it to me. I perceive also that in your worshipping of God morning and night, you reade in that Book: I pray tell me what Book that is, what is written in it? and how do you know that it is the Word of God? Many say that some wise English-men have devised and framed it, and tell us that it is Gods Word, when as it is no other then the words of wise men.

Hoh! we shall be interrupted in our discourse, for here cometh in a Sachem that hateth praying to God, and hath been a means of delaying my entrance into this way: but if he come up unto us, we will go on and let him be partaker of our discourse, if he like of it, and be willing so to do.

Each, my friend, I pray come and sit down here, and hearken to our discourse. Here be some of the *Massachuset praying Indians*, who are soliciting me to pray unto God; and we are now discoursing about a Book which they have, which they say is the Word of God: and I am now enquiring of them what is contained in that Book, and how it may be made appear that it is the Word of God? If you think good to joyn with us in this discourse, it will be acceptable unto us to have your company, and to hear what you have to say about it.

Sachem.

I am willing to be present and hear your discourse, but as for this new way of praying to God, I like it not. We and our Forefathers have through all generations lived in ... Religion, which I desire not to change; Are we wiser then our Forefathers? And I like not to suffer our people to reade that Book which they call the Word of God. If it be Gods Word, it is too deep for ignorant people to meddle withall; and it will fill them with new light and notions, which withdraws them from our obedience, and leadeth them to make trouble and disturbance unto us, in those old wayes in which we and our Forefathers have walked: and my Counsel is to suppress the reading of that Book.

Ant.

With due respect unto you, Sachem, I shall thus answer unto what you say. If a great Sachem in a far Country should send unto you a writing, wherein he giveth you wise Counsel, would you not reade it? would you not hear what he saith? and would you not suffer your people to learn wisdome, but continue in their ignorance and blindness? Sure you would shew so much respect to a man, a Sachem, that should do so kindly to you. Now so it is, that the great God who made these high heavens, and the great Lights that be therein; who made this Earth, and all this great World, and all things in it; who is King of kings, and Lord of lords: I say this Great God, pittying to see the ignorance that all men are darkned withall, he hath sent us his Word, which will make wise the ignorant, and will you not suffer your people to learn ... wisdome? do you love darkness better then light?

Besides, all Mankinde live in the wayes of sin, which lead them to hell torments, where they shall be punished with eternal fire: ... God pittying this miserable condition of man, hath sent us ... Word of his, which sheweth us the way to escape hell torments, and leadeth us into the way that leadeth us to eternal life, happiness and glory. And will not you suffer your people to learn this good way, when God offereth it unto us? Consider how your people will curse you, when they feel these torments, because you would not suffer them to learn the true way to heaven and happiness. And what though we are not wiser then our Forefathers, yet God can teach us such wisdome as our Forefathers did not know. I think, that we are bound to think that our fathers were so wise, that if Gods Word had been brought and offered to them, ... would have received it, and would have learned by it to be wiser then they were, and why therefore should not we be so wise, as to do that which our wise fathers would have done, is this light had shined unto them, as it now doth unto us. Let not the deepness of that wisdome in Gods Word, hinder us that are ignorant from searching into it, for by reading of Gods word the ignorant may be made wise, *Psal.* 19 7. *it maketh wise the simple:* and *The Word gives wisdome to the simple, and to the young man knowledge*

and discretion. David learned to be wise by reading the word of God, *Wiser then his Enemies, wiser then his Teachers, wiser then the Ancients*, Psal. 119 98, 99, 100. and so may we. It is a vain word to say, They are ignorant, and therefore they may not reade the Word; the contrary to this is true, Because they are ignorant, therefore let them search and reade the word of God, because that will make them wise. But you give the reason that lieth in the bottom of your heart, when you say, By reading of the word they will learn new light, which will molest and trouble them that love and walk in their old lusts, and deeds of darkness, and therefore you will keep them from the light. But I pray consider at what a dear rate you purchase your quiet in your old ways of sin and darkness, which lead you to hell, when you will compel all your people to live in sin and darkness, for fear lest when they finde the light of Gods Word, they should molest and trouble you in your lusts and sins.

Will.

I will adde a few words to what my Brother hath spoken. I have heard that in the other part of the World there be a certain people who are called *Papists*, whose Ministers and Teachers live in all manner of wickedness and lewdness, and permit and teach the people so to do: and these wicked Ministers will not suffer the people to reade the Word of God, and pretend the same reason as you do, Because they be ignorant. But the true reason is the same which you plainly speak out, lest by the knowledge of the Word, they should have light to see into their vileness, and molest them in their lusts and sins. And they are so cruel, that if they finde any one that readeth the word of God, they will kill him. They choose rather to lead all their people with them to hell, then to suffer them to see the light whereby they may be saved, lest when they see the light, they should discover their filthiness, and trouble them in their way to hell. But God doth account these men Murtherers, and hath threatned to bring upon them fearful destruction, to revenge the blood of Gods people whom they have murdered. Therefore I pray you to consider, that the like vengeance from God will fall upon you, if you will not suffer your people to search into, and learn the word of God.

Keit.

What you have said hath fully settled and satisfied my heart in this point. I will never hinder my people from the knowledge of the word of God, and I wonder at those vile Ministers that do so wickedly abuse the people; and I wonder at the Sachems, that they will suffer such vile Ministers to abuse their people in that manner, why do they not suppress them? and why do they not Command their people to Print the Bible, and let it be free for any man that will buy them, and reade them? I wonder at these things; Can you satisfie me in the reason hereof?

Will.

I can say but little to it; onely thus much I have heard,

Some Sachems are as bad as the Ministers, and of the same minde with their Ministers, they are lise minded as this Sachem is; other Sachems that are wiser and better minded, yet they cannot help it, because their Ministers are so rich, and by that means have so many people depending on them, that their Sachems dare not middle with them; and their Ministers take a cunning course to keep themselves and successors rich, for they will not suffer one another to marry, whereby they should have lawful Children to inherit their riches, but when they die, the next Minister hath all, or most of the riches that he had. And to the end they may keep one another from marrying, they suffer one another to keep Whores, so that they have Bastards good store, but no lawful Children. And by this means they maintain themselves in very great wealth, so that the Sachems dare not meddle with them.

Keit.

Doth no body see these base doings of these Ministers?

Will.

Oh yes, many; but if any body speak a word against them, they will kill him presently, so that partly by their wealth, and partly by their cruelty, keep every body in fear of them.

Keit.

Oh strange! how many of these wicked Ministers be there, that they are so potent?

Will.

Oh, a great many. The Ministers of I know not how many Countries combine together, and be of one minde to uphold one another; and they choose one Chief, and call him a *hope*, and say that he has power to pardon mens sins, and will sel Pardons for Money, and by that means they get a great deal of wealth, for people are such fools as to think that he can pardon them, when as the Popes be as vile sinners as any body, and keep Whores, and get Bastards. Other of these Ministers they call *Cardinals*; others *Lord Archbishop*; others, *Lord Bishop*; other, *Lord Abbot*; other *Lord Christ*, and I cannot tell how many more: and many of these as rich as Sachems, and leave their wealth to their successors, because they have no lawful Children, onely keep Whores, and get Bastards. And they will allow their Sachems, or any body else, to keep Whores, and get Bastards, and the Pope will pardon them for money. And this that I tell you, is but a little of the filthiness that is among these wicked Ministers. Now if people should but look into the word of God, they would presently finde that no body can pardon sins but God; and they would presently finde, that God has appointed no such Ministers as these, they are all of them the Devils Ministers, and not God's: and if Sachems and people knew this, they would buy no more Pardons of them, and the Sachems would suppress them, and take away their great riches, or imploy them to better uses. And for this reason they will not suffer any but themselves to reade the Scripture, they will kill them if they do; and they have *Lords Inquisitors*, as they call them, to watch and search if any body have a

Bible, or any other good Book, that opens and discovers their Villany, he shall be killed: And these Lords Inquisitors are as rich as Sachems. And thus they keep all men in subjection to them, and in fear of them, and Sachems are afraid of them, and they do what they list.

Keit.

Here be Ministers with all my heart! are these the men that manage their Religion? These are worse then our Pauwas. If any Pauwau in my dominions should be half thus vile, I would scoure him. I see that in some places of the world there be worse men then we *Indians* be. I do not think there is such vileness to be found among any of the *Indians* in all this Country, what may be further off I know not. And if all this vileness be maintained by ignorance of the word of God, it seemeth to me, that it is a principal thing in Religion to know and be acquainted with the word of God; and therefore I desire that now we may go on with our intended discourse. And whereas I proposed two questions, me thinks that much may be gathered out of this discourse we have had, tending to shew what matter is contained in the word of God. But it is like you will speak more fully to it. I shall therefore bend my minde to give attendance unto what you shall further say

Ant

This Question is one great Principle in Religion; and I cannot take a surer and better course to answer it, then by declaring the Answer that is given in our Catechism unto the Question, and by opening some of the Texts of Scripture, which are there brought for the proof and manifestation thereof.

The Question is, *What is the Word of God?* The Answer is, It is the Will of God written in the Bible, whereby he rightly guideth man, in every thing in this world, and whereby he bringeth us to eternal salvation. These are but few words, but full of weight, and proved by divers Scriptures.

Keit.

What do you mean by Scriptures?

Ant.

The word and will of God written in a Book, whereby we may not onely hear it with our ears, when it is spoken by others, but we may see it with our eyes, and reade the writing our selves. And this is a great benefit to us, to have Gods word and will written; for a word spoken is soon gone, and nothing retaineth it but our Memory, and that impression which it made upon our minde and heart; but when this word is written in a Book, there it will abide, though we have forgotten it, and we may reade it over a thousand times, and help our weak memories, so that it shall never be forgotten; yea, and such as cannot have an opportunity of hearing the word, yet they may alwayes have an opportunity of reading the word, because it is written in the Bible, which they have by them in their houses, and may reade in it night and day. We do therefore call the word of God *Scripture*, because it is written in a book.

Keit.

I am satisfied in what you say: I pray go on to open those Texts of Scripture which the Catechism giveth for proofs.

Ant.

The first Text I mention is *Hos. 8.12. I have written to him the great things of my Law, but they were counted ... a strange thing.* Here God gives to man a Law, and he writeth this Law; and every thing in this Law is *a great matter*: though some things are greater then other, yet every thing that God hath written is a great matter. But God doth blame men for counting them as *strange things*; we should be well acquainted with them.

Dan. 10.21. when an Angel spake to *Daniel*, he told him, that *he would declare to him that which is noted in the Scriptures of truth.* And we that teach others must carefully so do, we must teach nothing but that which is noted in, and grounded upon the Scriptures of truth. And we need to teach nothing else, for all things needful for salvation are contained in the Scriptures, as appears *2 Tim. 3.16, 17. All Scripture is given by interpretation from God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished to ... good works.* The man of God here, meaneth, only may be applied to any honest man that is willing to walk by the Rule of the word, be he a Sachel, or a Teacher, or a Father, &c. Every man may finde in the Scriptures a perfect rule to guide him in every thought, word or deed. So that the word of God is a perfect Law to guide every man, in every thing, all the dayes of his life. And the word of God is not onely a rule to guide us in this life but it also brings us to heaven; *Acts 20 32. I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified:* and *James 1.21. Receive with meekness the ingraved word, which is able to save your souls.* Many such testimonies I might adde, to shew the fulness of perfection of the word of God: but I forbear at present.

Will.

I will adde a few words touching the perfection of the Scriptures. *Deut. 12.32. Whatsoever I command you, observe to do it; thou shalt not adde thereto, nor diminish from it.* Here be two wayes of wronging the Scriptures; 1. By adding to it; 2. By taking from it. Now these Popish Teachers and Ministers of whom I did discourse before, they do most wickedly wrong the Scriptures, especially by adding to them. They say that their Offices are commanded in the Scripture, and that the Pope is Christ his Vicar, and that he hath power to pardon sin, and abundance more such rotten stuff they adde unto the Scripture. Now this is another reason why they will not suffer people to reade the Scriptures, because then every body would finde out their false dealing; and therefore if any body finde them out, they will presently kill them. The great wrong they do unto the Scriptures of truth, is one of their great sins; they adde their own

wicked inventions, unto, ... and perfect word of God.

Keit.

Your discourse doth ... in my heart an admiration at that excellent ... ; and I find ... my heart a longing desire to be acquainted with that Book, and with those excellent matters that are contained in it. But although my heart doth begin to reverence that Book for the sake of the matter contained in it, yet I desire that you would proceed to give me your grounds why you believe that it is Gods word, because I shall then reverence the Word, not onely for the matters sake, but also for the Authors sake. Good words spoken by a good man, do obtain respect; much more may the words that God speaketh, command all reverence.

This Point also being a great Principle in Religion, I will take the same course in it, as I did in the former. I will shew you what Answer we are taught in our Catechism, and I will touch some of the proofs.

1. The first Reason to prove the Scriptures to be the Word of God, is, Because they teach us the first Creation of the World, and all things in it, which no man nor Angel doth know or can teach, onely God; and this is proved in the first Chapter of *Genesis*, where we reade the wonderful work of God in the Creation of the World, where man was last made.
2. The second Reason is from the holiness and perfection of the word of God. No man or Angel could give so holy, pure and perfect a Law, as Gods Law is, *Psal.* 19.8, 9, 10, 11. also *Psal.* 12.6. *The ... the Lord are pure words; as silver tried in a furnace of earth purified*
3. The third Reason is, Because the word of the Lord is confirmed by such Miracles, as onely God himself is able to perform. *Moses* the first writer of Scripture, did many great Miracles, in *Egypt*, in the Red Sea, and in the Wilderness; so did many other Prophets: but especially *Jesus Christ* did many wonderful Miracles, and so did the Apostles, by which our Faith is confirmed, that their writings are the word of God.
4. Because the Scriptures doth reveal unto us *Jesus Christ*, and salvation by Christ, according to the Gospel of *Jesus Christ*. This no man or Angel could ever have found out, onely God, *2 Cor.* 5.19. *God was in Christ reconciling the world unto himself, and hath committed to us the word of Reconciliation* *John* 5.39. *Search the Scriptures, ... in them ye think to finde eternal life: and they are they that testifie of me.* therefore they are the word of God
5. Because the word of God doth convert the soul from sin and Satan, unto God. It sanctifieth the soul, and doth lead mens souls in the wayes of life, unto salvation; it is the sword of the Spirit to conquer the Devil, *Jam.* 1.18. *Of his own will he brought us forth with the word of truth.* *Joh.* 17.17. *Sanctifie them through the*

truth: thy word is truth. Ephes. 6.17. ... the sword of the Spirit, which is the word of God. Such grounds as these we are taught in our Catechisms.

Keit.

Who can oppose or gainsay the mountainous weight of these Arguments? I ... more then satisfied, I am ashamed of my ignorance, and I abhor my self that ever I doubted of this point; and I desire wholly to give up my self to the knowledge of, and obedience to the word of God, and to abandon and forsake these sins which the word of God reproveth and condemneth.

Will.

I will adde one Consideration further, to manifest that the Scriptures are the word of God; and that is, By the great Antiquity of these writings; which have been extant so many thousand years, and have ... through to many enemies hands, who have used all are and force to abolish them, or corrupt them, and yet they could never do it. *Moses* wrote the first Five Books of Scripture above a thousand and four hundred years before Christ came, and it is above a thousand and ... hundred years since Christ came, and since the Gospel, the last part of the Scripture, was written. Put these two Numbers together, and they make three thousand years. So long the Church have had the Scriptures: and all this while the Devil and wicked men have endeavoured either to abolish them, or corrupt them, but they could never do it; we have every word of God perfect and pure unto this day, which cannot be said of any other writing in all the world. And this wonderful divine protection of this Book, doth greatly manifest, that doubtless it is Gods own word, over which he hath bestowed such eminent care.

Keit

But how do you know all this? How do you know what was done so many thousand years ago?

Will.

The Scriptures themselves have kept a perfect Record of Times from the beginning of the World unto the coming of Christ, and out of that Chronologie we may perfectly know how long *Moses* was before Christ; and there be other sure ways to know how many years it is since Christ came. And thus may we know certainly how long the Scriptures have been written.

Keit.

If this be so, the Reason is strong, the Antiquity of the Book requireth reverence; and Gods constant care of it, sheweth he hath a divine influence in it.

But we are now called off from any further proceeding in our discourse at this time. Before we part, I have one motion and request to propose unto you; To morrow is your Sabbath, and I have a desire that you two would teach us that day and let us see the manner how you worship God; it may please God to make more of his light to shine among us. You remember what passed about this motion; I do now with more desire confirm that motion.

Ant.

We also are still of the same minde and purpose, and are the more confir•ed in our hearts, because we see that G•d is on the coming hand, to incline your heart unto the Lo•d.

After the Sabbath.

Philip Keitassoot. Anthony. William.

Keit.

I Have now lived one Sabbath: many a Sabbath have I been dead, and followed works of darkness and sin, when I should have been following the Lord in such wayes of Worship, as yesterday was spent in. I am wounded at my heart to remember what I have done upon the Sabbath-day, I have served the Devil, and lust and sins of all sorts, even upon the Sabbath-dayes The sins that I have committed do render me vile in the sight of God, and the time wherein I have committed many of them, doth render me more vile in the eyes of the Lord my Judge. You said yesterday, that Christ Jesus is the Lord of the Sabbath, and re|quires all men to spend that day in his service; and when Christ Jesus shall judge the world, he will examine all men how they spent every Sabbath. Oh wretched man that I am, what answer shall I make, though I am a Sacher here on earth, I shall be but a subject in the day of Judgement. I now sit upon the Bench to judge others, then I must stand at the Barre to be judged my self. Oh what mountains of sin have I heaped up in my wicked life! I had forgot my sins, and I thought God had forgot them too; and I had thought my Conscience had forgot them also, but now I see it is not so. God hath numbred all my wayes, my thoughts, my words and works and I feel now that my Conscience remembreth them also, though it hath been asleep in the times of my ignorance and profaneness. Oh I am a wretch: I should have been an example to my people, an example of virtue, of wisdome and of praying to God, but I have done quite contrary to my duty: I have been an example of lust, of profaneness, yea of all sin; and in particular of this great sin of profaning the Sabbath: my heart is wounded with the sense of this sin especially, and that forceth my troubled Conscience to gall and afflict my soul with the remembrance of all my sins.

But why say I all? I now finde my sins are numberless: my own personal sins are any, great and vile, my heart doth loath my self to remember them, they make me an abhorring to God. But moreover and besides my own personal sins, other mens sins I am guilty of; Oh how many have sinned upon my account, many wayes? I am a Sacher over my people, to rule them in virtue, and to do them good: but I have done contrary

to my charge, I have led them out into all sin, and thereby I have done them the greatest hurt and mischief. I have been a means of their damnation, Oh how many are gone, and going to hell upon my account? how shall I escape damnation, who have led so many into that eternal pit, Oh I am pained at my heart, what shall I do? Oh what shall I do?

Ant.

No creature can help you; none but God in Jesus Christ, he can help you. Consider that Text, *Micah 6.6-7 8 Wherewith shall I come before the Lord, and bore my ... before the high God? shall I come before him with burnt offerings with ... year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oyl? shall I give my first born for my transgression, the fruit of my boy for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?* Nothing that you can do, or bring to God, can pacifie that divine wrath that is kindled against you; but *ver 8.* he sheweth you the way. Also consider that Text, *John 4.6 I am the Way, and the Truth, and the Life: No man cometh unto the Father, but by me.* You have been a great sinner, now you lament it, you would obtain a pardon, and be reconciled to God: This word of God sheweth you the way, and that is to humble your self before Christ Jesus, believe in him, and give up your self to be his servant, your self to worship the Lord, and to bring on all your people to do the same. I remember two places in *Daniel* where Sachems were in trouble of minde, as you now are, and *Daniel* gave them counsel from the Lord the first place is *Dan. 4.27. Wherefore, O Sachem, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thy iniquities by shewing mercy to the poor, if it may enlenghtning of thy tranquility.* And my heart is perswaded (with submission to the Lord) that if you now turn unto God, and promote praying to God among all your people, you shall see better dayes then ever you have yet seen. There is another sad story in the fifth Chapter of *Daniel*, where the wicked Sachem did act profanely against the God of heaven, and then appeared fingers which wrote *Mene, Mene, Tekel Vpharsin:* but let the interpretation of that be unto your enemies, and not to you, beloved Sachem. I say unto you in that word of the Lord, *Acts 16.31. Believe in the Lord Jesus, and thou shalt be saved, and thy house.*

Will.

Hope of relief, is a means to ease grief, and to raise the distressed heart to apply it self unto means of Remedy. In the second of *Chron. 33* we reade of a Sachem that was a greater sinner then you have been, yet upon his repentance and change of life, he obtained mercy. His Name was *Manasseh*, his sins were such, as that it is an abhorring to reade them: then God brought him into affliction, and it is said, *ver. 12, 13. And when he was in*

affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers and prayed unto him and he was intreated of him, and heard his application and brough him again unto Jerusalem into his kingdome. Then Manasseh know that the Lord he was God. So I say unto you, Beloved Schem, humble your self before the Lord ... up praying to God among all your people, walk in wayes of wisdome and religion, and you shall finde that God will be merciful to you, and your latter dayes shall be blessed, and be a blessing.

Keit.

Words that come swimming in love, with full sails of wisdome, have great power to ... heart storms of grief and trouble. I now finde it true: my soul is wounded for my sin in profaning the Sabbath day, now I desire to look deeper into the matter. I desire you would open unto me the Sabbath, that I may know my former sins, and future duty.

Ant.

The doctrine of the Sabbath is a great Point in Religion. It is one of the Ten Moral, Universal Commandments of God, which are required of all Mankind; and the fourth Command, a chief Hinge of all the rest. By a religious keeping of the Sabbath, we act our obedience to all the Commands. By profaning the Sabbath, we turn all Religion and good Order out of doors, and set open a door unto all sin and wickedness, so weighty a matter is the good keeping of the Sabbath-day. For the opening of the Sabbath, I know not a better way, then to open (briefly) the fourth Command; which I shall do, by laying it out into six parts.

1. Here is the Preface, in this word, *Remember the Sabbath-day*, to shew the great weight and worth of the Sabbath, of our proneness to slight it; and to stablish a perpetual and careful preparation to the Sabbath, *Neh. 13.19. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath. I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates▪ that there should no burden be brought in on the Sabbath day.*

2. Here is the Affirmative part of the Command, wherein we are commanded to keep the whole Sabbath holy, both in thought, word and deed, *Isa 58.X3 If thou turn away thy foot free the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable and shalt honour him, not doing thone own wayes, nor finding thine own pleasure, nor speaking thine own words*

3. Here is an exact distribution of all time betwixt God and man, wherein God hath appointed six parts or dayes to man, and the seventh part is dedicated to God: and hence it followeth that the Sabbath was capable of being changed, from the last of seven, to the first of seven; and so the Lord hath changed it, *1 Cor. 16.2.*

Acts 20.7. Rev. 1.10. And when this Change was first made, the Church kept two Sabbaths together, as the Passover and the Lords Supper were together.

4. Here is the Negative part of this Command, wherein we are forbidden all our own works, in that word or deed, *Thou shalt ... no manner of work.*

5. Here be ... persons that be bound to keep the Sabbath, *All*, high and low, rich and poor, male and female, in all societies ... relations, and strangers, *Thou, thy son, thy daughter, thy men-servant, thy maid-servant thy cattel and thy stranger*

6. Here be three Reasons to urge us to a reverent and careful keeping of the Sabbath:

1. Taken from Gods most holy and wise Example, who six dayes Created, but on the seventh day rested in his heavenly joyes

2. The second Reason is, Because God ... put a blessing on the head of the Sabbath, and on all that keep it holy: *He blessed the seventh day.*

3. The third Reason is, Because the Lord made it holy, he dedicated it to holy use, and therefore may not be violated without sacriledge. *Mal. 3.8. Will ye rob God?*

Thus have I opened this Command.

Will.

I will onely adde two Texts of Scripture; *Jer. 17.19* to the end: *Thus saith the Lord unto me Go and stand in the gate of the children of the people whereby the Kings of Judah come in, in by the which they go out, and in all the gates of Jerusalem and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah and all the inhabitants of Jerusalem that enter by these gates: Thus saith the Lord, Take heed to your selves, and bear no ... on the Sabbath day &c.* The other Text is *Exod 31, 13 15, 16 17. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign me and you throughout your generations, that ye may know that I am the Lord that doth sanctifie you, &c*

Keit.

I am now in a great strait, my heart is bent within me to keep the Sabbaths; but alas, neither I nor any of my people know how to d• it, unless we have some body to teach us

Ant.

It is true that you say, and I return you this answer, When we return, and make report of the grace of God poured out upon you, and of your acceptance of the word of God▪ and resolution to keep the Sabbath, and your desire of a Teacher; We know that the Church will presently take care to send a Teacher unto you. Or further we will propose, If you and your people shall choose any one whom your souls desire, and send your request unto the Church, that he might be sent unto you, We doubt not but the Church will readily grant your desire.

A penitent Soul in great distress cometh unto *John Speen*, one of the Teachers of the Church at *Natik*; where we shall finde the Penitent pouring out his griefs, and *John* ministring Counsel and Comfort.

Penit.

OH my friend, I am glad I have met you in so oportune a time and place. My heart is broken with griefs, I am ready to sink into the ground because of my distressed mind. I desire to pour out my melted heart into your loving bosom; it may be you may give me Counsel what I shall do in my distress, and advise me if there be any way or means to comfort this distressed soul of mine.

John.

Alas, your sorrowful countenance doth indeed discover, that your minde is oppressed with grief, and in such cases men are miserable comforters; God onely knoweth how to speak a word of Comfort to the heart, he made the heart of man, he knoweth all the sorrows and griefs thereof; and usually God doth afflict the heart with grief, out of great love, that he might call the distressed soul to come to him, and to make its griefs known to him, and he is very gracious and pitiful to such afflicted souls: for Christ hath said, *Mat. 11.28. Come unto me ye that labour and are heavy laden, and I will give you rest.* My first Counsel therefore is, that you would pray unto God, and believe in Jesus Christ, and he will surely give you rest. But as for man, especially such a poor creature as I am, I cannot help you, nor is there any help for you in the hand of man.

Penit.

But the words of a true-hearted loving friend may minister some comfort, and I do already feel that your words have relief in them, in that you tell me Jesus Christ is so tender-hearted towards those that are of an afflicted spirit.

John.

True it is, that God hath said, *The Priests lips shall preserve knowledge, and thou halt enquire the Law at his mouth;* I am very weak, but I am willing to help your afflicted soul to go to Jesus Christ, who will not fail to comfort you. Seeing therefore it is your desire, let me hear your griefs and troubles, it may please God to put a word into my mouth, whereby the good Spirit of God may speak comfort to your sorrowful heart.

Penit

My outward condition is full of affliction, and those frowns in the brow of Providence do make me fear, that the wrath of God is set against me, and will wear away my life with grief, and then cast me away into hell among the damned, where I shall perish for ever.

John.

This is a wholesome fear, and you shall finde it will end

well. My Counsel is, mingle hope with your fear, *viz.* that God doth outwardly afflict you, that he might drive your distressed soul into the bosome of Jesus Christ, who will graciously pardon all your sins, and save your soul from those eternal flames, which you so much dread. It is Gods usual way of grace, to put his Lambs into distress, that he might cause them to fly for refuge into his bosome; and I hope that it is his meaning so to deal with you, because I see that his afflicting hand doth so kindly melt your heart, and causeth you to seek refuge to save you from those everlasting burnings. These distresses will make the salvation of Christ precious unto you.

Consider that Text, *Eccles. 7 3, 4. Sorrow is better then laughter; for by the sorrow of the countenance the heart is made better. The heart of the wise is in the house of mourning.* But what are those outward distresses which do so afflict you?

Penit.

I know not where to begin or end. The world hath always promised me fair, but it hath ever failed me; my mornings have had some brightness, but my rising day is always clouded, and full of darkness, and I know not but my Sun will set in thick darkness and despair. You know my Father was a Sachem of the Blood, & I was brought up under such high Capacities & Expectations; I have been Chosen and Advanced, as you know, to the degree of a Sachem, but so filled with Crosses and Distresses, that I never enjoy my self, nor one quiet day, my griefs are multiplied like the waves of the Sea, they break in upon me, and are ready to overwhelm me.

Iohn.

You say the world hath ever failed you, and so it always dealeth with Gods children: but I will shew you who will never fail you; *Psal 73.26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Let your soul ponder and feed upon this Promise. See also *Heb. 13.5. He hath said, I will never leave thee nor forsake thee.* Mark that word, Never leave thee nor forsake thee; the word will hold both in this life, and to eternity.

You further say, that your bright mornings prove black and cloudy dayes. It hath been so with other of Gods Children. Reade the 88 *Psalm*, and you shall finde the Prophet just in your case in many verses of that Psalm: I will mention some of the words, ver. 6, 7, 8, 9. *Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lyeth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them. I am shut up, and I cannot come forth; mine eye mourneth by reason of affliction Lord, I have called daily upon thee; I have stretched out mine hand unto thee, &c.* And ver. 15. *I am afflicted and ready to die from my youth up; while I suffer thy terrours, I am distracted, &c.* Behold a dear childe of God in as bitter distresses as you are, yet the first sentence

of this Psalm is a word of Faith, he saith, *O Lord God of my salvation*. It is some comfort to a distressed soul, to ... with them; you have the best company in the world, for you have the company of Jesus Christ. See *Isa. 53 3. He is despised and rejected of man, a man of sorrows, and acquainted with griefs; and ... it were our faces from him: he was despised, and we esteemed him not*. When you are alone by your self, reade all this Chapter, you shall finde that Christ was in greater distresses then you are, which he suffered patiently, to procure for us pardon and salvation, and by his suffering he had experience of sufferings, that he might pity us in our gXers; and therefore it is said, *Heb. 1.15. For we have not an high Priest which cannot be touched by the feelings of our infirmities being tempted in all points like we are yet without sin*. Our ..., but in ... case also Christ is very pitiful and gracious, he remembreth that we are but dust, *Psal 10X.14*.

You adde, You fear that your Sun will set in darkness and despair. I answer to you, Consider that future things belong to God. Do not ... your self with future things; *Sufficient for the day is the evil thereof*. *Mat. 6.34. Let the narrow care for it self*. But suppose you should have no comfortabl you die, it is the case of many of Gods children to die in a dark cloud; and Christ himself *Matth 27.46, 50 He cried with a loud voice, Eli, Eli lama*. *Ver 50. Jesus when he had ... with a ... up the ghost*. Some of Gods ... should be ... to Jesus Christ? do not adde to your sorrows, fears of a sad condition which Christ hath sanctified.

Touching your Parentage, and present state, I know how it is very well. In this case I advise you to consider, that if your worldly Cup had been filled with such sweetness as flesh and blood desire, it might have been much worse for your soul. A soul drowned in earthly pleasure is rarely saved: but a soul drowned in worldly sorrows and griefs, (if instructed in the knowledge of Jessus Christ) ... never be lost, because the sorrows and crosses of the world will keep him from ... upon the Creature, and drive ... to ... himself in Christ by the promises of the Gospel. Thus have I answered to the chief points in your Complaint.

Penit.

Oh the power of the word of God, aptly applied unto the case of a distressed soul! The sweet experience that I have now found in those Scriptures which you have produced, and applied to my case, shall take me, hereafter, to search and reade the Scriptures more then I have done. I do, like *Hagar* complain for water, when it is just by me, if I would search. I hope I shall reade the Scriptures more then ever I have done.

John.

You have prevented me, or rather the Spirit of God hath put into your heart by power and grace, that which I intended to have presented to you by way of Advice and Counsel, namely, To be frequent and abundant in reading the Scriptures, for you see that all Soul-cordials are laid up there, fetch them out therefore from that divine Treasury, and make use of them for your comfort. I know the Devil will oppose you in this matter, and keep you from conversing in the Scriptures, because they are *the sword of the Spirit*, Eph. 6.17. whereby we resist his temptations, as Christ himself hath set us an example, *Mat.* 4.4, 7, 10. when the Devil assaulted him with a temptation, he drew forth the sword of the Spirit, a Text of Scripture, and opposed the temptation thereby, and that presently conquered the Tempter. Do you the same, you cannot imitate a better pattern then our Lord Jesus Christ; and it is his Command also that we should so do, *John* 5.39. *Search the Scriptures:* and *David* made them his meditation day and night, *Psal.* 1.2. and he had the like experience that you now have found, and came to the like resolution, *Psal.* 119.93. *I will never forget thy precepts, for with them thou hast quickned me.*

Penit.

I feel much tranquility in my minde, in this way of seeking Soul-comfort in the Scriptures. Oh I have found out a way of refuge, comfort and rest in a stormy time, I hope the Lord will give me grace and wisdom to make more use thereof then ever I have done in my life.

But still my soul is in great doubts and fears about my eternal condition: if I spend this life in griefs and sorrows, and when I finish here, I go away to eternal misery, Oh what a lamentable case is that! and my fear is, that this will be my condition: my griefs indeed are many, but they are worldly sorrow, I cannot say that I am converted. I desire to know what it is to be converted.

John.

All Mankinde are once born, by natural birth they come into this world; but all Gods children are born again, *John* 3, 3. *Except a man be born again, he cannot enter into the kingdome of heaven:* and this is a spiritual birth, *ver* 5. *Except a man be born of water, and of the Spirit, &c.* Baptism is an outward sign of it, but the inward grace is a work of the Spirit, and the Spirit worketh by the Word of God, *James* 1.18, 21. *Of his own will began he us by the word of truth;* and *ver.* 21. *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.* By faith in the Promise the soul is united to Christ, and *he that is joyned to the Lord is one Spirit*, 1 Cor. 6.17. When an afflicted soul doth venture it self and its All, upon the faithful word of Promise, and sayes to God, as *Job* said, *Job* 13.15. *Though he kill me, yet I will trust in him;* this is the new-born soul, and this believing soul shall be surely saved at last, whatever sorrows and afflictions it goes through in this life.

And whereas you say that your sorrows and griefs are but worldly sorrow: I answer, That the question is not what kinde of sorrow it is, so much, as what the effects of it is; for no matter what the sorrow is, if it drive the soul to Christ; our salvation is by Christ, and not by sorrow: the use of sorrow is to imbitter sin, and the world, and to drive the soul to Christ for relief and rest; if worldly sorrow, or rather sorrow about worldly things do this, it hath its end, and proves to be a godly sorrow. Sorrows are not to merit any thing from God, but to force the afflicted soul to fly to him for refuge. We shall finde examples in Scripture, where sorrows about worldly things have effectually driven the soul to fly to God for refuge. *Psal 88.18. Lover and friend hast thou put far from me, and mine acquaintance into darkness.* This was an outward affliction, and yet in the first verse of that Psalm, it drives him to fly and cry to the *God of his salvation*; and this is an act of faith. So *Psal. 35.15. But mine adversaries they rejoyced, they gathered themselves together, yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not. With hypocritical meekers in feasts, they gnashed upon me with their teeth;* that is, some broke jests upon him at their Taverns and Tiplings, and others scorned him, &c. all these were outward afflictions, but they drove *David* to fly and cry to God, *ver. 17. Lord, how long wilt thou look on? rescue my soul, &c.* and this is an act of faith. So it was with *Job* in his affliction, *Job 30.8, 9, 10. the basest of the people made songs and jests upon him; but mark what end God made with Job. So James speaks, Jam. 5.12.* Therefore whatever your griefs be, turn them into prayers, and cry to God for relief, and then your grief hath a sanctified end, and you will at last learn to say after *David*, in that high strained string of Faith and Experience, *It is good for me that I was afflicted, that I might learn thy statutes,* *Psal. 119.71.* And *ver. 7,* of that Psalm, *Before I was afflicted I went astray, but now I have kept thy word.* And therefore what though your afflictions be outward afflictions, seeing God is pleased mercifully to bless them unto your spiritual and eternal good. But I further observe, that sundry of your expressions do hold forth a spiritual sorrow for your sin, and a fear of Gods wrath, and an earnest desire to flee from, and escape wrath to come. I pray therefore express your self what sorrows and griefs you have of that kinde; for although such sorrows do not deserve any thing at Gods hand, yet they are of a more spiritual nature, and spring from a deep reverence and fear of God, and do more immediately and effectually drive the soul for refuge to Jesus Christ, who onely delivereth the soul from the guilt and condemnation of sin. Utter some drops of those soul-wounding terrours, which afflict you in the sense of your sin guiltiness.

Penit.

Still my soul admireth to see the great use is to be made of the word of God, which doth engage my soul more and more, to a more frequent use of the Scriptures. Lord Jesus help me to perform it.

My fore-mentioned griefs about my outward condition, are but the Porch of those troubles that lodge in my distressed soul. When I look down into the dungeon of my heart, and the dunghill of my life, I am filled with an abhorrence of my self, and wonderment at Gods patience, to suffer such a wretch as I am to live. I know much of the sins of others, but I know more by my self, then I know by any body else, considering circumstantial aggravations. I can truly say with *Paul*, 1 Tim. 1.15. *sinner, of whom I am chief*. If my Companions have mis-led me, or my leaders have caused me to erre, it may aggravate their sin, but be no excuse or apologie for mine; I have done as evil as I could, and had not God hampered me with outward affliction and trouble, it is not to be said by man how vile I should have been. It is sometimes a quieting argument to my heart, to be patient under my outward crosses, because they be Mustard on the Worlds Nipples, to keep me from surfetting upon the Creature. If I look into the glass of Gods Law, and behold the face of my life, and of my soul, as they are there represented, I am afraid of my self, I abhorre my self, I am confounded. Gods Sabbaths I have profaned▪ Gods Word I have neglected; Gods Grace I have despised and resisted; I have broken the whole Law of God, every Command have I violated: for there be some acts of sin that I never did actually commit, yet the habit of sin is in me, and in inclination and desire I am guilty of it: and for a foundation of this mountainous heap of guilt, I am guilty of *Adams* fall, the first, the worst, the root of all the sins of the sons of men. My sinful habit and disposition by nature, doth viciously incline me to sin, against my desires, purposes, promises, and resolutions. When I strive and labour, and cry and pray against my sins, yet upon the opportunity and occasion offered, my sin will return; I am weak, that is strong; I am subdued, and that prevaieth. *Oh wretched man that I am, who shall deliver me?*

When I consider the infinite Justice of God offended, the infinite Wrath of God provoked, the eternal Law of God violated, and the eternal torments provided and prepared in hell for sinners, and the insuperableness of my sin, by any means I can use, it will prevail over me, it will keep me in bondage, it will inslave me, and I fear it finally will damn me. In these considerations my soul is sunk and drowned. If therefore there be any Balm for my sore, any succour for my distressed soul, shew me the way how I shall escape these everlasting burnings, that are the just recompence of my transgressions.

John.

The first endeavour of the heart of man, is to pacifie Gods

wrath with something of our own; and first by mincing, excusing and apologizing, as they did, *Jer. 2.33, 34, 35, 36, 37. Why trimmest thou thy way to seek love? thou teachest wayes and arts to sin cunningly; and hence the blood of innocent souls is openly sound in thy skirts: yet thou sayest, I am innocent, and his anger shall be turned away.* But then divine Justice taketh the cause in hand; *Why gaddest thou about to seek so many shifts? I will never leave thee till I have made thee ashamed of them all, for none of them shall prosper to turn away divine wrath, or to procure thee a pardon.* But I finde not your soul mincing of your sin, nor making excuses for your self.

The next course the heart of man will take, is to purchase a pardon, by giving to God some great sacrifice, or by doing some great penance; as it is expressed in *Micah 6.6, 7, 8. Wherewith shall I come before the Lord, and bowe my self before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oyl? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* The inquiry is wherewith a sinner shall pacifie God; he proffers great matters, more then he can perform: he bids low at first, onely burnt-offerings and calves; but when that will not be accepted he rises higher, shewing what he would do if he had wherewith, he bids thousands of rams, ten thousand rivers of oyl; if that will not do, he offers the fruit of his body for the Sin of his soul, whether macerations of the body, or any other fruit: but alas, all will not do. And then *ver 8.* he shews what is the onely thing that will satisfie, onely Jesus Christ, belived on by faith, held forth in those works of sanctification and holy life, for so the Scripture testifies, *2 Cor 5.19. God was in Christ Jesus reconciling the world unto himself.* And *Acts 4.12. There is no other Name under heaven by which we can be saved.* *Acts 16.31. Believe in the Lord Jesus, and thou shalt be saved, and thy house.* I do not mention such Texts of Scripture as call to repentance, because the end of repentance being to dispose the heart to believing; it seemeth to me, by your many gracious and penitent confessions, that the Spirit of God hath wrought in you a penitent heart already, and your soul lyeth in the very next capacity of believing in our Lord Jesus Christ by the Promise. Yea further I say, that your gracious acceptance of the Word of God, love unto it, and submission to its light and conduct, these acts of grace in you are so powerful, sweet and savoury, that I know not but that the work of faith is already wrought in your poor, mourning, trembling, but blessed soul; and therefore be no more so disconsolate, hope in the Lord, and do as it is said, *Psal. 27 14. Wait on the Lord,*

be of good courage, and he shall strengthen thy heart: wait, I say, upon the Lord.

Penit.

I do perceive that you take that to be a great work of grace and faith in my heart, so gladly to receive the Word of God, and submissively to give up my self to the conduct thereof. I cannot deny, but confess, that my heart is really so as I have expressed, and every thing that hath passed in this Conference hath had something in it, to strengthen that frame of heart it me: and now lastly and especially, that you do bring forth that work which is wrought in me to be an evidence of faith, this doth so much the more incline and oblige my heart to a great love and reverence to the Scriptures, and a resolution, through the grace, help and assistance of Jesus Christ, to spend the rest of my life in a more diligent and abundant attendance on the hearing, reading, meditating on, and obeying of the Word of God. If this be an act of faith, I desire to live that part of the life of faith all the dayes of my life. Lord help me to perform this promise unto God.

John.

I will shew you the reason why I lay so much weight upon that ... of heart, to embrace the Word, to love it, to obey it, &c. First, I finde that it is the character of these famous primitive Converts, *Acts 2.41, 42. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls: and they continued stedfastly in the Apostles doctrine and fellowship.* Their obedience to, and walking in the Word, is a chief effect and Sign of the true and thorough work of grace in them: in that point their Conversion shined, and it seemeth to me, that your Conversion doth in this point shine.

Again, *Jam. 1.21.* it is said, *Lay aside all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.* Here be three things in this Text: the first is the preparative work, to cast away all filthiness, and out boilings of naughtiness. This work God hath wrought in your distressed heart, which appeareth in your penitent confessions. The second work is to receive the word with meekness, and so, that it may appear to be an ingrafted word, connaturalized in your heart; and this is the work which I observe to be wrought in your heart, which is the work of faith, whereby you are united to Christ by the word so received, and submitted unto: *The entrance of thy word giveth life, Psal. 119.130.* Then the third thing; this Word so received and ingrafted, whereby you are united to Christ, this will save your soul; you are a vessel of grace, and shall be a vessel of glory, fear it not, God that cannot lie hath spoken it.

Again, *1 Pet 2.1, 2. Laying aside all malice, and all decit, and hypocrisies, and envies, and evil speakings; As new born babes desire the sincere milk of the Lord, that ye may grow thereby.* Here see 1. A new born babe, that is, a soul converted, a new creature formed

in the heart by faith laying hold on Christ, and from him receiving the Spirit, to dwell in him, and to form this new creature in his heart. Now what acts of life doth this babe perform? they are two: 1. By mortification and repentance he purgeth out all his sins; and this act of life you effectually do by your penitent confessions. The second act of life is, he desires the sincere milk of the word that he may grow thereby. The new creature is fed by the same means by which it was begotten: the word of God is the seed of God to beget the new creature, 1 *John* 3.9. and then the word of God is milk to feed and nourish the new creature. Now this is the thing that I observe in you, that as a new born babe you desire the milk of the word: and note this word, *Sincere milk*; a living babe of Christ cannot abide humane mixtures added to the word of God; he loves the pure word, he cannot relish mixtures.

Penit.

My dearest friend, God hath made you an instrument in his hand to lay before me unspeakable consolation; and I cannot deny but I feel it in my heart, I am another man then what I was, I looked on my self the most miserable of men, I now am happy being united to Christ. O blessed change! I am in admiration at this, I admire the grace of Christ to a dead, lost, damned sinner. I am come into a new world, I have other desires then I had, and other purposes; I see things in another frame then I was wont to see them. I must live a new life, and steer a new course.

But in this point my soul desires to begin, I am not mine own, I am the servant of Jesus Christ, he died for me, and by his grace I desire to live unto him. And now I finde my self greatly to need Counsel how to order my self in my future course; what shall I do for the Lord, who hath done so much for me? My dear friend, your Counsel hath been greatly owned and blessed by the Lord for my new birth, I desire to have great respect to your Counsel for the ordering of my wayes in my new life.

You do partly know that my people, and some chief ones among them, have had but a smal measure of respect for me, but I have great reason to overlook it, and bury it, because in his infinite mercy Christ hath turned it about for my better good; my heart telleth me that I must seek the good of my people, how to manage that work wisely, is my difficulty, wherein I need your Counsel. I would to God that all my people were as I am, and tasted and felt what I have found; but that is not yet so. I desire to bring them to be the Lords people, how I shall accomplish that, is my great difficulty. You know I have been frequently among you *praying Indians*, and in my heart have adhered to you, and it may be that I have XouXd the less acceptation for it; but I leave that God. I must do and perform the trust, charge and duty that my Lord Jesus hath committed to me. My question therefore is, How shall I

comport with the present affairs, and state of things? how shall I bring the matter about, to bring about my people to pray to God?

John.

It joyes my heart to hear these gracious breathings of Gods Spirit in you. I taste in your discourse evident tokens of a living childe of God. I see that my judgement about the spiritual state of your soul, was not a product of precipitate charity, but an effect of the spirit of right discerning. I will encourage you in your godly purposes, with a modest application of some of the Angels words to *Gideon*, Judg 6.12, 14. *Go on, thou mighty man of valour, and go in this thy strength, and thou shalt save thy people. The Lord will be with thee.* But for the manner of your proceeding in this matter, my thoughts incline me to propose this way: Be open to own the grace of God bestowed on you, to confess your former known crooked and dark wayes, and the change which God by his grace hath wrought in you. At present, let your first motion be to stay a while at *Natick*, adjoyn your self to the Church, who when they hear your Confession, will joyfully receive you. In due season, request of the Church to send some able, pious, and fitting Teachers with you, among your people. Prudent Counsel may be taken how to prepare and predispose your people for such a motion. I do not doubt but the Governour and Magistrates of the *Massachusetts*, will be easily intreated to interpose in so good a work, which may tend to the bringing in so many people to the service of Jesus Christ.

Penit.

I do well approve and accept of your Counsel, it savoureth of discretion and wisdome, in all things God hath guided your lips to drop like the honey-comb into my heart. And now I have one request further unto you, That while we are together in this solitary opportunity, we may spend some time in conversing with God in Prayer, turn all those things that have passed into Prayers, and the future matters also; let us spread them before the Lord, and beg his guidance and blessing.

John.

I do greatly accept this motion; and it is another sign of the truth of the work of Gods grace in your heart, because this is the property of the new creature, a new-born babe, that he will cry *Abba Father*. Here we leave them at Prayer.

FINIS.