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[A late and further manifestation of the progress of the gospel amongst the Indians in Nevv-England declaring their constant love and zeal to the truth : with a readiness to give accompt of their faith and hope, as of their desires in church communion to be partakers of the ordinances of Christ : being a narrative of the examinations of the Indians, about their knowledge in religion, by the elders of the churches / related by Mr. John Eliot. (umich.edu)](https://quod.lib.umich.edu/cgi/t/text/text-idx?c=eebo;idno=A39229.0001.001)

A Late and Further   
  
MANIFESTATION   
OF THE   
Progress of the GOSPEL   
*AMONGST THE*   
INDIANS   
*IN* New-England.

Declaring their constant Love and Zeal to   
the Truth: With a readinesse to give   
Accompt of their Faith and Hope; as of   
their desires in Church Commu-  
nion to be Partakers of   
the Ordinances of CHRIST.

Being a Narrative of the Examinations of the *Indians,* about   
their Knowledge in Religion, by the Elders of the Churches.   
  
*Related by Mr JOHN ELIOT.*

Published by the CORPORATION, established by   
*Act of Parliament,* for Propagating the Gospel there.

Acts 3. 47.

I have set thee to be a light to the Gentiles, that thou shouldest be for Salvation unto the Ends of the Earth.

LONDON: *Printed by* M. S. 1655.

WEE having perused the ensuing   
*Narration,* written by Master   
*Eliot,* doe conceive it fit to be   
Printed, That thereby the Servants   
of God in *England* may   
be further enlarged in their   
Praises to God for his free Grace wonderfully   
manifested in beginning and so succesfully carrying   
on the hoped for Conversion of the *Indians.*   
And also that they may be much encouraged to   
continue their Prayers, and liberall Contributions   
for the finishing and perfecting of this   
blessed and glorious undertaking, so much conducing   
to the Glory of God, the Salvation of   
soules, and the Inlargement of the Kingdome of   
Christ upon Earth.

May 13. 1655.

* H: Whitfeild.
* Simeon Ashe.
* Edm: Calamy.
* John Arthur.

**To all that pray and wait for the Prosperity of SION, and the increase of the Kingdome of our Lord Jesus Christ to the ends of the Earth.**

**Grace and Peace be multiplied.**

Beloved Brethren.

AS, The *One thing* which ye have desired   
of the Lord, and which yee   
have sought after, is, that your   
selves might dwell in the house of   
the Lord all the dayes of your   
lives, to behold the beauty of the   
Lord, and to enquire in his Temple:   
So, I am much assured that the next thing   
which yee have desired of the Lord, and which ye   
have earnestly sought after, is, that they who have   
hitherto been strangers to, might dwell also in the   
house of the Lord all the dayes of their lives, to   
behold the beauty of the Lord, and to enquire in   
his Temple; yea, that they might be a house and   
a Temple of the Lord. This being the gratious designe   
of your holy breathings unto God, and of   
your liberall contributings unto men, ye cannot   
but rejoyce to hear of any thing which looketh   
like, much more which really is a fruit and return

of such breathings and contributings. Holy prayers   
and zealous endeavours are very sweet in their   
acts, but they are much more sweet in their effects   
and issues. It should mightily encourage the seed   
of *Jacob* to pray, because God hath said, that he   
hath not said to the seed of *Jacob, Seek yee me in vaine.*   
But how should it provoke the seed of *Jacob*   
to give thanks, when they find that they have not   
sought the Lord in vaine? and that their labours   
have not been in vaine in the Lord?  
 *Beloved Brethren,* yee may now see and tast the   
fruit of those Prophecie, which ye have been helping   
to the birth. *The Wildernesse and solitary places   
are glad, the desert rejoyceth and blossometh as the Rose   
it blossometh abundantly, and rejoyceth even with joy   
and singing. The glory of Lebanon is given to it, the   
excellency of Carmell and Sharon, these see the glory of   
the Lord, and the excellency of our God.*

This little Book of Observations and Experiences   
gives you a brief and faithfull Narrative of the   
increasing glory of Christ by the Progresse of the   
Gospel in *New-England:* It tells you how Christ   
hath there led captivity captive, and given gifts   
for men, yea, for the rebellious, that the Lord God   
might dwell among them. Where the strong man   
Armed kept the house (for many Ages and Generations,   
and all was in peace:) there now (Christ)   
*A stronger then he,* hath come upon him, and hath   
(in many examples) overcome him and taken   
from him all his Armour wherein he trusted, and   
divided his spoyles: Now Christ keeps the house,   
which Satan formerly kept; yea, they who were   
kept by Satan as his house, are now ready and earnestly

desire to be built up as a house for Christ.   
The poor, naked, ignorant *Indians,* who lately knew   
no civill Order, now beg to be brought into Church   
Order, to live under the Government, and enjoy   
the holy Ordinances of our Lord Jesus Christ, in   
the purest way of Gospel-worship.  
  
May we not now *(Beloved)* make mention of   
*Rahab and Babylon* to them that know Christ? *Behold   
Philistia, and Tyre, with Ethiopia, this man was   
borne there; and of Sion* (in *New-England) it may   
be said, this and that man* (of the wild, rude, and barbarous   
*Indians) was borne there.* Read this short   
discourse, and it will tell you that the Lord hath   
blessed the labours of the Messengers of *Sion* in *New-England,*   
with the Conversion of some (I may say,   
of a considerable number) of the *Indians,* to be a   
kind of first fruits of his (new) Creatures there.   
O let old *England* rejoyce in this, that our brethren   
who with extream difficulties and expences have   
Planted themselves in the *Indian Wildernesses,* have   
also laboured night and day with prayers and tears   
and Exhortations to Plant the *Indians as a spirituall   
Garden,* into which Christ might come and eat his   
pleasant fruits. Let the gaining of any of their souls   
to Christ, and their turning to God from Idols to   
serve the living and true God, be more pretious in   
our eyes then the greatest gaine or return of Gold   
and Silver. This gaine of soules is a *Merchandize*   
worth the glorying in upon all the *Exchanges,* or rather   
in all the *Churches* throughout the world. *This   
Merchandize is Holinesse to the Lord:* And of this the   
ensuing Discourse presents you with a Bill of many   
particulars, from your spirituall *Factory in New England,*

as the improvement of your former adventures   
thether, for the promoting of that heavenly Trade;   
as also for an encouragement not only to all those   
who have freely done it already, to adventure yet   
more, but also for the quickning of those who hitherto   
have not done it, now to underwrite themselves   
Adventurers for the advancement of so holy   
and hopefull a designe. I shall adde only this one   
word, That, *Whosoever shall thus Adventer for Christ,   
shall have Christ for his Insurer.* To his Grace and   
Blessing I recommend both you and this Blessed   
Work, who am

Dearly Beloved,

A hearty well-wisher to the Propagation   
of the Gospel; and your Servant for   
Christs sake.   
*JOSEPH CARYL.*

[ 1 ]

**A BRIEF NARRATION OF THE INDIANS PROCEEDINGS   
In respect of Church-Estate, AND How the Case standeth   
at the present with us.**

AFTER I had spent my poor labours among   
the *Indians* for the space of neer four years,   
it pleased God to stir up in them a great desire   
of partaking in the Ordinance of Baptism,   
and other Ecclesiasticall Ordinances in way   
of Church Communion. But I declared unto   
them how necessary it was, that they should   
first be Civilized, by being brought from their scattered and   
wild course of life, unto civill Co-habitation and Government,

[ 2 ]   
  
before they could, according to the will of God revealed in the   
Scriptures, be fit to be betrusted with the sacred Ordinances of   
Jesus Christ, in Church-Communion. And therefore I propoun-  
ded unto them, that they should look out some fit place to be-  
gin a Towne, unto which they might resort, and there dwell to-  
gether, enjoy Government, and be made ready and prepared to   
be a People among whom the Lord might delight to dwell and   
Rule.  
 When they understood the mind of God in this matter, they   
were desirous to set upon the work: The reallity of which de-  
sires, the living have actually expressed, by their performance   
thereof (in some poor measure) and some of them dying, left   
their earnest affections and desires with the rest, to set upon that   
work; especially *Wampocas,* a godly man, of whose death and   
exhortations that way, I have made some mention in some for-  
mer Letters.  
 We accordingly attended thereunto, to search for a fit place,   
and finally, after sundry journeyes and travells to severall pla-  
ces, the Lord did by his speciall providence, and answer of pray-  
ers, pitch us upon the place where we are at *Natick.* Unto   
which place my purpose at first was to have brought all the   
Praying *Indians* to Co-habit together: But it so fell out (by the   
guidance of God, as it now appeareth) that because the *Cohan-  
net Indians* desired a place which they had reserved for them-  
selves, and I finding that I could not at that time pitch there   
without opposition from some *English,* I refused that place, and   
pitched at *Natick,* where I found no opposition at present.   
This choyce of mine did move in the *Cohannet Indians* a jealousie   
that I had more affection unto those other *Indians,* then unto   
them. By which occasion (together with some other Provi-  
dences of God, as the death of *Cutshamoquin,* and the coming   
of *Iasias,* to succeed in the Sachemship in that place) their minds   
were quite alienated from the place of *Natick,* though not from   
the work, for they desire to make a Towne in that fore-mentio-  
ned place of their owne, named *Ponkipog,* and are now upon the   
work. And indeed, it now appeareth to be of the Lord, because   
we cannot have competent accommodations at *Natick,* for   
those that be there, which are about fifty Lots, more or lesse.

[ 3 ]   
  
And furthermore, by the blessing of God upon the work, there   
are People, partly prepared, and partly preparing for three   
Townes more. Insomuch, as that it is most evident, that had I   
procceded according to my first intentions, to have called them   
all unto that one place, we must have been forced very quickly   
to have scattered againe, for want of accommodations for so   
great a company of Inhabitants, and so have discouraged them   
at our first onset of drawing them from their scattered way of   
living, unto Co-habitation: seeing it would have brought them   
unto such wants and streights as they could not have grapled   
withall, but rather would have been occasioned to think there   
were insuperable difficulties in this enterprise: Whereas in lesser   
companies they may find a more plentifull and better course of   
life then they found in that former way out of which they are   
called; as through Gods mercy, and the bounty of good peo-  
ple in *England,* whose love layeth the foundation-stone of the   
work, they doe already feele and find at *Natick,* and begin to   
find at *Ponkipog.* In prosecution of this work in the year 1650 we began by the   
Lords assistance our first Towne at *Natick,* where we built a   
Fort, and one dwelling-house. In the year 51 after Fasting and   
Prayer about that matter, they gave up themselves and their   
Children to be governed by the Lord, according to his word, in   
all wayes of civility, and chose among themselves Rulers of ten,   
fifty, and an hundred, according to the holy Patterne, so far as   
they could: In which way of Government the Lord hath not a   
little owned them, and blessed them.  
 In the year 52 I perceiving the grace of God in sundry of   
them, and some poor measure of fitnesse (as I was perswaded)   
for the enjoyment of Church-fellowship, and Ordinances of Je-  
sus Christ, I moved in that matter, according as I have in the   
Narration thereof, briefly declared. In the year 53 I moved   
not that way, for these Reasons.  
 I having sent their Confessions to be published in *England,* I   
did much desire to hear what acceptance the Lord gave unto   
them, in the hearts of his people there, who daily labour at the   
Throne of grace, and by other expressions of their loves, for an   
holy birth of this work of the Lord, to the praise of Christ, and

[ 4 ]  
  
the inlargement of his Kingdome. As also my desire was, that   
by such Books as might be sent hither, the knowledge of their   
Confessions might be spread here, unto the better and fuller sa-  
tisfaction of many, then the transacting thereof in the presence   
of some could doe. These Books came by the latter Ships (as   
I remember) that were bound for *New-England,* and were but   
newly out when they set saile, and therefore I had not that an-  
swer that year, which my soule desired, though something I had   
which gave encouragement, and was a tast of what I have more   
fully heard from severall this year, praised be the Lord.  
 Besides, there fell a great damping and discouragement upon   
us, by a jealousie too deeply apprehended, though utterly   
groundlesse, *viz.* That even these praying *Indians* were in a   
conspiracy with others, and with the *Dutch,* to doe mischief to   
the *English,* In which matter, though the ruling part of the   
People looked otherwise upon them, yet it was no season for me   
to stir or move in this matter, when the waters were so troubled.   
This businesse needeth a calmer season, and I shall account it a   
savour of God when ever he shall please to cause his face to   
shine upon us in it. Yet this I did the last year, after the Books   
had been come a season, there being a great meeting at *Beston,*   
from other Colonies as well as our owne, and the Commissio-  
ners being there, I thought it necessary to take that opportunity   
to prepare and open the way in a readinesse against this present   
year, by making this Proposition unto them; namely, *That   
they having now seen their confessions, if upon further triall of them   
in point of knowledge, they be found to have a competent measure   
of understanding in the fundamentall points of Religion; and   
also, if there be due testimony of their conversation, that they walke   
in a Christian manner according to their light, so that Religion is   
to be seen in their lives; whether then it be according to God, and   
acceptable to his people, that they be called up unto Church-estate?*   
Unto which I had I blesse the Lord, a generall approbation.  
 Accordingly this year 54 I moved the Elders, that they would   
give me advice and assistance in this great businesse, & that they   
would at a fit season examine the *Indians* in point of their know-  
ledge, because we found by the former triall, that a day will be   
too little (if the Lord please to call them on to Church-fellow-  
ship)  
 [ 5 ]   
  
to examine them in points of Knowledge, and hear their   
Confessions, and guide them into the holy Covenant of the Lord.   
Seeing all these things are to be transacted in a strange language,   
and by Interpreters, and with such a people as they be in these   
their first beginnings. But if they would spend a day on purpose   
to examine them in their knowledge, there would be so much   
the more liberty to doe it fully and throughly (as such a work   
ought to be) as also when they may be called to gather into   
Church-Communion, it may suffice that some one of them should   
make a Doctrinall Confession before the Lord and his people,   
as the rule of faith which they build upon, the rest attesting their   
consent unto the same: And themselves (the Elders I mean,   
if the Lord so far assist the *Indians,* as to give them satisfaction)   
might testifie that upon Examination they have found a compe-  
tency of knowledge in them to inable them unto such a work   
and state. And thus the work might be much shortned, and   
more comfortably expedited in one day. I found no unreadinesse   
in the Elders to further this work.  
 Some dispute there was about Officers in the Church, if they   
should be found fit matter to proceed, of which I shall anon   
speak God-willing.  
 They concluded to attend the work, and for severall Reasons   
advised that the place should be at *Roxbury,* and not at *Natick,*   
and that the *Indians* should be called thither, the time they left   
to me to appoint, in such a season as wherein the Elders may be   
at best liberty from other publick occasions The time appoint-  
ed was the 13 of the 4 moneth; mean while I dispatched Letters   
unto such as had knowledge in the Tongue, requesting that they   
would come and help in Interpretation, or attest unto the truth   
of my Interpretations. I sent also for my Brother *Mayhu,* who   
accordingly came, and brought an Interpreter with him. Others   
whom I had desired, came not. I informed the *Indians* of this   
appointment, and of the end it was appointed for, which they   
therefore called, and still doe, when they have occasion to speak of it, *Natootomuhteáe kesuk, A day of asking Questions,* or,   
*A day of Examination.* I advised them to prepare for it, and to   
pray earnestly about it, that they might be accepted among Gods   
people, if it were the will of God.

[ 6 ]

It pleased God so to guide, that there was a publick Fast of all   
the Churches, betwixt this our appointment, and the accom-  
plishment thereof: which day they kept, as the Churches did,   
and this businesse of theirs was a Principall matter in their Pray-  
∣ers.   
 It hath pleased God to lay his hand in sicknesse upon *Mone-  
quassun* our *Natick* Schoolmaster, so that we greatly wanted his   
help and concurrence in this businesse. Yea, and such is his di-  
sease (*viz.* an Ul*cer* in his Lungs) that I fear the Lord will   
take him away from us, to the great hindrance of our work, in   
respect of humane means: *Lord increase our faith!* There fell out a very great discouragement a little before   
the time, which might have been a scandall unto them, and I   
doubt not but Satan intended it so; but the Lord improved it to   
stir up faith and Prayer, and so turned it another way: Thus it   
was. Three of the unsound sort of such as are among them that   
pray unto God, who are hemmed in by Relations, and other   
means, to doe that which their hearts love not; and whose Vices   
Satan improveth to scandalize and reproach the better sort with-  
all; while many, and some good People are too ready to say   
they are all alike. I say three of them had gotten severall quarts   
of Strong-water, (which sundry out of a greedy desire of a   
little gaine, are too ready to sell unto them, to the offence and   
grief of the better sort of *Indians,* and of the godly *English* too)   
and with these liquors, did not onely make themselves drunk,   
but got a Child of eleven years of age, the Son of *Toteswamp,*   
whom his Father had sent for a little Corne and Fish to that   
place near *Watertowne,* where they were. Unto this Child they   
first gave too spoonfulls of Strong-water, which was more then   
his head could bear; and another of them put a Bottle, or such   
like Vessell to his mouth, and caused him to drink till he was   
very drunk; and then one of them domineered, and said, *Now   
we will see whether your father will punish us for Drunkennesse*   
(for he is a Ruler among them) *seeing you are drunk with us   
for company;* and in this case lay the Child abroad all night.   
They also fought, and had been severall times Punished formerly   
for Drunkennesse.  
 When *Toteswamp* heard of this, it was a great shame and

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breaking of heart unto him, and he knew not what to doe. The   
rest of the Rulers with him considered of the matter, they found   
a complication of many sins together.

1 The sin of Drunkennesse, and that after many former Pu-  
nishments for the same.  
2 A willfull making of the Child drunk, and exposing him to danger also.  
3 A degree of reproaching the Rulers.  
4 Fighting.

Word was brought to me of it, a little before I took Horse to   
goe to *Natick* to keep the Sabbath with them, being about ten   
dayes before the appointed Meeting. The Tidings sunk my spi-  
rit extreamly, I did judge it to be the greatest frowne of God   
that ever I met withall in the work, I could read nothing in it   
but displeasure, I began to doubt about our intended work: I  
 knew not what to doe, the blacknesse of the sins, and the Persons   
reflected on, made my very heart faile me: For one of the of-  
fendors (though least in the offence) was he that hath been   
my Interpreter, whom I have used in Translating a good part of   
the Holy Scriptures; and in that respect I saw much of Satans   
venome, and in God I saw displeasure. For this and some other   
acts of Apostacy at this time, I had thoughts of casting him off   
from that work, yet now the Lord hath found a way to humble   
him. But his Apostacy at this time was a great Tryall, and I did   
lay him by for that day of our Examination, I used another in   
his room. Thus Satan aimed at me in this their miscarrying;   
and *Toteswamp* is a Principall man in the work, as you shall have   
occasion to see anon God-willing.  
 By some occasion our Ruling Elder and I being together, I   
opened the case unto him, and the Lord guided him to speak some   
gracious words of encouragement unto me, by which the Lord   
did relieve my spirit; and so I committed the matter and issue   
unto the Lord, to doe what pleased him, and in so doing my soul   
was quiet in the Lord. I went on my journey, being the 6 day of   
the week; when I came at *Natick,* the Rulers had then a Court   
about it. Soon after I came there, the Rulers came to me with   
a Question about this matter, they related the whole businesse   
unto me, with much trouble and grief.

[ 8 ]

Then *Toteswamp* spake to this purpose, *I am greatly grieved   
about these things, and now God tryeth me whether I love Christ   
or my Child best. They say, They will try me; but I say, God   
will try me. Christ saith, He that loveth father, or mother, or   
wife, or Child, better then me, is not worthy of me. Christ saith,   
I must correct my Child, if I should refuse to doe that, I should   
not love Christ. God bid Abraham kill his Son, Abraham loved   
God, and therefore he would have done it, had not God with-held   
him. God saith to me, onely punish your Child, and how can I   
love God, if I should refuse to doe that?* These things he spake in   
more words, and much affection, and not with dry eyes: Nor   
could I refraine from teares to hear him. When it was said,   
The Child was not so guilty of the sin, as those that made him   
drunk; he said, *That he was guilty of sin, in that he feared not   
sin, and in that he did not believe his counsells that he had often given   
him, to take heed of evill company; but he had believed Satan   
and sinners more then him, therefore he needed to be punished.*   
After other such like discourse, the Rulers left me, and went   
unto their businesse, which they were about before I came, which   
they did bring unto this conclusion, and judgement, They judg-  
ed the three men to sit in the stocks a good space of time, and   
thence to be brought to the whipping-Post, & have each of them   
twenty lashes. The boy to be put in the stocks a little while, and   
the next day his father was to whip him in the School, before the   
Children there; all which Judgement was executed. When they   
came to be whipt, the Constable fetcht them one after another   
to the Tree (which they make use of instead of a Post) where   
they all received their Punishments: which done, the Rulers   
spake thus, one of them said, *The Punishments for sin are the   
Commandements of God, and the worke of God, and his end was,   
to doe them good, and bring them to repentance.* And upon that   
ground he did in more words exhort them to repentance, and   
amendment of life. When he had done, another spake unto   
them to this purpose, *You are taught in Catechisme, that the   
wages of sin are all miseries and calamities in this life, and also   
death, and eternall damnation in hell. Now you feele some smart   
as the fruit of your sin, and this is to bring you to repentance, that   
so you may escape the rest.* And in more words he exhorted them

[ 9 ]

to repentance. When he had done, another spake to this pur-  
pose, *Heare all yee people* (turning himselfe to the People who   
stood round about, I think not lesse then two hundred, small   
and great) *this is the Commandement of the Lord, that thus it   
should be done unto sinners; and therefore let all take warning by   
this, that you commit not such sins, least you incur these Punish-  
ments.* And with more words he exhorted the People. Others   
of the Rulers spake also, but some things spoken I understood   
not, and some things slipt from me: But these which I have re-  
lated remained with me.  
 When I returned to *Roxbury,* I related these things to our   
Elder, to whom I had before related the sin, and my grief: who   
was much affected to hear it, and magnified God. He said also,   
That their sin was but a Transient act, which had no Rule, and   
would vanish: But these Judgements were an Ordinance of   
God, and would remaine, and doe more good every way, then   
their sin could doe hurt, telling me what cause I had to be thank-  
full for such an issue: Which I therefore relate, because the   
Lord did speak to my heart, in this exigent, by his words.  
 When the Assembly was met for Examination of the *Indians,*   
and ordered, I declared the end and Reason of this Meeting, and   
therefore declared, That any one, in due order, might have liberty   
to propound any Questions for their satisfaction. Likewise, I re-  
quested the Assembly, That if any one doubted of the Interpre-  
tations that should be given of their Answers, that they would   
Propound their doubt, and they should have the words scan-  
ned and tryed by the Interpreters, that so all things may be done   
most clearly. For my desire was to be true to Christ, to their   
soules, and to the Churches: And the trying out of any of their   
Answers by the Interpreters, would tend to the satisfaction of   
such as doubt, as it fell out in one Answer which they gave; the   
Question was, *How they knew the Scriptures to be the word of   
God?* The finall Answer was, Because they did find that it did   
change their hearts, and wrought in them wisedome and humi-  
lity. This Answer being Interpreted to Assembly, my Bro-  
ther *Mahu* doubted, especially of the word *[Hohpoóonk]* signi-  
fying *Humility,* it was scanned by the Interpreters, and proved   
to be right, and he rested satisfied therein. I was purposed my

[ 10 ]

selfe to have written the Elders Questions, and the *Indians* An-  
swers, but I was so imployed in propounding to the *Indians* the   
Elders Questions, and in returning the *Indians* Answers, as that   
it was not possible for me to write, unlesse I had caused the As-  
sembly to stay upon it, which had not been fitting; therefore   
seeing Mr. *Walton* writing, I did request him to write the Que-  
stions and Answers, and help me with a Copy of them, which I   
thank him, he did, a Copy whereof I herewith send to be inser-  
ted in this place, on which, this only I will animadvert, That the   
Elders in wisdome thought it not fit to ask them in Catechisticall   
method strictly, in which way Children might Answer: But that   
they might try whether they understood what they said, they   
traversed up and downe in Questions of Religion, as here you   
see.

**Postscript.**

LET the Reader take notice, That   
 these Questions were not propoun-  
 ded all to one man, but to sundry, which   
 is the reason that sometime the same   
 Questions are propounded againe and   
 againe. Also the number Examined   
 were about eight, namely, so many as   
 might be first called forth to enter into   
 Church-Covenant, if the Lord give op-  
 portunity.

[ 11 ]  
  
 **THE EXAMINATION OF THE INDIANS   
 AT Roxbury,   
 The 13th Day of the 4th Month, 1654.**

*Quest:* WHat is God?

*Answ:* An Ever-living Spirit.

*Q.* What are the Attributes of God?

*A.* God is Eternall, Infinite, Wise, Holy, Just.

*Q.* In which of these are we like unto God?

*A.* In Wisedome, Holinesse, and Righteousnesse: But in   
Infinitenesse and Eternity, God is onely like himselfe.

*Q* How many Gods are there?

*A.* There is one onely God.

[ 12 ]

*Q.* Have not some Indians many Gods?  
*A.* They have many Gods.

*Q.* How doe you know these Gods are no Gods?  
*A.* Before the English came we knew not but that they were   
Gods, but since they came we know they are no Gods

*Q.* What doe you find in the true God, that you find not in false Gods?  
*A.* I see in the English many things, that God is the true God.

*Q.* What good things see you in the English?  
*A.* I see true love, that our great *Sachems* have not, and   
that maketh me think that God is the true God.

*Q.* Doe you love God?  
*A.* A little I love God, my heart wanteth wisedome, but   
I doe desire to love him.

*Q.* Why doe you love God?  
*A.* Because we are taught this, that when we dye, we must   
goe to God, and live ever with him.  
  
*Q.* Who among the Indians shall goe to God, and what are the   
signes that they shall goe to God?  
*A.* Every man that truly believeth in Jesus Christ shall goe to heaven.

*Q.* Whether have you not many jealousies and feares that you   
love not God in truth?  
*A.* I hope I have some love to God, but I know that I have   
but little knowledge of him, I hope I love him.

*Q.* How doe you understand that God ruleth in your heart?  
*A.* Before I prayed to God, I knew nothing of God, but   
since I have been taught, I desire to believe.

*Q.* What is faith in Iesus Christ?  
*A.* I confesse I deserve to be damned for ever, and I am not   
able to deliver my selfe, but I betrust my soule with Jesus Christ.

*Q.* Whether doth not your soule groane within you, under the sense of unbelief, and other sins?  
*A.* Since I have been taught, I find my selfe very weak, there is a little in me,   
sometimes my heart mournes, sometimes I desire more.

[ 13 ]

*Q.* How doe you know the word of God is Gods word?  
*A.* I believe the word that you teach us, was spoken of God.

*Q.* Why doe you believe it?  
*A.* Therefore I believe it to be the word of God, because when we learn it,   
it teacheth our hearts to be wise and humble.

*Q.* Whether are not your sins, and the temptations of *Hobbomak*   
more strong since, then before you prayed to God?  
*A.* Before I preyed to God, I knew not what Satans temptations were.

*Q.* Doe you know now?  
*A.* Now I have heard what Satans temptations are.

*Q.* What is a temptation of the Devill in your heart, doe you understand   
what it is?  
*A.* Within my heart there are Hypocrisies, which doe not appear without.

*Q.* Whether doe not you find this a principall temptation from the wickednesse of your heart, to drive you away from Christ, and not to believe the gracious Promises in Jesus Christ? Or whether when you find wickednesse in your heart, you are not tempted, that you cannot believe?  
*A.* My heart doth strongly desire to goe on in sin, but this is a strong temptation, but Faith is the work of Jesus Christ.

*Q.* Why doe some believe in Christ, and not others, what ma∣keth the difference?  
*A.* Because Satan speaks to some, and bids them not believe, and they hearken to him, and God speaks to others, and they believe God.

*Q.* Why doe they believe God?  
*A.* It is the work of the Spirit of God, teaching them to be∣lieve in Jesus Christ.

Another Indian being asked what he could say further to it, he Answered, *Jesus Christ sendeth his Spirit into their hearts, and teacheth them.*

*Q.* What moveth Iesus Christ to send his Spirit, whether any thing in your selfe?  
*A.* I believe, the Promise of God.

*Q.* Whether doe you indeed believe there is a God, Christ, Heaven, Hell,   
whether have you any doubts concerning these thing, or no?

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*A,* I doe but a little know my owne thoughts, but God throughly knoweth   
my heart, I desire to believe these things, I desire not to be an Hypocrite.

*It being put to another Indian for further answer, he answered,* My heart desires truly to pray unto God, and I more and more desire to believe these things. When I am taught by the word Preached, I desire to believe in particular, I desire to believe as long as I live.

*Q.* What is the Word of God?  
*A.* That wherein God hath written his Will, and therein taught the way to Heaven.

*Q.* What is sin?  
*A.* There is the root sin, an evill heart; and there is actuall sin, sin is a   
breaking of the Law of God.  
 *Q.* Wherein doe you breake the Law of God?  
*A.* Every day in my heart, words, and works.

*Q.* Why are you troubled for sin, that none ever knew but your selfe?  
*A.* I fear God, and Jesus Christ.  
  
*Q.* What doe you believe about the immortality of the soule, and resurrection   
of the body? doth the soule dye when the body dyeth?  
*A.* I believe, when the body of a good man dyeth, the An∣gels carry his soule   
to heaven, when a wicked man dyeth, the Devills carry his soule to hell.

*Q.* How long shall they be in that state?  
*A.* Untill Christ cometh to Judgement.

*Q.* When Christ cometh to judge the world, what then shall become of them?  
*A.* The dead bodies of all men shall rise againe,

*Q.* Whether shall they ever dye any more?  
*A.* Good men shall never dye any more.

*Q.* Whether doe you believe that these very bodies of ours shall rise againe?  
*A.* This body which rots in the earth, this very body, God maketh it new.

*Q.* Who is Jesus Christ?

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*A.* Jesus Christ is the Son of God, yet borne man, and so both God and man

*Q.* Why was Christ Jesus a man?  
*A.* That he might dye for us.

*Q.* Why is Christ Jesus God?  
*A.* That his death might be of great value.

*Q.* Why doe you say, Christ Iesus was a man that he might dye, doe onely men dye?  
*A.* He dyed for our sins.

*Q.* What reason or justice is there, that Christ should dye for our sins?  
*A.* God made all the world, and man sinned, therefore it was necessary Christ should dye to carry men up to Heaven. God hath given unto us his Son Jesus Christ, because of our sins.  
*The Question being put to another for further Answer, his Answer was,* That God so loved the word, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

*Q.* What is God?  
*A.* An Ever-living Spirit

*Q.* What are the Attributes of God?  
*A.* As before.

*Q.* In these Attributes wherein are we like God?  
*A.* As before.

*Q.* How many Gods are there?  
*A.* One onely God, but he is three, the Father, Son, and Holy Ghost?

*Q.* What is Eternall?  
*A.* Man is not like God in Eternall being.

*Q.* What is infinite?  
*A.* All the World hath an end, but God hath no end.

*Q.* Had God any beginning  
*A.* No, but he is ever.

*Q.* Was there alwayes an Heaven and Earth, how came they to be?  
*A. Jehovah* made them, and Governeth them all.  
 *Q.* Were they ever?

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*A.* No.

*Q.* How did God make the world?  
*A.* Onely the Will of God.

*Q.* Out of what matter did God make the world?  
*A.* Not of any thing at all.

*Q.* How long was God making the world?  
*A.* Six dayes.

*Q.* How cometh it to passe that the Sun riseth and setteth, that there is winter and Summer, day and night?  
*A.* All are the work of God.

*Q.* Now the world is made, can it keepe it selfe? By whose strength is it kept together?  
*A.* God preserveth it, he made it, and keeps it all.

*Q.* In what condition was man made?  
*A.* Very good, like unto God.

*Q.* What is the Image of God in man?  
*A.* Holinesse, Wisedome, and Righteousnesse.

*Q.* Was there then any sin in the soule of man?  
*A.* No.

*Q.* What Covenant did God make wth *Adam?  
A.* A Covenant of Works, *Doe this and live,* thou and thy Children, *Sin, and dye,* thou and thy Children.

*Q.* How many Commandements are there?  
*A.* Ten

*Q.* What is the first Commandement?  
*A.* God spake these words, and said, *Thou shalt have no other Gods but me.*

*Q.* What was the sin of *Adam?  
A.* He believed the Devil, and eat of the Tree in the midst of the Garden, of which God commanded  
 him not to eat.

*Q.* When *Adam* sinned, what befell him?  
*A.* He lost the Image of God.

*Q.* What is that Image of God, which he lost?  
*A.* Wisedome, Holinesse, and Righteousnesse.

*Q.* To whom is man now like?  
*A.* He is like unto Satan.

*Q.* What is this likenesse to Satan?  
*A.* He is Unholy, Foolish, and Unrighteous.

[ 17 ]   
  
*Q.* How many kinds of sin are there?  
*A.* An evill heart, and evill works.

*Q.* What doe you call it?  
*A.* We daily break Gods Commandements, and there is the root sin.

*Q.* What is the wages of sin?  
*A.* All miseries in this life, and death, and damnation.

*Q.* Whose wages is death?  
*A.* All unbelievers.

*Q.* Seeing but one man *Adam* sinned, how come all to dye?  
*A. Adam* deserved for us all, that we should dye.

The Question being put to another for further answer, he answered, *Adam* was the first man, and father of all men, and in him we sinned.

*Q.* Who is Iesus Christ?  
*A.* Christ is God, born like man, God and man in one per∣son.

*Q.* Why was Christ man?  
*A.* That he might dye.

*Q.* Why was Christ God?  
*A.* That his death might be of great value.

*Q.* How many are the Offices of Christ?  
*A.* Three. A Priest, a Prophet, a King.

*Q.* What Sacrifice did Christ offer?  
*A.* His owne body.

*Q.* What hath Christ done for us?  
*A.* He hath dyed for us.

*Q.* What death dyed Christ for us? Who put him to death?  
*A.* Wicked men.

*Q.* What else hath Christ done for us?  
*A.* He hath kept all the Commandements of God for us, and also dyed for us.

*Q.* What hath Christ deserved, or merited for us?  
*A.* Pardon of sin, and eternall life.

*Q.* The same Question was asked another, *What hath Christ merited?*

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*A.* Pardon of all our sins, because he paid a ransome, the favour of God, and Eternall life.

*Q.* What else hath Christ done for us?  
*A.* He rose again, and ascended into Heaven  
  
*Q.* What doth Christ in heaven for us?  
*A.* He appeareth for us before God, he prayeth for us, and giveth us the New Covenant.

*Q.* What is the New Covenant?  
*A.* The Covenant of Grace, Repent and believe in Christ, and be saved.

*Q.* Shall all men be saved by Jesus Christ?  
*A.* All that believe in Christ shall goe to heaven, and be saved.

*Q.* Why doth thy heart desire Jesus Christ more then sin, and thy former Idolls?  
*A.* Before we prayed to God, I did not desire Jesus Christ, I did desire my sins, but now I see my need of Jesus Christ.

*Q.* Why doe you need Christ?  
*A.* When I dye, Christ carrieth my soule to heaven.

*The same put to another for further answer, he answered,* We need Jesus Christ, because we are full of sinne.

*Q.* How doth Christ work Grace in our hearts?  
*A.* I beleive Christ hath sent his Spirit into my heart by his word.

*Q.* What is repentance for sinne?  
*A.* I am ashamed of my selfe, and broken is my heart, I hate, and am aware of all sin.

*Q.* What most of all breaks your heart, why is your heart broken?  
*A.* Because I have sinned against God.

*Q.* What see you in sin that breaks your heart?  
*A.* It is not my owne work, but Christ sends his Spirit, and breaks my heart.

*Q.* What doth he put into your heart, that causeth your heart to break?  
*A.* The Spirit.

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 *Q.* What wounds your heart most, because you sin, or because you must goe to hell?  
*A.* Because we must goe to hell.

*Q.* When you heare that *Adam* by his sin deserved eternall death, and when you hear of the grace of God sending Iesus to save you, which of these break your heart most?  
*A.* Pardon of sin goeth deepest.

*Q.* What worke of the Spirit finde you in your heart?  
*A.* The Spirit of God breaketh my heart to repent of all my sin, and turneth me from sin to believe in Jesus Christ.

*Q.* Whether have you found at any time any such worke in your selfe?  
*A.* I am ashamed of my selfe, I doe not throughly find it in my heart to be so.

*Q.* When God sendeth his Spirit, what doth it worke in us?  
*A.* A change of the heart.

*Q.* What change hath God wrought in you of late, which was not in you in former times?  
*A.* The Spirit turneth us from our sins, to believe in Jesus Christ.

*Q.* Doe you finde this in your heart, that your heart is turned from your sins?  
*A.* I find my heart turned, I leave my stealing, lying, lust, and now my heart believeth in Jesus Christ.

*Q.* Doe you believe in Jesus Christ?  
*A.* I doe believe in Jesus Christ.

*Q.* What is it to believe in Jesus Christ?  
*A.* I confesse I deserve to be damned, and am not able to deliver my   
selfe, and therefore I doe give up my selfe unto Jesus Christ, and trust   
in him, casting away my sins.

*Q.* Why doe you cast away your sins?  
*A.* They make me that I cannot love Jesus Christ.

*Q.* Is there any Promise set home on your heart that comforteth you, what Promise doe you remember?  
*A.* I believe the Promise of God, that he will pardon believers in Jesus Christ.

So far they proceeded in *Questions* and *Answers.*

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Some or other of the Elders did severall times publickly call   
upon the Interpreters, to be attentive to all things that pas-  
sed, because they must relye upon their testimony, or to   
that purpose, praying them to speak if they doubted of   
any thing.

In the conclusion, the Elders saw good to call upon the Inter-  
preters to give a publick testimony to the truth of Mr. *Eli-  
ots* Interpretations of the *Indians* Answers, which Mr. *Ma-  
hu,* and the two Interpreters by him, did, all speaking one   
after another, to this purpose, *That the Interpretations   
which Mr.* Eliot *gave of their Answers, was for the sub-  
stance the same which the* Indians *answered, many times the   
very words which they spake, and alwayes the sense.*

WILLIAM WALTON.

WHen the day was well spent, in this above-written man-  
ner, some that were aged desired that an end might   
be put unto this work for this time, because by this tast which   
they had, they saw that which gave them comfortable satisfacti-  
on. Then I desired that (if it might be without prejudice to   
any) they might be further tryed with Questions about Christ,   
and grace wrought in us by the Spirit; and about the Ordinan-  
ces of Christ (concerning which, no Questions had been yet   
propounded) and also about the estate of man after death, of   
the resurrection of the dead, and of the last Judgement, wherein   
they were, through the grace of Christ, in some measure instru-  
cted. But it was said, that they did perceive that they were in-  
structed in points of Catechisme, by what they had heard from  
them. When they came to a conclusion, one of the Elders *(viz.*   
Mr. *Ezek: Rogers)* having first privately conferred with such of   
the Elders as sate near him, spake words of acceptance and en-  
couragement both to me, and to the *Indians,* in the name of the   
rest. But Mr. *Walton* did not write them, and therefore I omit   
the rehearsing of them.

This great and solemne work of calling up these poor *Indians*   
unto that Gospel light and beauty of visible Church-estate, having

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now passed through a second Tryall: In the former where-  
of, of, they expressed what experience they had found of Gods   
grace in their hearts, turning them from dead works, to seek af-  
ter the living God, and salvation in our Saviour Jesus Christ.   
In this second they have in some measure declared how far the   
Lord hath let in the light of the good knowledge of God into   
their soules, and what tast they have of the Principles of Religi-  
on, and doctrine of salvation. Now the Question remaineth,   
*What shall we further doe? And when shall they enjoy the Ordi-  
nances of Iesus Christ in Church-estate?* The work is very solemne, and the Question needeth a solemn   
Answer. It is a great matter to betrust those with the holy pri-  
viledges of Gods honse, upon which the name of Christ is so   
much called, who have so little knowledge and experience in the   
waye; of Christ, so newly come out of that great depth of dark-  
nesse, and wild course of life; in such danger of polluting and   
defiling the name of Christ among their barbarous friends and   
Countrey-men; and under so many doubts and jealousies of   
many people; and having not yet stood in the wayes of Christ   
so long, as to give sufficient proof and experience of their sted-  
fastnesse in their new begun profession. Being also the first   
Church gathered among them, it is like to be a pattern and pre-  
sident of after proceedings, even unto following Generations.   
Hence it is very needfull that this proceeding of ours at first,   
be with all care and warinesse guided, for the most effectuall ad-  
vancement of the holinesse and honour of Jesus Christ among   
them.  
 Upon such like grounds as these, though I and some others   
know more of the sincerity of some of them, then others doe,   
and are better satisfied with them: Yet because I may be in a   
temptation on that hand, I am well content to make slow hast   
in this matter, remembring that word of God, *Lay hands sud-  
denly upon no man* Gods works among men, doe usually goe   
on slowly, and he that goeth slowly, doth usually goe most   
surely, especially when he goeth by counsell. *Sat cito si sat be  
ne,* the greater proof we have of them, the better approbation   
they may obtain at last. Besides, we having had one publick   
meeting about them already this summer, it will be difficult to

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compasse another, for we have many other great occasions,   
which may hinder the same, and it is an hard matter to get In-  
terpreters together to attend such a work, they living so remote.   
The dayes also will soon grow short, and the nights cold, which   
will be an hindrance in the attendance unto the accomplishment   
of that work, which will most fitly be done at *Natick.* But above all other Reasons this is greatest, that they living   
in sundry Towns and places remote from each other, and labou-  
rers few to take care of them, it is necessary that some of them-  
∣selves should be trained up, and peculiarly instructed, unto whom   
the care of ruling and ordering of them in the affaires of Gods   
house may be committed, in the absence of such as look after   
their instruction. So that this is now the thing we desire to at-  
tend, for the comfort of our little *Sister that hath no breasts,* that   
such may be trained up, and prepared, unto whom the charge of   
the rest may be committed in the Lord. And upon this ground   
we make the slower hast to accomplish this work among them.   
Mean while I hope the Commissioners will afford some encou-  
ragement for the furtherance of the instruction of some of the   
most godly and able among them, who may be in a speciall man-  
ner helpfull unto the rest, in due order and season.  
 And thus have I briefly set down our present state in respect   
of our Ecclesiasticall proceedings. I beg the prayers of the good   
people of the Lord, to be particularly present at the Throne of   
Grace, in these matters, according as you have hereby a particu-  
lar Information how our condition is. And for me also, who   
am the most unfit in humane reason for such a work as this, but   
my soule desireth to depend and live upon the Lord Jesus, and   
fetch all help, grace, mercy, assistance, and supply from him.   
And herein I doe improve his faithfull Covenant and Promises,   
and in perticular, the Lord doth cause my soule to live upon   
hat word of his, *Psal. 37. 3, 4, 5, 6, 7.* wherein I have food,   
rayment, and all necessaries for my selfe and Children (whom I   
have dedicated unto the Lord, to serve him in this work of his, if   
he will please to accept of them) and this supply I live upon in   
these rich words of gracious Promise, *vers. 3. Trust in the Lord,   
and doe good, dwell in the Land, and verily thou shalt be fed.* Herein also I find supply of grace to believe the conversion of

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these poor *Indians,* & that not only in this present season, in what   
I doe already see, but in the future also, further then by mine eye   
or reason I can see. Which supply of grace, I live upon in   
those words of his gracious Promise, which I apply and improve   
in this particular respect, *vers. 4. Delight thy selfe also in the   
Lord, and he shall give thee the desires of thy heart.* Herein also I find supply of grace to believe, that they shall   
be in Gods season, which is the fittest, brought into Church-Estate;   
faith fetching this particular blessing out of the rich   
Fountaine of those gracious words of Promise, *Commit thy way   
unto the Lord, trust also in him, and he shall bring it to passe.* Herein also my soule is strengthned and quieted, to stay upon   
the Lord, and to be supported against all suspitious jealousies,   
hard speeches, and unkindnesses of men touching the sincerity   
and reallity of this work, and about my carriage of matters, and   
supply herein. Which grace my soule receiveth by a particular   
improvement of that rich treasury of the Promise in these words,   
*vers. 6. And he shall bring forth thy righteousnesse as the light,   
and thy judgement as the noon day.* And herein likewise I find   
supply of grace, to wait patiently for the Lords time, when year   
after year, and time after time, I meet with disappointments.   
Which grace I receive from the commanding force of that gra-  
cious Promise, *vers. 7. Rest in the Lord, and wait patiently for   
him, fret not thy selfe,* either for one cause, or for another. Thus   
I live, and thus I labour, here I have supply, and here is my hope,   
I beg the help of prayers, that I may still so live and labour in   
the Lords work, and that I may so live and dye.  
  
THe Corporation (appointed by Act of Parliament)   
for Propagation of the Gospel amongst the Hea-  
then Natives in *New-England,* desire all men to take   
notice, That such as desire to be satisfied how the moneys   
Collected, are disposed of, may (if they please) repaire   
to *Coopers-Hall, London,* any *Saturday,* between the   
houres of Nine and Twelve in the forenoone, where   
the said Corporation meet.

FINIS.