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| **Title:** | Strength out of weakness. Or A glorious manifestation of the further progresse of the gospel amongst the Indians in New-England. Held forth in sundry letters from divers ministers and others to the corporation established by Parliament for promoting the gospel among the heathen in New-England; and to particular members thereof since the last treatise to that effect, / formerly set forth by Mr Henry Whitfield late pastor of Gilford in New-England. ; Published by the aforesaid corporation. |
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[Strength out of weakness. Or A glorious manifestation of the further progresse of the gospel amongst the Indians in New-England. Held forth in sundry letters from divers ministers and others to the corporation established by Parliament for promoting the gospel among the heathen in New-England; and to particular members thereof since the last treatise to that effect, / formerly set forth by Mr Henry Whitfield late pastor of Gilford in New-England. ; Published by the aforesaid corporation. (umich.edu)](https://quod.lib.umich.edu/cgi/t/text/text-idx?c=eebo;idno=A96422.0001.001)

***Strength out of Weakness*.**

Or a Glorious

M A N I F E S T A T I O N

Of the Further Progress of the **G O S P E L**

AMONG
THE *INDIANS
IN****N E W E N G L A N D*.**
Held forth in sundry LETTERS
from divers Ministers and others to the
Corporation established by Parliament for
promoting the Gospel among the Hea-
then in *New-England;* and to particular
Members thereof since the last Trea-
tise to that effect, formerly set
forth by Mr*Henry Whitfield*
late Pastor of *Gilford* in
*New England.*

Published by the aforesaid Corporation.

CANT. 8. 8. Wee have a little Sister, and she hath no breasts: what shall we doe for our Sister, in the day that she shall be spoken for?

LONDON, Printed by *M. Simmons* for *John Blague*
and *Samuel Howes,* and are to be sold at their
Shop in *Popes Head-Alley.* 1652.

**To The
SUPREAME AUTHORITIE
OF THIS NATION,
The Parliament of the Common-
Wealth of ENGLAND.**

THat the Fathers joy at the return-
ing of a Spend-thrift Sonne, ought
to have an influence upon the
whole Family of Heaven and
Earth, that is called after his
name, to worke their suitable af-
fections, and conformity to him-
selfe, cannot be questioned by any true childe
thereof. Behold then, Right Honourable, a call
thereunto, Poore Prodigalls, who have not only
with our selves lost that rich Treasure of grace and
holinesse, wherewith in our Common roote and
Fountaine we were entrusted, but also in a course
of Rebellion for many Generations wasted the re-
mainder of Natures Riches to the utmost degenera-
cy that an Immortall rationall being is obnoxious
unto, not returning a farre off, but rejoycing in

 The Epistle Dedicatory

the imbraces of their Father, and enterteined with
his flesh and bloud, who was slaine and sacrificed
for them.
 The exyme of our walking with God here is
to come up to some conformitie to them, who behold
his face and doe his Will in Heaven: amongst them
there is joy at the Repentance of one Sinner, and
shall not wee finde sweetnesse in the first fruits of a
barren Wildernesse in the shining of a beame of
light into the darknesse of another World, giving
hope of a plentifull harvest, and a glorious day to
ensue. Let men take heed, lest by despising the
day, and opposing the Worke of the Lord towards
those poore Sonnes of *Adam,* notwithstanding all
their zealous profession, they proclaime them-
selves to pursue a Carnall Interest; by which they
declare the enlargement of the Dominion of Jesus
Christ is of no Concernment unto them.
 Wee are by many Pledges assured better things
of you Right Honourable, and such as accompany
zeale for the House of our God, and therefore the en-
suing Testimonialls of the progresse of the Worke
of the Gospel being sent unto us, wee make bold
humbly to present them to you; partly that we
may invite you as the friends of Jesus Christ, to
rejoyce with him that some sheepe of his, who were
lost, are found; and partly to lay before you, as a
matter of your rejoycing, some such fruits of the
putting forth of your Authoritie, and investing us
therewith for the carrying on this most glorious
undertaking, as may encourage your selves and all
 others

 The Epistle Dedicatory

others that love the Lord Jesus, to goe on through
him who doth enable you unto future reall expres-
sions of love and zeale thereunto. Wee shall not
need to draw forth any particulars from the ensu-
ing Narrative, to give you a taste of that Spirit
whereinto these poore Creatures are sweetly bap-
tized; Wee hope your delight in the Worke of
God will inforce a leasure, to view the whole, this
in Generall wee may say, that in the Wildernesse
are waters broken out, and streames in the Desert,
the parched ground is become a Poole, and the
thirsty Land-springs of water: in the Habitation
of Dragons where each lay, there is grasse with
Reeds and Rushes, the Lord hath powred water
upon him that is thirstie, and flouds upon the dry
ground; He hath powred his Spirit on the seeds of
the Heathen, & his blessing on their Off-spring,
they spring up as among the grasse, as willowes by
the water-courses: One sayes I am the Lords,
and another calls himselfe by the name of *Jacob,*
and another subscribes with his hand unto the Lord,
and sirnames himselfe by the name of *Israel.* The
Lord hath done a new thing, and wee know it, he
hath made a way in the Wildernesse, and Rivers
in the Desert, the beast of the field doth honour
him, the Dragons, and the Owles because he gives
waters in the Wildernes, and Rivers in the Desert,
to give drinke to his People his chosen. So that
upon the Report heere read unto us, wee cannot
but glorifie God with those Primitive beleevers, and say,
then hath God also to the poore naked *Indians*
 granted

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granted Repentance unto life. Their outward
wants and streights have often been presented unto
you; wee shall not need to repeate them, blessed
be the Lord, and blessed be you of the Lord that
your hearts have been stirred up to give encourage-
ment unto this Worke, and to open a Doore for
the reliefe of those Eminent Instruments in the
hand of the Lord who there carry it on, who
though they communicate to them Spiritualls, yet
are so farre from receiving of their Temporalls,
that they impart unto them a Portion of their own
dayly bread, and provision necessary from their
owne subsistence.
 The good Lord lay the weight and concernment
of this Worke upon your spirits, and wee no way doubt
that you will in any way be wanting to the Pub-
lique improvement of this blessed opportunitie,
for the enlargement of the Kingdome of him whom
our Soules doe love: There is a vexation of spirit,
which through their formalitie and unbeliefe, hath
encompassed many Professors, that whereas they
have with much seeming earnestnes cryed out for
mercies; when they have been bestowed, they
have thought scorne of them: so did the *Jewes* in
the busines of their Messias, and many at this day
amongst our selves in the great works of the Pro-
vidences of God: It is so with some to this break-
ing forth of light amongst the *Indians,* desiring it
before it began, despising it in its very beginnings,
the Lord lay it not unto their charge, and keep all our
spirits in an holy admiration and reverence of the
 powerfull The Epistle Dedicatory.

powerfull efficacy of his eternall and unchangeable
purposes, which through so many sinfull Genera-
tions (falling in their Rebellion) hath preserved a
seed to himselfe, whereof he will take care that
one graine fall not to the Ground.

 Your Honors to serve you in pro-
 moting the Gospel of Christ.
 Signed in the name and by appoint-
 ment of the Corporation. W

 illiam Steele, President.

**To the READER.**

Christian Reader.

THese ensuing Letters doe represent
unto thee, and to the Churches,
the outgoings of Christ, as a
*Light to the Gentiles,* that the
grace which *brings Salvation*
hath appeared unto them also in
the furthest parts of the Earth,
for the accomplishment of that
ancient and glorious Promise; *I will give thee
for a Light to the Gentiles, that thou may'st be my
Salvation to the Ends of the Earth, (Isa.* 49. 6.)
The People of God have been greatly affected with
the appearances of Christ, when he hath rode forth
upon *a red Horse* to the destruction of his Enemies;
for he *is glorious in his Apparell,* even when his
*garments are dipt in bloud,* but much more when
he rides forth upon a *white Horse,* for the Con-
version of Soules, and goes on *Conquering and to
Conquer.* Wee

 To the Christian Reader.

 Wee have therefore thought fit to commend
this great worke of Christ unto the view of all the
Saints, under these following Considerations.
 First,*Hereby the Kingdome of Christ is enlarged,* and the
promise made unto him in the Covenant
between him and his Father accomplished, his
*Dominion shall be from Sea to Sea, and from the
floud unto the Worlds end,* therefore his designe is
upon all the Kingdomes of the Earth, that he may
take possession of them for himselfe, they shall all
*become the Kingdomes of the Lord and of his Christ,*
Revel. 11. 15. And the *Kingdome and Dominion
under the whole Heaven,* being so possessed by
Christ, shall be *given to the Saints of the most High,*
Dan. 7. 18. Our prayer is, *Thy Kingdome come,*
to see the promise made unto Christ fullfilled, and
the Prayers of the Saints answered, should be mat-
ter of great rejoycing unto us, and of high Praises
unto God.
 Secondly, *The glorious Gospel of Christ is hereby
Propagated,* which is the Scepter of his Kingdome,
the *Rod of his Power,* which wee pray may *run
and be glorified.* And when we consider, by how
many (even amongst us) the Gospel is rejected, for
men reject the *Councell of God* against themselves:
by how many it is resisted, for there are *many ad-
versaries,*[\*](https://quod.lib.umich.edu/e/eebo/A96422.0001.001?id=DLPS2;lvl=1;note=inline;rgn=main;view=trgt) and by how many the Gospel is perverted,
being made *another Gospel,* by strange Interpreta-
tions; one of the great acts of *Sacriledge* of our
times, stealing the sence of the Scripture from the
words of the Scripture. Now to see the Gospel
 lifted

To the Christian Reader

lifted up *as an Ensigne to the Nations,* and *they to
flow unto it,* should be matter of great rejoycing to
the soules of those who love the Gospel in sin-
ceritie.
 Thirdly *Hereby the soules of men are rescued out
of the snare of the Devill,* in which they were be-
fore held captive at his will; The Lord hath mani-
fested that there is a *seed according to the Election of
grace,* even amongst these also as well as other
Gentiles, that the Lord hath visited them to take
out of them *a people for his Name,* yea that even
they who in a more immediate manner among
them worshipped the Devill, their Witches call'd
in their language *Pawwawes,* that even these should
be deliver'd, *Satan falling from Heaven like light-
ning before the Gospel,* should greatly exalt free
grace in our hearts; the great Love of God, is
Love to Soules, and our tenderest compassion should
be manifested in pittying of Soules, neither know
wee any other ordinary way that the Lord has
appointed but the preaching of the Gospel for the
winning of Soules to himselfe: *That being the
Power of God to salvation.* Fourthly, *Hereby the fullnes of the Gentiles draws
neere to be accomplished,* that the calling of the
*Jewes* may be hastned: the Scripture speaks of a
*double conversion* of the *Gentiles,* the first before the
conversion of the *Jewes,* they being *Branches wilde
by nature* grafted into the *True Olive Tree* in stead
of the *naturall Branches* which are broken off.
This fullnesse of the *Gentiles* shall come in before
 the

To the Christian Reader

the conversion of the *Jewes,*and till then *blindnesse
hath hapned unto Israel,* Rom. 11. 25. The Second,
after the conversion of the *Jewes,* as appeares *Acts
15. 16, 17. After this I will returne and will build
againe the Tabernacle of David which is fallen
downe, and I will build againe the ruines thereof, and
I will set it up; that the residue of men might seek
after the Lord, and all the Gentiles upon whom my
Name is called sayth the Lord.* Hence it appeares
that there are some *Gentiles,* upon whom the Lords
Name is called that are a people to him, even
whilst the *Tabernacle of David* lyes in its ruines;
and when he hath built againe this *Tabernacle of
David,* that there are a residue of men, the remain-
der of the *Gentiles* that shall enquire after the
Lord, and worship him, together with those *Gen-
tiles* that were formerly converted, and upon whom
his Name was called. The first conversion of the
*Gentiles* in *its fullnesse* makes way for the coming
in of the *Jewes,* the *King of the East,* therefore to
see this worke goe on, should cause the people of
God to lift up their heads, and expect that the
Time of the fullfilling that Promise is neere.
 Fifthly, *That the Lord hath blessed the labours
of our Brethren,* who were driven out from among
us: A gracious heart as he prayes for, so he can-
not but re∣joyce in the successe of other mens labours
as well as his owne, so the worke which is Gods
may prosper, who ever be the Instrument; 'tis
enough to him. When *Peter* gave an account to
the Apostles and Brethren of the Conversion of
 *Cornelius*

 To the Christian Reader.

Cornelius and his family, who were, as it were the
*first fruits of the Gentiles,* they all glorified God,
saying; *Then hath God also to the Gentiles granted
Repentance unto life,* Act. 11. 18. And if they
could rejoyce in the Conversion of the *Gentiles*
which they knew would be with the rejection of
the *Jewes,* how much more should wee rejoyce in
this great worke, who may grow together upon
the same good Olive Tree! That when other
Nations who have planted in those furthest parts
of the Earth, have onely sought their owne advan-
tage to possesse their Land, Transport their gold,
and that with so much covetousnesse and cruelty,
that they have made the name of Christianitie and
of Christ an abomination, that the Lord should
be pleased to make use of our Brethren that went
forth from us to make manifest *the savour of Christ*
among the people, and to winne their soules to
him; How should wee rejoyce that the Lord hath
so farre prosper'd such an undertaking. It was a
holy ambition in *Paul* to *preach the Gospel where
Christ was not named,* that he might not glory in
another mans line: It is certainly a great honour
to be Instrumentall to bring soules to Christ, who
before never heard of his Name.
 Sixthly, *This wee hope may be but the first fruits of
those great Nations unto Christ,* the Lord doth
not usually *cause to bring forth and then shut the
wombe,* Isa. 66. 9. Let no man despise the day of
*small things,* the Lord hath opened a *great doore,*
which we hope Satan shall never be able any more to shut.
 Such

 To the Christian Reader.

Such considerations as these, have filled and
affected our hearts, in the reading and meditation
of this great worke of the Lord, and wee hope
being communicated, may be a good means to
awaken the godly and faithfull of this Nation, to
observe the Presence and appearances of God
amongst his people there, that wee also may say;
*What shall we doe for our Sister in the day that shee
shall be spoken for?* Shall we not be abundant in
Prayer, that the Lord would yet further blesse
their holy endevours? Shall wee not labour to
strengthen their hands by ministering to them of
our aboundance? that they may not be discouraged
in so eminent a service, one of the greatest workes
that hath been upon the wheele in this latter age,
for to Contribute to the offering up of Soules to
0Christ, must needs be a Sacrifice of a very sweet
smelling savour unto God. This wee humbly
offer unto all those that love the Lord Jesus in sin-
ceritie, and remaine

Thine in the furtherance of the Gospel,

W. Gouge. Henry Whitfeld.
Edm: Calamy. Sidrach Simpson.
Simon Ashe. William Strong.
Wil: Spurstowe. Joseph Caryl.
Jer: Whitaker. Ralph Venning.
Lazarus Seaman.
George Griffith.
Phillip Nye.
William Bridge.

**STRENGTH OƲT OF WEAKNESSE;
Or a
Glorious MANIFESTATION
Of the further Progresse
of the Gospel among the Indians
in NEW-ENGLAND.**

 To the Christian Reader.

Christian Reader

AS every worke of God tending to the
rescuing of deluded Soules out of the
snares of the Devill, so even this
Glorious worke of Gods grace hath
met with many discouragements by
various kinds of objections cast abroad
by divers sorts of people, and even
by some that came from *New-England* it selfe, who having
lived remote from the worke done, and either not
affecting the instruments therein imployed, or not go-
ing to the places of their Exercise, that they might
see and heare the gracious operations of the Spirit of
God amongst them, may easily misreport the proceed-
ings of Gods goodnesse therein. Yet neverthelesse
God having called us to be exercised in a worke of
this Nature, wherein his Glory and the Salvation of
so many of the lost sonnes of *Adam* are concerned;
wee have taken up a Resolution by his gracious
Assistance to improve the power and trust by Au-
thoritie of Parliament committed to us to the utmost,
least it be laid to our Account amongst others the
obstructors of it in the great day of the Lord.
 But as wee meete with discouragements, so, through
 mercy,

 To the Christian Reader

mercy wee are not without incouragements of many
sorts. *Viz.* 1. This worke of Gods grace growes in *New
England,* not onely in the places where the Gospel
was formerly preached to the *Indians;* But God hath
stirred up two Eminent Ministers in two other parts
of the Countrey, to labour in the worke, not without
successe answerable; as Mr *William Leveridge*
neere *Sandwich* in the Govern∣ment of *New Plymouth,*
sixtie miles from the place where Mr*Eliot* teacheth,
and Mr *Richard Blindman* at *Pecoat,* a place
formerly subdued by the *English,* and is a place
about the same distance from *Sandwich* another way,
an account whereof you will have in the following
Treatise.
 2. Where the Act of *Parliament* for the Collec-
tion meets with Gospel-spirited Ministers and people,
there wee finde a good account of it comparatively;
God having stirr'd up the hearts of some Eminent
Christians to contribute in a considerable manner;
Some by charging their Lands with a yearely Revenue
to the Corporation for that end for ever: and others
by sending in good summes of money, subscribing to
pay yearely so much whilst they live. And one
Gentleman (leaving two sonnes of tender age) having
appointed by his Will, in case they dye without issue,
that an estate of two hundred pound *per annum,*
should be setled upon the Corporation for ever, and
the rest of his estate for the like uses in the foure Northerne
Counties of *England.* 3. That God hath wrought a resolution in us of
 the

 To The Christian Reader.

the corporation (wherein wee trust hee will inable
us to persist) (*viz.*) to contribute our labour and
paines freely to this worke, without the least diminu-
tion of the Stocke. And if any desire to be satisfied
what our receipts, disbursements, or manner of pro-
ceedings are, our Bookes are open at *Coopers Hall,
London,* betweene the houres of Tenne and Twelve
every *Saturday,* where they may without offence see
what is given, and by whom, when brought in, and
how imployed or improved.
 'Tis very strange to see what a multitude of ob-
jections are darted against this pure piece of Christ-
ianitie, yea by some, whom otherwise wee have
charitable thoughts of, and bow exceedingly the
worke is impeded thereby, and however through
mercy wee are able to answer every one of them
sufficiently, yet wee forbeare to particularize them,
least wee should reflesh too much on some, our Con-
sciences telling us, that as the worke is of God, and
really such as is held forth, so he onely can satisfie
the spirits of Men, and will doe it in due season, and
in the meane time blesse his owne worke being able to
carry it on, who delighteth oft times in small meanes,
that his gracious operations may the more be seene.
 This is the fifth Treatise hath been published to
the world in this kinde (but the first by the Corpora-
tion) every one of them exceeding each other, wherein
a most apparant growth and progresse doth appeare amongst the
poore Natives. That wee have now to offer to the
publique view is a farther account of that living,
growing, spreading power of Godlinesse amongst them.
 And

 To the Christian Reader.

And first wee shall begin with some remarkeable pas-
sages of divine providence in a Letter received from
Mr *John Eliot* (who was the first Minister the
Lord stirred up to promote this worke) bearing date
the 28*th* of *April* 1651. to one of our selves.

 **Much Honored and**

 Beloved in CHRIST.

THe Providence of GOD giving
this unexpected opportunitie of
sending, I thought it my duty
not to omit it, that so the Saints
and people of God with you,
especially your selfe, with the
rest of the Worshipfull Corp-
oration, might understand the
progresse and present state of this worke of the
Lord among the *Indians,* for wee meete with changes
of providence and tryalls in this our day of small
things. It hath pleased the Lord to try them, so
soone as they have but tasted of his holy wayes.
For our natures cannot live without Physicke, nor
grace without affliction, more or lesse, sooner or
later. The winter before this last past it pleased
God to worke wonderfully for the *Indians,* who
call upon God in preserving them from the small Pox,
when their prophane Neighbours were cut off by it.
This winter it hath pleased God to make lesse dif-
ference, for some of ours were also visited with that
disease, yet this the Lord hath done for them, that
fewer of them have dyed thereof, then of others
 who

 ( 2 )

who call not upon the Lord. Onely three dyed
of it, (but five more young and old) of other dis-
eases: Now (through the Lords mercy) they are
well, though not without ordinary infirmities,
which befall Mankinde. In matters of Religion
they goe on, nor onely in attendance on such meanes
as they have, not onely in knowledge, which begin\_
neth to have some clearenesse in the Fundamentall
poynts of Salvation; but also in the practice and
power of Grace, both in constant care in attend-
ance on the worship of God on Sabbath dayes and
Lecture-dayes, especially profitting in the gift of
prayer, and also in the exercise of love to such as
be in affliction, either by sicknesse or povertie. I
have seene lively Actings of Charitie out of Rever-
ence to the Command of the Lord, when such as
had not that principle were farre from such workes
of mercy, it pleased God to try them in the time
of the Pox, for some of them did hazard their
owne lives (for to them it is very mortall) in obe-
dience to the Command of the Lord, to shew
mercy to them that were sicke, and some were in-
fected thereby, and fell sicke and lay with much
chearefullnesse and patience under Gods hand, and
through the Lords mercy are well againe; others
who did shew mercy in that case escaped the sick-
nesse to the praise of God. Likewise God is pleased
to try their Charitie by an old Paraliticke or Palsie
sick-man, whose owne Children being prophane
and tyred with the burthen of him (his retentive
power of houlding excrements being loosened) and
 having

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having a loosenesse, sometimes he is very noysome
and burthensome) they forsooke him, and he had
perished, but that the Lord stirred up (by the word
of his grace) their hearts to shew mercy to him,
for he was while he was sicke at six shilling a weeke
charge, for wee offered twelve-pence a night to any to
tend him, and for meere hyre none would
abide it, but out of mercy and Charitie some of the
Families did take care of him, and gave freely some
weeks, and others were payd out of their publique
money, namely, such as hath been taken off, such
as have been Transgressors by Fine or Mulct: and
still he is at foure shillings a weeke charge being
better in health, in so much that all their publique
money is spent, and much more, and wee have
Collections among them for the same use. The
old man who hath been and still is wise, doth
wisely testifie that their love is sincere, and that they
truely pray to God, and I hope so doth he, and shall
be saved. I could with a word speaking in our
Churches have this poore man relived, but I doe
not, because I thinke the Lord hath done it, for the
tryall of their grace, and exercise of their love, and
to traine them up in works of Charitie, and in the
way of Christ to make Collections for the poore.
I see how the Lord provideth to further the pro-
gresse of the Gospel, by these tryalls and afflictions, yea
there be more passages of this winters worke,
wherein the Lord hath taught us by the Crosse.
For one of our first and principall men is dead,
which though it be a great blow and damping to
our

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our worke in some Respects, yet the Lord hath not
left the rest to discouragement thereby, nay the
worke is greatly furthered, for hee made so gracious
an end of his life, and imbraced death with such
holy submission to the Lord, and was so little terri-
fied at it, as that it hath greatly strengthened the
Faith of the living to be constant, and not to feare
death, greatly commending of the death of *Wam-
poras,* for that was his name, I thinke he did more
good by his death, then he could have done by his
life: one of his sayings was, That God giveth us
three mercies in this world; the first is health and
strength; the second is food and cloaths; the third
is sicknesse and death; and when wee have had our
share in the two first, why should wee not be will-
ing to take our part in the third? for his part he
was: I heard him speake thus, and at other times
also, and at his last he so spake, and it so tooke with
them, that I observe it in their prayers, that they
so reckon up Gods dispensations to them, his last
words which he spake in this world were these;
*Jehova Aninnumah Jesus Christ,* (that is) Oh,
Lord, give mee Jesus Christ; and when hee could
speake no more, he continued to lift up his hands
to Heaven, according as his strength lasted, unto
his last breath; so that they say of him he dyed
praying; when I visited him the last time that I
saw him in this world (not doubting but I shall see
him againe with Christ in Glory) one of his say-
ings was this: Foure yeares and a Quarter since, I
came to your house, and brought some of our

 ( 5 )

Children to dwell with the *English,* now I dye,
I strongly intreate you (for that is their phrase) that
you would strongly intreate Elder *Heath* (with
whom his Sonne liveth) and the rest, which have
our Chil∣dren, that they may be taught to know
God, so as that they may teach their Countrymen,
because such an example would doe great good
among them, his heart was much upon our in-
tended worke, to gather a Church among them, I
told him I greatly desired that he might live (if it were
Gods will) to be one in that worke, but if he should
now dye he should goe to a better Church, where
*Abraham,* and *Isaac,* and *Jacob,* and *Moses,* and all
the dead Saints were with Jesus Christ in the pre-
sence of God in all happinesse and Glory; he
said he feared not death, he was willing to dye, and
turning to the Company which were present, hee
spake unto them thus; *I now shall dye, but Jesus
Christ calleth you that live to goe to* Naticke, *that
there the Lord might rule over you, that you might
make a Church, and have the Ordinance of God
among you, believe in his Word, and doe as hee com-
mandeth you:* With many such words exhorting
them, which they could not heare without weeping.
A little before his death hee spake many gracious
words unto them, wherein one passage was this;
*Some delight to heare and speake idle and foolish words,
but I desire to heare and speake onely the words of
God, exhorting them so to doe likewise:* his gracious
words were acceptable and affecting, that whereas
they used to fly and avoyde with terrour such as lye
 dying,

 ( 6 )

dying now on the contrary they flocked together
to heare his dying words, whose death and buriall
they beheld with many teares; nor am I able to
write his Storie without weeping.
 Another affliction and damping to our worke
was this, that it hath pleased God to take away
that *Indian* who was most active in Carpentrey,
and who had framed me an house with a little
direction of some *English,* whom I sometimes
procured to goe with mee to guide him, and to
set out his worke: hee dyed of the Pox this winter,
so that our house lyeth, not yet raised, which
maketh my aboade amongst them more difficult,
and my tarriance shorter then else I would, but the
Lord helpeth me to remember that he hath said,
*Endure thou hardnesse as a good Souldier of Jesus
Christ.* These are some of the gracious tryalls and
Corrections the Lord hath exercised us withall, yet
he hath mingled them with much love and favour
in other respects; for it hath pleased God this
winter much to inlarge the abilitie of him whose
helpe I use in translating the Scriptures, which I
account a great furtherance of that which I most
desire, namely, to communicate unto to them as much
of the Scriptures in their owne language as I am
able. Besides, it hath pleased God to stirre up the
hearts of many of them this winter to learne to
reade and write, wherein they doe very much
profit with a very little helpe, especially some of
them, for they are very ingenuous. And whereas
I had thoughts that wee must have an *Englishman*
to

 ( 7 )

to be their Schoole-Master, I now hope that the
Lord will raise up some of themselves, and enable
them unto that worke, with my care to teach
them well in the reason of the sounds of Letters
and spelling, I trust in the Lord that wee shall
have sundry of them able to reade and write, who
shall write every man for himselfe so much of the
Bible as the Lord shall please to enable me to
translate. Besides those workes which concerne
Religion and Learning, wee are also a doing (accord-
ing to the measure of our day of small things) in
the civill part of this worke wee have set out some
part of the Towne in severall Streets, measuring out
and dividing of Lots, which I set them to doe and
teach them how to doe it: many have planted
Apple-Trees, and they have begun diverse Orchards,
its now planting-time, and they be full of busi-
nesse, yet wee are doing some publicke workes; the
last weeke I appointed our Lecture to be at a
Water which is common passage, and where the
Fish wee call *Alewives* come, there wee built a
bridge, and made a wyre to catch Fish, and being
many of them, some wee appointed to one worke,
and some to another, through the blessing of God
wee brought both these workes to perfection: wee
also have begun a Pallizadoe Fort, in the midst
whereof wee intend a meeting-house and Schoole-
house, but wee are in great want of Tooles, and
many necessaries, and when wee cannot goe wee
must be content to creepe; this pre∣sent weeke I am
going to *Pawtueket,* the great Fishing place upon
*Merimek,*

 ( 8 )

*Merimak*, where I heare sundry doe expect my
coming, with a purpose to submit themselves unto
the Lords hand. Sir, I doe earnestly beg your
prayers both for mee and for this worke of the Lord
which he hath set mee about,

 John Eliott.

Roxbury the 28th: of
the 2d: 1651.

 The former Letter of Mr *Elliots* came to hand
about six Moneths before the latter, and thats the
reason you have another of his followeth next after
his former, whereby the Reader may see and observe
the constant goodnes of God in carrying on his owne
worke, notwithstanding all the opposition of men.
Every day bringing forth as it were additionall im-
provements, to the praise of God, who delighteth so
much in this his day of small things.

 Worshipfull and much honoured
 in the LORD.

IT is through the grace of Christ, who
hath called you into the fellowship
of his Kingdome, that you are will-
ing to take such care and paines for
the advancement and furtherance of
his Kingdome, and the Lord fill your hearts with
the Consolations of his holy Spirit, whose spirit hee
hath set to seeke his glory in promoting the Gospel
of Jesus Christ, and because the fruite of our La-
bours coming in with a blessing, is a great meanes
to quicken the heart to be constant in that worke
which the Lord delighteth to prosper and blesse.
It is my duty to let you understand how it pleaseth
the Lord to prosper and proceed in this worke of
his among the *Indians;* for the promoting whereof
you travaile with care and paines, that so you may
goe on with the more Comfort, and the better
know how to direct your prayers unto the Lord in
that behalfe. I will not trouble you with rehear-
sall of such things as I have already this yeare writ\_
ten about unto our honoured Friend Mr *Winslowe,*
so farre as I can call to minde what I wrote, hoping
in the Lord that the Ships are safely arrived, and
 my

 ( 10 )

my Letters come unto his hands. I know not
whether I have yet mentioned our Schoole, which
through the Lords mercy wee have begun, though
wee cannot yet be constant in it, wee have two men
in some measure able to teach the youth with my
guidance, and inspection. And thus wee order the
Schoole: The Master daily prayeth among his
Schollers, and instructeth them in Catechisme, for
which purpose I have compiled a short Catechisme,
and wrote it in the Masters booke, which he can
reade, and teach them; and also all the Copies he
setteth his Schollers when he teacheth them to
write, are the Questions and Answers of the Cate-
chisme, that so the Children may be the more
prompt and ready therein: wee aspire to no higher
learning yet, but to spell, reade, and write, that so
they may be able to write for themselves such
Scriptures as I have already, or hereafter may (by
the blessing of God) translate for them; for I have
no hope to see the Bible translated, much lesse
printed in my dayes. Therefore my chiefe care is
to Communicate as much of the Scriptures as I can
by writing: and further, my scope so to traine up
both men and youths, that when they be in some
measure instructed themselves, they may be sent
forth to other parts of the Countrey, to traine up
and instruct others, even as they themselves have
been trained up and instructed. This considera-
tion doth make mee very carefull to put on the
Schoole, and attend it with what diligence I can,
although I cannot as yet doe in it, what I desire.
There

 ( 11 )

be severall providences of God appearing to
worke, which make mee thinke that the most
effectuall and generall way of spreading the Gospel
will be by themselves, when so instructed as I have
above∣mentioned; as for my preaching, though
such whose hearts God hath bowed to attend, can
picke up some knowledge by my broken expressions,
yet I see that it is not so taking, and effectuall to
strangers, as their owne expressions be, who natu-
rally speake unto them in their owne tongue. To
the end therefore that they may be the better able
to teach others, I doe traine them up, and exercise
them therein: when I am among them on the
Lords dayes, appointing two, each Sabboth to exer-
cise, and when they have done, then I proceed,
and assuredly I finde a good measure of abilitie in
them, not onely in prayer (wherein they exceed my
expectation) but in memory to rehearse such Scrip-
tures as I have read unto them and expounded; to
expound them also as they have heard mee doe, and
apply them. And now also the Schoole-Master
taking the care of catechizing the Children, I
leaving that to him doe catechize the men, ex-
amining and trying their knowledge, which yet I
am wary in doing, least I should dampe and dis-
courage the weake. These things I attend with
the more intention, because it seemeth to mee God
will im∣ploy these first instructed to instruct others,
of which I have had sundry experiences, some I
shall instance; it pleased Mr *Winthrop* (son unto
our late Honoured Governour now at rest) to advise
mee

 ( 12 )

me to send two discreete men to the greatest and
most potent *Sachem* among the *Naragansets,* to
answer such Questions as they might propound,
and to stirre them up to call on God. I did ac-
cordingly, and sent him a Present by them; but
the proud *Sachem* did little lesse then despise the
offer, though hee tooke the Present; So they thought
they should have returned without successe; but
when they came among the people, especially such
as were a little more remote from the great and
proud ones, they received them with great glad-
nesse; one Company taking one of ours among
them, others taking the other of our men amongst
them; they asked them many Questions, expressed
their readinesse to call upon God, if they had any to
teach them: expressing likewise that they did not
expect their *Sachems* would pray to God, because
they were so proud: by which I doe perceive that
the Lord is preparing a plentifull harvest, and
not onely by this, but by many other Evidences.
There is a great Countrey lying betweene *Conectacott*
and the *Massachusets,* called *Nipnet,* where there
be many *Indians* dispersed, many of which have sent
to our *Indians,* desiring that some may be sent unto
them to teach them to pray unto God. And some-
times some of our best men doe goe to severall places
for a little while, and returne againe, and not with-
out successe. These things being so, the worke
which wee now have in hand will be as a patterne
and Copie before them, to imitate in all the Coun-
trey, both in civilizing them in their order,
 government,

 ( 13 )

Government Law, and in their Church proceed-
ings and administrations; and hence great care lyeth
upon mee to set them right at first, to lay a sure
foundation for such a building, as I foresee will be
built upon it, and in this matter I greatly need
pray: The order of proceeding with them, is
first to gather them together from their scattered
course of life, to cohabitation and civill order and
Government, and then to forme them (the Lord
having fitted them) into visible Church-state, for
the guidance whereof, I have instructed them,
that they should looke onely into the Scriptures,
and out of the word of God fetch all their Wise-
dome, Lawes, and Government, and so shall they
be the Lords people, and the Lord above shall
Reigne over them, and governe them in all things
by the word of his mouth. Sundry of these which
pray unto God have formerly subjected themselves
unto the *English;* So that in this Government among
themselves they doe reserve themselves in that
poynt to owne them as their superiours, to make
appeales unto them as neede may require, and ex-
perience for these many yeares shew, that though
they have so subjected themselves, yet the onely
benefit they have is protection: as for hearing and
determining their causes, the difference of language,
and paucitie of Intepreters prohibits, and if their
causes come, they be so longsome, and yet of small
importance, that it is of necessitie, that either they
must have no government, as hitherto it hath been,
or else they must have it among themselves. Be-
 sides,

 ( 14 )

sides all or many of their differences and causes
they usually brought to mee, which was not con-
venient, and I was willing to avoyde: themselves
also found great need that some should be over
them, to judge their causes, and end differences, and
much desired it. Therefore upon the sixt day of
the sixt Moneth of this present yeare (their Palli-
zadoe Fort being finished) they had a great meet\_
ing, and many came together from diverse parts,
though sundry were hindred and came not at that
time, where, with prayer to God I read and ex-
pounded to them the 18th of *Exodus,* (which I had
done severall times before) and finally they did
solemnly choose two Rulers among themselves, they
first chose a Ruler of an Hundred, then they
chose two Rulers of Fifties, then they chose Ten
or Tithing Men (so I call them in *English*) for so
they were called (as is reported) in *England,* when
*England* did flourish happily under that kinde of
Government. And lastly, for that dayes worke
every man chose who should be his Ruler of ten,
the Rulers standing in order, and every man going
to the man he chose, and it seemed unto mee as if
I had seene scattered bones goe, bone unto his bone,
and so lived a civill politicall life, and the Lord was
pleased to minister no small comfort unto my
spirit, when I saw it. After this worke was ended,
they did enter into Covenant with God, and each
other, to be the Lords people, and to be governed
by the word of the Lord in all things. The words
of which Covenant are these in *English. Wee doe
 give*

 ( 15 ) *give our selves and our Children unto God to be his
people, Hee shall rule us in all our affaires, not onely
in our Religion, and affaires of the Church (these
wee desire as soone as wee can, if God will) but also
in all our workes and affaires in this world, God
shall rule over us.* Isa. 33. 22. *The Lord is our
Judge, the Lord is our Law-giver, the Lord is our
King, Hee will save us; the Wisedome which God
hath taught us in his Booke, that shall guide us and
direct us in the way. Oh Jehovah, teach us wise-
dome to finde out thy wisedome in thy Scriptures, let
the grace of Christ helpe us, because Christ is the
wisedome of God, send thy Spirit into our hearts, and
let it teach us, Lord take us to be thy people, and
let us take thee to be our God.*

 This Act of forming themselves into the Govern-
ment of God, and entring into this Government
is the first publique Record among the *Indians,*
and for ought I know the first that ever was among
them: and now our next worke is to prepare them
for Church-estate, to which end I doe instruct
them, that the Visible Church of Christ is builded
upon a lively confession of Christ, and Covenanting
to walke in all the Administrations of the publique
worship of God, under the Government and Dis-
cipline of Jesus Christ. I doe therefore exhort
them to try their hearts by the word of God to finde
out what change the Lord hath wrought in their
hearts, and this is the present worke wee have in hand.

 Give mee leave (much honoured Friends) to goe
a little backe in my relation, that I might be more
 particular,

 ( 16 )

particular because these Letters I prepared in the
sixt Moneth after they had chosen their Officers,
as I was propounding and teaching them the above-
written Covenant, for that I did often before wee
did solemnely accomplish it, that so they might doe
it as an Act of knowledge and faith. Now let
mee relate the order of our proceeding: Having
againe and againe read this Covenant to them, and
instructed them in the meaning of it, it pleased
God to wrack Mr *Webbers* Ship at *Conahasset,*
though the Lord dealt favourably; most goods
were saved, though much spoyled: this was on the
first day of the 7th Moneth, wherefore at a Lecture
at *Natik* on the 10th of the same Moneth, I in-
formed them of the plentifull supply which the
Lord had made your selves his instruments to send
unto them for the furtherance of this our worke,
and also how the Lord had frowned upon it, and
undoubtedly it was a fruit of sinne, and therefore the
Lord called them to repentance, and make peace
with God: besides wee were beginning a great
worke of civill Cohabitation and Governement, and
they wanted wisdome to carry on such a worke,
and the Lord had promised, *if any want wisdome
aske it of God, who gives liberally,* citing that of
*James* which I had formerly preached on. More-
over, wee were in preparation for a Church-state,
and that was a great matter to seeke the Lord in;
and lastly, they having chosen Rulers, and intend-
ing to enter into a Covenant, to promise unto God
to be his people, and to be ruled in all things by
 his

 ( 17 )

his Word. Gods appointment is that such a Cove-
nant should be entred into, in a solemne day of
fasting and prayer, and all these causes concurred,
to put us on unto that worke. Now though wee
never yet had kept such a day unto the Lord, yet
I had instructed them therein, for in the Spring
wee had a generall day of humiliation in all the
Churches; and thereupon they moved this question;
*Why the English often fasted and prayed, and I never
yet taught them so to doe:* to which I did answer,
by that of Christ unto the Disciples, but told them,
that when wee set upon the great workes of God to
be his people, governed by his Word, and to
gather a Church, then they should be called of
God unto it, &c. and now it came to passe, my
motion they deliberated on with some conference
(as their manner is) and finally did consent unto it,
then I told them, it was needfull they should pray
and teach that day; sundry of them and wee agreed,
that all such as were called to be Rulers should
exercise that day, or so many as wee had time for
their exercise. Before that day came, even then
when it was appointed *Cutshamoquin,* the chiefe
*Sachem,* and therefore chosen the chiefe (for hee is
constant in his profession, though doubtfull in re-
spect of the throughnesse of his heart) was in the
Countrey neere *Narragan set,* about appeasing some
strife among some *Sa∣chems.* In which Journey
some of those bad *Indians* and *Cut∣shamoquin* with
them did buy much strong Water at *Gortons* Planta-
tion, and had a great drinking, from which the
 wiser

 ( 18 )

wiser sort did withdraw themselves, but *Cutshamo-
quin* was in it, though not unto drunkennesse, yet
his Act was scandalous. Before wee solemnly ap-
peared before God, and made the above-written
Covenant, I advised with Mr *Cotton* about it, and
his Counsaile was to add these words in the begin-
ning: *Wee are the sonnes of Adam, wee and our fore-
fathers have a long time been lost in our sinnes, but
now the mercy of the Lord beginneth to finde us out
againe; therefore the grace of Christ helping us, wee
doe give our selves and our Children, &c.* When the day came, this Act of *Cutshamoquin*
being broken out, wee suffered not him to teach;
onely he began the day with confession of his sinne,
and made a short prayer, wherein he confessed,
Satan acted in his heart, begged pardon, and that
the Spirit of God might dwell in him, and act in
him for time to come, and so ended.
 Then another of them began with prayer, and
for his Text tooke that in the 7th of *Luke* 36. to the end,
(though they doe not know the Booke, Chapter, or
Verse, but distinguish my Lectures by the first
materiall word in it) *Christ being invited by Symon
the Pharisee, the Woman washt his feete with her
teares, &c.* At which *Symon* stumbling, Christ
spake the parable of the two Debtors, both freely
forgiven, with the application, all which he re-
peated pretty well, and after his teaching he prayed
againe and ended. The second tooke for his Text
the *Lords Prayer,* because it is, said he, a day of
prayer. The third tooke for his Text the 7th of
 *Matthew*

 ( 19 )

*Matthew* 19. to the end, *Every tree that bringeth
not forth good fruit is cut downe, &c.* And upon
that parable of the two Builders, on the rocke the
first, the other on the sand, &c. By this time the
day was well up, then I taught out of the 9th of
*Ezra* 3. & 9. where I described a day of fasting,
and the right carriage of it; yet by the parable of
a Nut, I shewed that outward acts are as the shell,
which is necessary, but a broken and believing
heart is the kernell, and so ended the forepart of
the day. After a little respite (in which time a
Question came to mee, if it were lawfull to take a
pipe of Tobacco?) we met againe, the first took
his Text, *Joh.* 3. 16. 22. and his Preface was,
*I reade or rehearse this, and let every one reade it in
his owne heart.* The second took his Text, *Matth.*
13. 24. to 31. from the parable of him that *sowed
good seed, and the enemie came and while they slept
sowed tares,* &c. The third took his Text, *Luke*
3d. 4, 5, 6. ver. *Prepare yee the way of the Lord,
make his paths straight,* &c. By this time night
drew on, then I took for my Text, *Deut.* 29. and
the 1. to 16. where *Israel* entred into Covenant
with the Lord: and finally our Covenant in the
forerecited words I expressed, and they joyntly con-
sented unto; first the Rulers, then all the people,
then was the Collections for the poore, and by dark
night wee finished our worke. Thus have I briefly
described that blessed day wherein these poore soules
solemnely became the people of the Lord: this
was on the 24th day of the 7th Moneth, 1651.
 Upon

 ( 20 )

 Upon the 8th of the *Oct.* Moneth, which was
our next Lec∣ture (for it is in that place but once
in a fortnight, I houlding a Lecture each other weeke
still at any other place) it pleased our Governour
with many others attending him, to visit our poore
workes and day of small things, where they viewed
our house, our Fort, our Bridge, advised about a
place for a Mill, &c.) At the season they came
unto our Lecture, and observed the carriage and
behaviour of things and men: among other things
one of our *Indians* did (as we are wont) exercise,
which they tooke so much notice of, and were so farre
affected with, as that it pleased the Governour to advice
me to write the substance of that which he spake,
which is as followeth; his Text was *Matth. 13. 44,
45, 46. Againe, the Kingdome of heaven is like
unto treasure hid in a feild, the which when a man
hath found, he hideth and for joy thereof goeth and
selleth all that he hath, and buyeth the feild: 45.
Againe, the Kingdome of heaven is like unto a Mar-
chant-man seeking goodly pearles: 46. Who when
he had found one pearle of great price, he went and
sould all that he had and bought it.* The substance
of these words he did twice rehearse, then for in-
struction he first propounded what is this treasure
which is hid in a feild? he answered it is Re-
pentance for sinne, faith in Christ, and pardon of
sinne and all grace, as also praying to God, the
worship of God, and his appointments, which are
the meanes of Grace, on which he dilated, shewing
what excellent pearles these are, exhorting all to
account so of them, and on this point he did much
 insist:

 ( 21 )

insist: secondly, he asked what is the Feild where
these pearles are to be found? he answered the
Church of Christ, which they did desire to con-
stitute in this place, and to that end come thither
to dwell: Thirdly, he asked what is it to sell all that
a man hath to buy this Feild? He answered, to
part with all their sinnes, and to part with all their
old Customes, and to part with their friends and
lands, or any thing which hindereth them from
coming to that place, where they may gather a
Church, and enjoy all these pearles; and here he
insisted much to stirre them up, that nothing should
hinder them from Gathering together into this
place where they might enjoy such a mercy.
 Then he proceeded to the second parable, and
his first Question was, Who is the Marchant man,
that seeketh goodly pearles? he answered, it is all
you *Indians* which pray to God, and repent of sinne,
and come to heare the word of God, you come to
seeke for excellent pearles; and here also he insisted:
his second Question was, What is this pearle of
great price? now in answer to this Question he
did not pitch it on Christ alone, and shew the
worth and price of Christ: but he did pitch it on
faith in Jesus Christ, and repentance for sinne, and
stood upon the excellency and necessitie thereof.
And this was the greatest defect I observed in his
Exercise, which seeing I under take to relate that
which none but my selfe understood, I dare not
but truely relate, because the Lord heard all, and I
must give an account of this relation before him:
 His

 ( 22 )

His next question was, What is meant by all the
Riches he had? he answered, his sinnes, his evill
Customes, his evill manners, in which he formerly
tooke much pleasure; And here he dilated also:
Lastly he asked how did he sell them all, and buy
the pearle? he answered, by casting away and
forsaking all his sinnes, mourning and repenting of
them, praying to God, and believing in Jesus Christ.
And here he fervently dilated, and so ended; and
this according to the best of my memory and ob-
servation, is the substance of what he delivered.
Whereby you may observe the manner of my
teaching them, for they imitate mee, as for our
method of preaching to the *English* by way of
Doctrine, reason, and use, neither have I liberty
of speech, for that way of teaching being very un-
skilfull in their Language, nor have they sufficient
abilitie of understanding to profit by it, so well as
by this way, whereof you have herein a little Taste.
 Jo Eliot.

The next Letter good Reader (for me place them
according to their severall dates) is one that came from
Mr *John Wilson* that reverend holy man, who is
Pastor of the Church of Christ at *Boston* in *New
England,* who accompanying the Governour, together
with Mr *Eliot* and sundry others to their new Towne
built by the Converted *Indians,* where they purpose by
Gods permission to cohabite together, that so they may
enjoy all those Ordinances the Lord Jesus hath left
 unto

 ( 23 )

unto his Church. Now what Mr *Wilson* there saw,
heard, and observed, that he hath written over to us,
and we have published for thy information and con-
solation.

Honoured and ever deare Sir.

TOuching the worke of God among
the *Indians,* for ought I heare or
see from them that are most con-
versant therein, as Mr *Eliot,* Mr*Mahew,* and Mr *Leverich,* with
whom I have made diligent en-
quiry; It doth prosperously suc-
ceed to their great encourage-
ment, and ours in the Lord. There was here some
few weekes since, the prime *Indian* at *Marthas Vine-
yard* with Mr *Mahewe (Humanequinn)* a grave and
solemne Man, with whom I had serious discourse,
Mr *Mahewe* being present as Interpreter between
us, who is a great proficient both in knowledge
and utterance, and love, and practice of the things
of Christ, and of Religion, much honoured and
reverenced, and attended by the rest of the *Indians*
there, who are solemnely Covenanted together, I
know not how many, but between thirtie or fortie
at the least, and receive none into their Fraternitie,
or Combination, but those which give good proofe
of their upright desires, to their Con∣science, in their
professions and Conversations, who when Mr *Ma-
 hewe*

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*hewe* cannot be with them (as at many set times he
is) doth in the weeke time instruct himselfe from
Mr *Mahews* mouth, and prepare for their in-
struction on the Lords day, which they conscionably
observe, and have their constant solemne meetings
together: This man where he was, had commun-
ion on the Lords day with Mr *Eliots Indians* neere
*Dorchester* Mill, unto whom he preached or de-
clared what he had learned himselfe from the
Scripture, some two houres together, with solemne
prayer before and after, and then ended with a
*Psalme,* such as at home is wont to be sung among
his usuall hearers. The Lords day after he was in
our Assembly, the Boate then being ready to carry him
home by the next opportunitie, and truely my rev-
erence to him was such, as there being no roome I
prayed our brethren to receive that good *Indian*
into one of their pewes, which they did forenoone
and afternoone, and at meale, I perceived by him
that he had understanding of what he heard. Mr*Leverich* being lately here and at my house, (who
also preached at our new Church) I conferred with
him about the beginnings and progresse of the Lords
worke, among his neighbouring *Indians* at *Sand-
wich,* and did heare from him, what did my heart
good. And therefore when he tooke his leave of
me I requested him that he would doe me the fa-
vour at his returne home, to send me a briefe story
of that good hand of God which was there upon
them, *ab origine,* which I thanke him he did soone
after, and I thought not amisse to inclose it, as it
 came

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to me, being written with his own hand, not
doubting but it would adde unto your rejoycing in
the Lord. About a fortnight since, there was a
Lecture to be of Mr *Eliot,* at *Naticke,* the new *In-
dian* Towne, where he useth frequently to preach
to them, besides what he doth neere home (on either
side) and many times doth keepe the Lords day with
them, whereof having some notice, and that the
Governour Mr *Endicot* intended then to be there,
my Cosin *Rawson* and I with some other, did
prepare to ride thither, the Governour and his Ser-
geants lying at *Dedham,* which is within seaven or
eight miles of the Towne, and we at Mr *Jacksons*
neere *Watertowne* Mill) in like distance in the next
morning after we had been some houres there
where we found Mr *Eliot,* and by that time we
had viewed all things, the Governour came with
about twentie horsemen from *Dedham,* and made a
like view, after which the Lecture or Sermon be-
gan in the Fort, which the *Indians* have made of
whole trees very hansome and firme, which is
neere a faire house which the *Indians* have built
after the *English* manner high and large (no *Eng-
lish*-mans hand in it, save that one day or two they
had an *English* Carpenter with them to direct about
the time of rearing, with chimneys in it: In which
Mr *Eliot* & those which accompany him use to lye,
and the *Indian* Schoole-Master was there teaching
the Children who doth reade and spell very well
himselfe, and teacheth them to doe the like (be-
sides writing) and as there is a large Roome below,
 so

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so there is a like chamber above, in a Corner
whereof Mr *Eliot* hath a little Roome inclosed, and
a bed & bed-sted therein, and in the same Cham-
ber the *Indians* doe as in a Wardrope hang up their
skinnes, and things of price, as counting them there
to be very safe, as well when the dores be open, as when
they be locked; they have laid out three long
faire streets there, two on this side the River, and one
on that, and have severall house-lots apportioned
severally to every one, which doe or be to inhabite
there, and in many of them there are fruit-trees
already planted, and they are building *English*
houses for themselves, meane while living in *Wig-
wams,* whereof there is good store neere the hill
side, at present there being a goodly plaine from
the Towne towards *Dedham*) over the River (that
is, *Charles* River) they have made a firme high
foote-bridge archwise to walks to and fro, having
heaped on the bottome tymbers huge stones, the
more to fortifie it, and it was a great encourage-
ment to them, that the last yeare, (when a like
bridge made by the *English* in the new *Dedham*
Village called *Medefield,* some foure or five miles
from them) was throwne downe by the force of
the flouds or Ice, yet theirs did stand firme and
upright. But to returne to the Fort, and to the
busines of the day, that is Round and Capacious,
and they have prepared there a large Canopie of
Matts upon poles for Mr *Eliot* and the chiefe of his
Company to sit under, and other sorts for them-
selves and other hearers. The *Saneps* or men by
 themselves

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themselves and the *Squaes* or women by them-
selves, besides the *English* then present, (which were
about thirtie) there were I thinke not fewer then a
hundred men women and young ones; among the
*Indians* there be some greater proficients in know-
ledge, and of better utterance by farre then their
fellowes, Grave and serious men, whom Mr *Eliot*
hath trained up (or the Lord rather by his instruct-
tions and directions) to instruct and exhort the rest
of the *Indians* in their Lords day and other meet-
ings, when he cannot come to them himselfe.
There be some five of these, one of them was pre-
pared before we came, and appointed to begin this
Exercise: the further relation of the manner of
this *Indians* behaviour in preaching, together with
the substance of that Sermon being before set downe
by Mr *Eliot* may be never omitted: other particu-
lars in order to the exact description of the *Indian*
Fort and buildings in Mr *Eliots* Letter is defective
are here supplyed. This man being of middle age,
and clad all in *English* apparell (as most if not all
others of them are) sitting in the midst, on a stoole,
under the shelter, did begin with prayer very so-
lemnely, standing up for some halfe quarter of an
houre, then sitting downe spake unto them of the
two Parables, concerning the Feild wherein the
treasure hid, and the wise Marchant selling all for
the pearle; wee understood him not (save Mr *Eliot*)
excepting now and then a word or two, he dis-
coursed to them some three quarters of an houre at
the leaft, with great devotion, gravitie, decency,
 readines

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readiness, and affection, and gestures very becom-
ming, and sundry mentions he made of Jesus Christ,
specially in the beginning, and towards the end-
ing, as if he were the scope of all, and the rest of
the *Indians;* diverse old men and women, and the
younger did joyne and attend with much Rever-
ence, as if much affected therewith; then he ended
with prayer as he beganne. Then Mr *Eliot* prayed
and preached in the *Indian* Language for some
houre more, about coming to Christ, and bearing
his yoake. This Text was translated by him from
the Scripture into *English,* speaking with much
authoritie, and after his latter prayer the *Indian*
Schoole-Master read out of his Booke one of the
*Psalmes* in meeter, line by line, translated by Mr*Eliot* into *Indian,* all the men and women, &c. sing-
ing the same together in one of our ordinary *Eng-
lish* tunes melodiously. I should have said that
after Mr *Eliots* Sermon there were two or three
grave *Indians* that propounded to Mr *Eliot,* each of
them a Question, very pertinent to the matter he
handled about the yoake of Christ, and coming to
Christ, which he answered, interpreting unto us both
their Questions, and the summe of his owne An-
swers. After this the Lord did stirre up my heart to
make an Exhortation to the *Indians,* which Mr*Eliot* expounded to them, and also the Governours
Speech, which God did stirre him up too unto the
same purpose, declaring our joy to see such begin-
nings, and warning them of the great danger if
they should decline from what they had already
 come

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come unto, either in their knowledge, affection, or
Christian practice, incouraging them against what
might dampe or deterre.
 Then all of us taking us to our horses left Mr *Eliot*
and them together, the Governour and his Company
to lye at *Dedham,* and the rest of us when wee had
rid two or three miles with them did returne into
our owne way towards our former lodging, having
been every one of us much refreshed in our spirits
in what we saw, & were informed of, *viz.* of God
amongst them. Not long before this, travelling
with Mr *Eliots* brother I conferred in the way
seriously with him about these *Indians,* for he useth
to accompany his brother, and is a right godly and
diligent man, desiring to know what solidity he
found by experience in them. Who did acquaint
mee that there was difference between them as be-
tween the *English,* some being lesse serious then
others, and lesse spirituall; but that there was a con-
siderable Company of solide ones that were constant
and forward in good duties, as well on the weeke
dayes as on the Lords. And that he had purposely
sometimes in the darke walked the Round, as it
were alone, and found them in their severall Fami-
lies as devout in prayer, &c. as if there had been
any present to observe: and that carried it very
modestly, utterly refusing to receive any reliefe from
Mr *Eliots* Table, choosing rather to live on the
provisions at home, which came in by their owne
labour; and when once Mr *Eliots* owne provisions
failed (hee being detained among them sundry dayes
 beyond

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beyond his intent) they soone tooke notice, and of
their owne accord did bring unto him varietie of
the best which they had themselves, and he pro-
fessed unto mee that upon all his best observation,
there was a very hopefull beginning amongst them
of the Grace & Kingdome of our Lord Jesus.
The Lord vouchsafe to be the *Omega* among them
as well as the *Alpha* of this blessed change.

 Your most loving Friend,
 and Brother in Christ,
 John Wilson.

Boston: 27: 8ber 51.

 As Mr *Wilson* was stirred up in himselfe to send
us the Relation of his owne observations upon his
journey with Mr *Eliot,* so he having received some
precious lines from an able Minister of the Gospel,
*viz.* Mr *Leverich* of *Sandwich* in the Government
of *New Plymouth,* whom the Lord had stirred up
to labour also in the conversion of the *Indians:* the
eares seeming as it were white unto harvest, and the
labourers but very few, he adventures to put in his
sickle, not without hopefull successse, as will appeare in
his following lines. And for the discouragements
mentioned in his Letter, know that divers of his people
having cast off all the Ordinances of God in his
Church, at last came to be seduced by every idle spirit
that came amongst them, to be led into such fancies as
we are ashamed to mention. And so this good man
upon this occasion turned to the *Indians,* where he
meets with an abundant blessing upon his endeavours.
 Reverend

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Reverend Sir.

I Salute you in the Lord, I shall trouble
you onely with two things, first, the
mooving causes inducing mee to set
upon this worke: Secondly, with
what successe I have hitherto been en-
tertained, by the blessing of God upon my weake
endeavours. For the first of these, I suppose its
not unknowne to your selfe, amongst many others,
what singular exercise I have had in these parts,
and what singular Conflicts I have met withall in
my travails amongst our owne Countreymen, divers
of them transported with their (though not singu-
lar) Fancies, to the rejecting of all Churches and
Ordinances by a new cunning, and I persuade
my selfe one of the last but most pernicious plot of
the Devill to undermine all Religion, and introduce
all Atheisme and profanenesse, if it were possible,
together with which, I have observed a spirit of
Pharisaisme and formalitie too, too evidently creep-
ing upon and strongly possessing others generally,
besides other discouragements I shall forbeare to
mention, which considered divers of our brethren,
together with my selfe, upon consultation had
together, were resolved to moove together else whether,
where wee might hope for more and better encourage-
ment, as touching our Communion, if God so
pleased: but were dissuaded by divers our hon-
oured Friends, both by their Letters and more
private Councells, unto whom we gave way, at least
for the present: not long after having an hopefull
 *Indian*

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Indian in my house, he propounds to mee a motion
of teaching the *Indians* neere us. And sometime
after Mr *Eliot* invites mee to the same worke by his
Letters: then I thought with my selfe I must stay,
and began to tast the motion with more affection,
resol∣ving, that if God would please to fit up the
roomes of others with the accesse of such forlorne
Creatures, and bring in such as wandred in the
high wayes, lanes, and hedges; and Call in the
lame, and hale, and blind, in stead of those Con-
temners, it would be a mercy; and by no other
respects in this world was my breast inclined unto
this worke, and to attend God in it. As touching
the second, for matter of successe and incourage-
ment, I cannot but reckon this one, and that not
the least, that though the *Indian* tongue be very
difficult, irregular, and anomalous, and wherein I
cannot meete with a Verbe Substan∣tive as yet, nor any
such Particles, as Conjunctions, &c. which are essen-
tiall to the severall sorts of axioms, and consequently
to all rationall and perfect discourses, and that though
their words are generally very long, even *se squipe dalia
verba,* yet I finde God helping, not onely my selfe to
learne and attaine more of it in a short time, then
I thinke I could or did of Latine, Greeke, or Hebrew,
in the like space of time, when my memory was
stronger, & when all known rules of Art are
help∣full to fasten such notions in the minde of the
learner; but also the *Indians* to understand mee
fully (as they acknowledge) so farre as I have gone.
I am constrained by many ambages and circumlo-
 cutions

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cutions to supply the former defect, to expresse my
selfe to them as I may. The next encouragement
I may not without ground omit to mention is this,
that it pleaseth God to helpe some of these poore
Creatures to looke over and beyond the Examples
of some of our looser sort of *English,* which I looke
upon as a great stumbling blocke to many. It's to
be lamented that the name of God so generally
professed by those looser sort of *English,* should be
so generally polluted by them, and blasphemed by
Heathens, through the occasion of their loosenes
and deniall of the power of godlinesse, yet God
gives some of theirs a spirit of discerning between
precious and vile, and a spirit of Conviction, to ac-
knowledge (oh that ours would lay it to heart)
there is no difference between the worst *Indians,*
and such *English,* saying, *they are all one Indians,*
yea and further, to put a like difference between
such *Indians* amongst themselves here and else-
where, as appeare to be more serious in their In-
quiries after God, and conscientious according to
their light, and such others that are more slight, and
meere pretenders to Religions. Thirdly, for more
particular observations. 1. God hath brought some
of them to a sence of their sinnes, and a feare of his
justice. Here I shall insert an example or two,
one of them being to repeate such Principles I had
begun to traine them in, in a Catechisticall way
(for my penury confines mee to this method at pre-
sent, and I hope it may be never the worse for
them) was a good while before he could speake,
 having

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having his countenance sad before (and as I have
understood since a weeke together after our former
exercise) and in speaking the teares all the while
trickling downe his Cheekes: After being demanded
by mee what was the matter of his sadnesse, he an-
swers mee, he did now understand that God was a
just God, and for himselfe he had been very wicked,
even from a childe. And another, whom I used as
my Interpreter now and then in teaching them,
falls suddenly and publiquely into a bitter passion,
crying out, and wringing his hands, out of the like
apprehension of his Condition, as he told mee after-
wards, and I finde no one of them (daring men) to
speake of their good hearts, but some more some
lesse sensible of the Contrary. Secondly, God hath
brought some of them to some Evangelicall Con-
viction, one acknowledging that though he and
others leave their former evills, and should keepe
Gods Commandements, yet without Christ they
must goe to hell. Thirdly, Two or three of them
have complained of the hardnesse of their hearts,
and are questioning of Remedies. Fourthly, Speak-
ing to them of the mercy of God in Christ, one
of them tells publiquely it did him more good to
heare of Christ, then to heare of all earthly good
things, I would faine hope for seeds of Faith in such.
Fifthly, Two of them I deale withall, particularly
for personall evills, by name for the sinne of Forn-
ication, which they were carried away into, which
my *Indian* acquainting my selfe with after our
exercise I spake unto, shewing them the evills of
 this

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this sinne, and aggravating of it by the knowledge
they now had of God, &c. and exhorting them to
Repentance, and to seeke mercy in Christ; where-
upon one of them fell into bitter weeping, pre-
sently the other though his heart was shut up at
present, yet not long after, and with longer con-
tinuance sayd, I have observed in others a sence of
temptations, spirituall bondage, which they ex-
pressed naturally thus; one saith that he and the
Devill were all one Souldiers, and this in sadnesse of
spirit and speech: another laying his hands upon
his knees and hammes, complaines he was as a man
tyed in Cords, and prayes to God to be unloosed,
and in generall they are observed divers of them
to pray with much affection, mourning; in so
much that they are in this respect a wonderment
to their Companions, who enquired what is the
matter, why they doe so, &c.
 A fourth encouragement to mee is this, I finde the
Devill bestirring himselfe, and betaking of himselfe to
his wonted practice of stirring up oppositions against
this worke by his Instruments, as fearing the ruine
of his Kingdome, their Coun∣trymen manifesting
their hatred, threatning they shall not plant, hunt,
&c. as before; yea the Controversie or enmitie
rather arises between Parents and Children, &c.
Lastly, and not long before I was last with you
in the Bay upon a second day in the morning
before they went away, there came to me to the
number of twentie of them, voluntarily professing
one by one their desire to feare God, promising that
 they

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they would leave their sins (some intermixing ac-
knowledgements of their sins and ignorance: and
one that *English* and *Indians* knew shee had been
very wicked) hereunto calling *Jehovah* to witnes;
and this to doe all their dayes, as long as they live;
some bringing their Children, and causing them to
make the like profession; whereupon I was the more
stirred towards them in my spirit (though I acknow-
ledge I was loath to make an absolute engagement)
to promise them I would endevour to be as helpfull
to them as I could in teaching them: which when I
had done, they gave mee thankes publiquely; and
since this, they living some seaven miles from us,
have built a *Wigwam* of purpose neere our Towne to
receive them when they come on the Lords dayes;
and truely Sir, they are so attentive in hearing, that
it grieves me I cannot speake to them as I desire,
they seeming to be hungry, and I wanting bread
for them. And thus Sir, you have a naked Nar-
ration of our proceedings, with the events fallen
out by Gods providence within not many moneths.
It is I believe a day of small things, and so lookt at
by our *English* many of them, who surely would
have perished in their darknesse, if all others should
have contemned them as they these, I pray God
they perish not in the light, however I am resolved
to bable to them as I may, considering that out of
the mouthes of babes God ordaines praise, and found
strength to still the enemie, &c. the beginnings of
Gods great works are often in great obscuritie, where
he appoints the end to be glorious. Also I re-
 member

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member one sowes and another reaps, which where
ever they be, such as are faithfull shall rejoyce to-
gether. I doubt not Sir, of your fervent prayers
(which I doe further beg of you and others that
know how to pitty lost ones) for my selfe and poore
*Indians,* that the Lord will prosper our endeavours
this way, and water them with his abundant bless-
ings in Jesus Christ, that the day-spring from on
high may visit such poore soules as are in darknesse,
and the shadow of death, and bring them to life in
Jesus Christ.

Sandwich this 22th of William Leverich.
 the 7th. 1651.

The next Letter is a testimoniall from a private
hand of what Mr *Leverich* mentions in his to M*r
Wilson,* where we may see some fruits of his labours
testified by a neighbour of his at *Sandwich,* which is
fiftie miles from that place, where M*r Eliot* hath
taught other *Indians* for divers years: but we doe
not a little rejoyce to heare that M*r Leverich* is en-
gaged in this worke, because he is a grave learned
knowing and a prudent Christian, one indeed from
whom by Gods blessing we may expect much good.

COncerning the *Indians* I have seene and heard
more this Sommer then ever I did before,
I have seene some *Indians* crave a blessing
before meate, and returne thankes after meate, pray
morning and evening, some of them doe frequent
 our

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our meetings, they come constantly eight or tenne
miles every Saturday, and the Monday they returne
home againe, while our Exercise doth last, they
doe attend diligently, but understand but little, but
when that is done Mr *Leverich* and they doe put
questions one to another, and Mr *Leverich* hath an
*Indian,* that speakes good *English,* and he is Inter-
preter. There is a man that lives neere us, that
comes from an Island that is called *Martins Vineyard,*
where is a Minister that speakes good *Indian,* he
doth preach to them every weeke, he hath told me
that that Minister told him, that there are some of
them *Indians,* that are able to give a better reason
of their Faith, then some of the Members of their
Church; some of them will preach, and they have
private meetings, and keepe very good orders.

Sandwich 22th Sep- Anthoney Bessey.
 tember 1651.

 The next Letter we present thee withall good
Reader, is one from Mr *Mayhew,* whom God hath
honoured with abundant successe in making his labours
the instrumentall meanes to turne many of the Hea-
then from their evill wayes to the Lord our God.
This he not onely wrote to M*r John Whitfield,* who
is a Minister in *Winchester,* but also to a Member of
our Corporation, being the same Narrative word for
word for ought we discerne, wherein appeareth a
mighty progresse in godlines since our last Treatise
published by M*r Henry Whitfield* upon his comming
 hither

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hither from *New England.* God not onely daily adding
to their number such as in Charity we conceive ap-
pertain to his Election: but stirred them up (being
neere two hundred persons) to enter into a more close
way of the Gospel, declaring themselves to be the wor-
shippers of the everliving God. With many other
things ministring much consolation to every Christian
heart, to see these very *Powwawes* fall off from the
worship of Devills, and embrace the glad tydings of
Salvation.

*Reverend and dearly beloved in
 Christ Jesus.*
SIR,

WHat you have done in the *Indian* busines,
and concerning my selfe in particular,
doe give good testimony of your holy
desires to further the worke of the Lord amongst
them. The good providence of God in bringing
you unto us, and the free engaging of your selfe in
this worke of the Lord, and that upon the best
ground, did fully persuade my heart of your faith-
fullnesse therein, and of an inward blessing from God
upon us thereby; although I should never have
seene a returne in outward supplies, as now through
mercy I have, as an acceptable and very helpfull
fruit of Christian goodnes and bounty, received
from your selfe and Christian Friends, that the
Lord hath stirred up both to pray earnestly, and
 contribute

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contribute freely for the promoting of the worke of
the Lord in my hand amongst the poore *Indians.*
Sir, assure your selfe, and let all our beloved Friends
know, that what is done by you together in this
behalfe, doth not onely strengthen my hands, and
give me advantage to be more helpful to the *In-
dians,* but also is a further encouragement unto my
heart from the Lord to doe to the utmost of my
power in this service he hath called me unto, and
wherein he hath afforded me his gracious presence
unto this day; and not onely in supporting me
 therein, but also in some remarkeable passages of his
power and mercy amongst the *Indians,* those mis-
erable Captives, something whereof your selfe have
been an eye witnes unto; and have already heard,
yet now being further advantaged through the
grace of God appearing with us, and knowing it
will be acceptable to your selfe, and our dearely be-
loved Christian Friends, that long for and rejoyce
in the gracious appearance of Jesus Christ in his
Kingly Soveraigntie and power, where he hath not
formerly been knowne, I shall by the helpe of God
certifie you how the Lord hath carried on his
own worke with us since your departure from us.
 It pleased the Lord who had drawne the *Indians*
from the *Pawwaws* to worship himselfe, whereat
the *Pawwaws* were much discontented, yet now to
persuade two of themselves to run after those
that followed hard after God, desiring that they might goe
with them in the wayes of that God whose name
is *Jehovah;* and they came much convinced of their
 sinnes

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sinnes that they had lived in, and especially of their
*Pawwawing,* saying, I throw it from mee with hatred
of it, being sorry that ever I medled with it. And
now I have heard of *Jehovah,* by his helpe I put it
under my feete, and hope to trample it downe in the
dust with the Devill and *Pawwawnomas* (or Imps)
I throw it into the fire, and burne it. Thus they
fully made knowne un∣to all both by word and ges-
ture, and by more such like expressions they then
used, not onely their indignation against it, but that
they would never make use of it more. One of
them did then discover the bottome of his witch-
craft, confessing that at first he came to be a *Paw-
waw* by Diabolicall Dreames, wherein he saw the
Devill in the likenesse of foure living Creatures; one
was like a man which he saw in the Ayre, and this
told him that he did know all things about the
Island, and what was to be done; and this he said
had its residence over his whole body. Another
was like a Crow, and did looke out sharply to dis-
cover mischiefes coming towards him, and had its
residence in his head. The third was like to a
Pidgeon, and had its place in his breast, and was
very cunning about any businesse. The fourth was
like a Serpent, very subtile to doe mischiefe, and
also to doe great cures, and these he said were meere
Devills, and such as he had trusted to for safetie,
and did labour to raise up for the accomplishment
of any thing in his diabolicall craft, but now he
saith, that he did desire that the Lord would free
him from them, and that he did repent in his heart,
because of his sinne. The

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the other said his Conscience was much troubled
for his sinne, and they both desired the Lord would
teach them his wayes, have mercy upon them, and
pardon their sinnes, for Jesus Christ his sake: and
truely it did give to us who were present a great
occasion of praising the Lord, to see those poore
naked sonnes of *Adam,* and slaves to the Devill from
their birth to come toward the Lord as they did,
with their joynts shaking, and their bowells trem-
bling, their spirits troubled, and their voyces with
much fervency, uttering words of sore displeasure
against sin and Satan, which they had imbraced
from their Childhood with so much delight, ac-
counting it also now their sinne, that they had not the
knowledge of God.
 Secondly, that they had served the Devill, the
Enemy both of God and Man.
 Thirdly, that they were so hurtfull in their lives,
and were also thankfull that now through the bless-
ing of God they had an opportunitie to be delivered
out of that dangerous Condition. The *Indians* did
all much rejoyce to see the *Pawwaws* turne from
their wicked wayes to serve the Lord. Not long
after the *Pawwaws* had forsaken their old way, on a
Lecture day after Exercise diverse *Indians* desired
to become the servants of the Lord, amongst whom
was a *Pawwaw,* called *Tequanonim,* who was of
great esteeme and very notorious; for he as they
said, and in their ignorance conceived, never did
hurt to any, but alwayes good, endeavouring the
good and preservation of the *Indians;* whereunto
 also

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also he was accompted by them to be strongly pro-
vided. And as himselfe said he had been possessed
from the Crowne of the head to the soal of the foote
with *Pawwawnomas,* not onely in the shape of living
Creatures, as Fowles, Fishes, and creeping things,
but Brasse, Iron, and Stone. It was therefore the
more to be acknowledged the worke of God, that he
should forsake this way, his friends, his gaine, to follow the
Lord, whose wayes are so despisable in the eyes of
devillish minded men. This *Pawwaw* declaring
by what meanes the Lord tooke him off this devillish
Trade, said that he had heard some things from
my Father, who tooke occasion to discourse with
him about the way of true happinesse, that he
should never forget, blessed be God, his Counsell
had so good an effect, as I hope it hath on many
others. It pleased the Lord who will have all the
gods of the earth to be terrible unto him; For he
meeting *Mumanequem* in the wood by accident, told
him that he was glad he had an opportunitie to
speake his minde unto him, for he had many search-
ings of heart about his *Pawwawing,* and did thinke
it was not a good way, and that God was angry with
him for it; for said he my wife hath been a long
time sicke, and the more I *Pawwaw* for her, the
sicker she is; And this doth agree with an ob-
servation of the *Indians* of this Island, *viz.* that
since the Word of God hath been taught unto
them in this place, the *Pawwaws* have been much
foyled in their devillish taskes, and that instead of
curing have rather killed many; but in a word
 the

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the fruit of this and all other meanes was a publique
manifestation of hatred to his former wayes, won-
dering he was yet alive who was so sinfull, and
that he desired to be better, and to believe in
Christ, for whose sake onely, he did believe his
sinnes could be pardoned, and that he did desire to
heare the word of God. This man hereby hath
made those of his own house to be his Enemies;
his wife, his children, and most of his friends and
kindred, who remaine obstinate still, whereby he
meets with many troubles & temptations: one of
his brethren being very sicke did earnestly desire
that he would *Pawwaw* for him, which he refused,
his brother told him that he might keep it private,
but he still refused, telling him that notwithstanding
that, if he should answer his desire, he should breake
his Covenant, and sinne against God; and there-
fore would not.
 There came pressing in at the same time about
fiftie *Indians,* desiring to joyne with the worship-
pers of God in his service. It would be too long
for mee to set downe what every one said before they
entred into Covenant, onely this I may not omit,
that all of them came confessing their sinnes, some in
speciall the naughtinesse of their hearts, others in par-
ticular, actuall sinnes they had lived in: and also they
all desired to be made better, and to attend unto the
Word of God, to that end looking onely to Christ
Jesus for salvation. I observed also that they generally
came in by Families, bringing also their Children
with them, saying, I have brought my Children too, I
 would

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would have my Children serve God with us, I de-
sire that this son and this daughter may worship
*Jehovah,* and if they could but speake, their parents
would have them say something, to shew their will-
ingnesse to serve God: And when the Command-
ements were repeated, they all acknowledged them
to be good, and made choice of *Jehovah* to be
their God, promising by his helpe to walke accord-
ing to his Counsells: And when they were received
by them that were before in this generall Covenant,
it was by lowde voyces giving thankes to God that
they were met together in the wayes of *Jehovah:*
this is all before the end of the yeare 1650.
 And now through the mercy of God there
are an hundred ninetie-nine men, women, and
children, that have professed themselves to be wor-
shippers of the great and everliving God. There
are now two meetings kept every Lords day, the
one three miles, the other about Eight miles off my
house: *Hiacomes* teacheth twice a day at the near-
est, and *Mumanequem* accordingly at the farthest, the
last day of the weeke they come unto me to be in-
formed touching the subject they are to handle:
And the Lord doth much assist them, blessed be the
name of the Lord. I have also undertaken to keepe
by the helpe of God two Lectures amongst them,
which will be at each once a fortnight: And I
hope it will be by the blessing of God very profitable
unto them. This winter I intend, if the Lord will,
to set up a Schoole to teach the *Indians* to reade, *viz.*
the Children, and also any young men that are will-
 ing

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ing to learne, whereof they are very glad. I am also
endeavouring their Cohabitations with all convenient
speed, that so they may be more helpfull one to
another; and also the better advantaged to carry
on that worke they have set upon to Gods glorie,
and their owne comfort. And what I have written
concerning the *Pawwawes,* and the fiftie *Indians,* that
were admitted to those that worshipped God in
one day: There were diverse *English* both eye and
eare witnesses thereof, as well as my selfe, and wee
could not but acknowledge much of the Lords
power and goodnesse to be visible amongst them,
who without being driven by power, or allured by
gifts, were so strongly carried against those wayes
they so much loved, to love the way that nature
hates. Let us therefore magnifie the Lord, who
alone doth this, and seeke unto him to doe more and
more still, that so one generation may praise his
works to another, and that so both wee and them
may abundantly utter the memory of his great
goodnesse and power, In that new song, *Revela-
tions* 5. 9. untill that wee all meete together in
Heaven, and *sing glorious praises unto him that sit-
teth upon the Throne, and unto the Lambe for ever
 and ever.* In whom I heartily recommend you unto
God, desiring to be recommended by you, and in
him to rest.

From the Vineyard this 16th
 of October 1651 Yours to be commended in
 and for the Lord Jesus.
 Thomas Mayhew.

 The

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The next Letter you meete withall came from the
present Governour of the *Massachusets,* directed to
the President of our Corporation; and another of the
Members thereof, which we tbought good to publish,
that every Christian Reader may partake in the
same consolation, wherewith he and we are com-
forted; and joyne with us in prayer to the Lord of
the Harvest, that he would provide more labourers
to enter upon this soule-saving worke, and enlarge
the hearts of all his people in this Nation towards
the same.

Much Honoured and beloved in the
 Lord Jesus.

 I Esteeme it not the least of Gods
mercies that hath stirred up the hearts
of any of the people of God to be
instrumentall in the inlarging of the
kingdome of his deare Sonne here
amongst the Heathen *Indians,* which was one end
of our comming hither, and it is not frustrated. It
was prophesied of old, and now begins to be ac-
complished, *Psal.* 2. 8. Neither can I but ac-
knowledge the unspeakeable goodnesse of God that
gives us favour in the sight of our Countrymen to
helpe on with so large a hand of bountie, so glori-
ous a worke, provoked thereunto by your worthy
selves, the chiefe Actors of so good a designe, let
mee (with leave) say confidently, you will never
 have

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have cause to repent it; For the worke is Gods, and
he doth own it, the labour there hath been yours,
and your Master will reward it. I thinke Religion
and Conscience binde mee to seeke unto God for you,
and to praise him with you, for what is alreadie
begun. The Foundation is layd, and such a one
that I verily believe the gates of Hell shall never
prevaile against. I doubt not but the building will
goe on apace, which I hope will make glad the
hearts of Thousands. Truely Gentlemen, had you
been eare and eye-witnesses of what I heard and saw
on a Lecture-day amongst them about three weekes
since, you could not but be affected therewith as I
was. To speake truely I could hardly refraine teares
for very joy to see their diligent attention to the
word first taught by one of the *Indians,* who be-
fore his Exercise prayed for the manner devoutly
and reverently (the matter I did not so well under-
stand) but it was with such reverence, zeale,
good affection, and distinct utterance, that I could
not but admire it; his prayer was about a quarter
of an houre or more, as wee judged it; then he tooke
his Text, and Mr *Eliot* their Teacher tould us that
were *English* the place, (there were some Ministers
and diverse other godly men there that attended
mee thither) his Text was in *Matthew* 13. 44, 45, 46.
He continued in his Exercise full halfe an houre or
more as I judged it, his gravitie and utterance was
indeed very commendable, which being done Mr*Eliot* taught in the *Indian* tongue about three quarters
of an houre as neere as I could guesse; the *Indians,*
 which

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which were in number men & women neere about
one hundred, seemed the most of them so to attend
him (the men especially) as if they would loose no-
thing of what was taught them, which reflected much
upon some of our *English* hearers. After all there was
a *Psalme* sung in the *Indian* tongue, and *Indian* meeter,
but to an *English* tune, read by one of themselves, that but
the rest might follow, and he read it very distinctly
without missing a word as we could judge, and the
rest sang chearefully, and prettie tuneablie. I rid on
purpose thither being distant from my dwelling
about thirty-eight or fortie miles, and truely I ac-
count it one of the best Journeys I made these many
yeares. Some few dayes after I desired Mr *Eliot*
briefely to write mee the substance of the *Indians*
Exercise, which when he went thither againe,
namely, to *Naticke,* where the *Indians* dwell, and
where the *Indian* taught, he read what he remem-
bred of it first to their Schoole-Master, who is an
*Indian* and teacheth them and their Children to
write, and I saw him write also in *English,* who
doth it true and very legible, and asked him if it
were right and he said yea, also he read it unto
others, and to the man himselfe, who also owned it.
To tell you of their industry and ingenuitie in
building of an house after the *English* manner, the
hewing and squaring of their tymber, the sawing
of the boards themselves, and making of a Chim-
ney in it, making of their groundsells and wall-
plates, and mortising, and letting in the studds into
them artificially, there being but one *English*-man
 a

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a Carpenter to shew them, being but two dayes
with them, is remarkeable. They have also built a
Fort there with halfe trees cleft about eight or ten
Inches over, about ten or twelve foote high, besides
what is intrencht in the ground, which is above a
quarter of an acre of ground, as I judge. They
have also built a foote bridge over *Charles* River,
with Groundsells and Spurres to uphold it against
the strength of the Flood and Ice in the Winter;
it stood firme last Winter, and I thinke it will stand
many Winters. They have made Drummes of
their owne with heads and brases very neatly and
artificially, all which shewes they are industrious and
ingenuous. And they intend to build a Water-Mill
the next Sommer, as I was tould when I was with
them. Some of them have learnt to mow grasse
very well. I shall no further trouble you with any
more relation at this time concerning them. But
a word or two further with your patience concern-
ing other *Indians.* The worke of God amongst the
*Indians* at *Martins Vineyard,* is very hopefull and
prosperous also. I mist of Mr *Mayhew* their
Teacher, who was lately at *Boston,* and therefore
cannot give you a particular account thereof at this
present time; yet I cannot but acquaint you what
other motions there are touching other *Indians.*
There came to us upon the 20th of this instant
Moneth, at the gene∣rall Court one *Pummakummin*
Sachem of *Qunnubbágge,* dwelling amongst or neere
to the *Narragansets,* who offered himselfe and his
Men to worship God, and desired that some *Eng-
 lish*

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lish may be sent from the *Massachusets* Government
to plant his River, that thereby he may be partaker
of Government, and may be instructed by the
*English* to know God. Wee shall I hope take some
 care and course about it, and I hope wee shall have
more helpe to carry on that worke also; For there are
some Schollers amongst us who addict themselves
to the study of the *Indian* Tongue. The Lord in
mercy recompence it into your Bosomes, all that
labour of love vouchsafed to the poore *Indians,*
which are the hearty prayers and earnest desire of;
much honoured.

Boston the 27th of
the Eight. 1651. Your loving Friend in all
 service of Christ,

 John Endecott.

The next thing we present the reader withall is a
private passage from one in *New England* to his
godly Friend here, who was so much affected there-
with, as he found out our Treasurer of the Corpora-
tion, by name Mr *Richard Floyd* at the *Meremaide*
in *Cheapside,* and desired it might be published to the
world amongst other things, when we should publish
and print what we received of like nature. And how
ever it is but briefe in it selfe, yet full of sweetnesse
and plainnes of spirit which we offer to thy view.
 The

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THe best News I can write you from
*New England* is, the Lord is indeed
converting the *Indians,* and for the re-
freshing of your heart, and the hearts
of all the Godly with you. I have sent
you the Relation of one *Indian* of two yeares pro-
fession, that I tooke from his owne mouth, by an
Interpreter, because he cannot speake or understand
one word of *English.*

 The first Question was;

*Q.* How did you come first to any sight of sinne?

*A.* His answer was, before the Lord did ever
bring any *English* to us, my conscience was exceed-
ingly troubled for sinne, but after Mr *Mahew* came to
preach, and had been here some time, one chiefe *Saga-
more* did imbrace the Gospel, and I hearing of him, I
went to him, and prayed him to speake something to
mee concerning God, and the more I did see of God,
the more I did see my sinne, and I went away rejoyc-
ing, that I knew any thing of God, and also that I
saw my sinne.

*Q.* I pray what hurt doe you see in sinne?
*A.* Sinne, sayth he, is a continuall sicknesse in my
heart.

*Q.* What further evill doe you see in sinne?
*A.* I see it to be a breach of all Gods Command-
ements.

*Q.* Doe you see any punishment due to man for
sinne?

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 *A.* Yea, sayth he, I see a righteous punishment
from God due to man for sinne, which shall be by the
Devills in a place like unto fire (not that I speake
of materiall fire, (sayth he) where man shall be for
ever dying and never dye.
*Q.* Have you any hope to escape this punish-
ment?
*A.* While I went on in the way of *Indianisme* I
had no hope, but did verily believe I should goe to
that place, but now I have a little hope, and hope I
shall have more.
*Q.* By what meanes doe you look for any hope?
*A.* Sayth he, by the satisfaction of Christ.
I prayed the Interpreter, to tell him from mee
that I would have him thinke much of the satis-
faction of Christ, (and so he told him) I prayed
him to returne mee his Answer.
*A.* I thanke him kindly for his good Counsell,
it doth my heart good, sayd he, to heare any man
speak of Christ.
*Q.* What would you thinke if the Lord should
save you from misery?
*A.* If the Lord, said he, would save me from all
the sinne that is in my heart, and from that misery,
I should exceedingly love God, and sayth he, I should
love a man that should doe mee any good, much more
the Lord, if he should doe this for mee.
*Q.* Doe you thinke that God will doe you any
good for any good that is in you?
*A.* Though I beleeve that God loves man that leaves his sinne,
yet I beleeve it is for Christs sake.
Q. Doe you see that at any time God doth answer your prayers?
*A.* Yea, sayth he, I take every thing as an Answer of prayer.

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Q. But what speciall answer, have you taken
notice of?
*A.* Once my wife being three dayes and three
nights in labour, I was resolved never to leave pray-
ing, till she had deliverance, and at last God did it,
and gave her a sonne, and I called his name *Return-
ing,* because all the while I went on in Indianisme I
was going from God, but now the Lord hath brought
mee to him backe againe.
 By this time Captaine *Gooking* came to us, and
he asked him this Questions:
*Q.* What he would thinke if he should finde
more affliction and trouble in Gods wayes, then he
did in the way of Indianisme.
*A.* His answer was, when the Lord did first
turne mee to himselfe and his wayes, he stripped mee as
bare as my skinne, and if the Lord should strip mee
as bare as my skinne againe, and so big *Saggamore*
should come to mee, and say, I will give you so big
*Wampom,* so big *Beaver,* and leave this way, and
turne to us againe: I would say, take your riches to
your selfe, I would never forsake God and his wayes
againe.

This is a Relation taken by my selfe,
 William French.

The last Letter we offer to the Readers view, is a
Letter directed to one of our selves from Mr  *Thomas Allen,* who came lately from *New England,*
 and

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is now setled in the Ministery at *Norwitch* in
*Norfolke,* wherein he beareth witnes to the reallitie
and truth of this worke of the Lord in *New Eng-
land* begun upon the *Indians,* against all such that
raise up false reports against the same, or such as
labour to weaken the same, by lessening the number
of such as are wrought upon by the power of the
Gospel preached to them.

Honored Sir;

IT seemes that some of late have been so impu-
dently bold (which I cannot sufficiently wonder
at) as to report and publiquely af∣firme, that
there was no such thing as the preaching and dis-
persing of the Gospel amongst the Natives in *New
England:* verily Sir, I doe beleeve that the Devill
himselfe (who is the Father of Lyes) would not,
yea durst not have uttered such a notorious un-
truth as that was. Now although I confesse I have
not been present at the places where the *Indians*
are wont to meete, to heare such as doe preach
unto them, by reason of my bodily weaknes, and
indisposition to travell so farre into the Wilder∣nesse,
yet thus much I can testifie (if my Testimony may be
of any use) being lately come over from *New Eng-
land;* that there are divers persons in severall places,
who doe take paines, and labour in that Worke
there, *viz.* not onely Mr *Eliot* of *Roxbury,* who
hath preached among them for many yeares up &
 downe

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downe in the Jurisdiction of the *Massachusets;* and
Mr *Mahew,* who for a good while hath taken
paines amongst the *Indians* at an Island called *Mar-
tins Vineyard;* but of late also Mr *Leveridge* in the
Jurisdiction of *Plymouth,* and Mr *Blynman,* who
lives now in a new Plantation in the *Pequotts*
Countrey. As for the successe of the preaching
of the Gospel unto the Natives, I have heard Mr*Eliot* affirme, that he is so well persuaded of the
Worke of grace in some of them, as that he could
comforta∣bly joyne in Church-fellowship with
them: Mr *Mahew* also (who came to see mee a
little before my coming from thence) told me
that after Mr *Whitfeilds* coming thence (for he
had been upon that Island, as he came to the Bay,
and was present also with Mr *Mahew* amongst the
*Indians*) there were neer upon one hundred (I
think he said Ninety and odd) persons of them
more who came in to heare him preach unto them,
and some *Pawaws* also, and one of some Eminency
amongst them, who did acknowledge his Evill in
such doings, and made a Declaration of the man-
ner how he came at the first to be a *Pawaw,* the
which also Mr *Mahew* did relate unto mee. Sir,
that there is such a work in hand in *New Eng-
land* as the preaching of the Gospel unto the Na-
tives there, all the Magistrates and Ministers and
people in that place (who know any thing) will be
readie to attest, and therefore such as dare affirme
the contrary, may as well say, that the Sunne doth
not shine at Noone day, when the skie is cleere,
 and

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doe indeed deserve a Publique Witnesse to be
borne against them, for such a Publique, and so no-
torious an untruth; The good Lord humble them
deeply for it, if it be his good will, and pardon it
to them through his grace in Christ.

Thus Sir, not having further at this present to be
troublesome unto you, desiring an Interest in your
earnest prayers for mee, beseeching the Lord to let
his presence and blessing be with you, and upon
your great and weighty businesses, I take leave,
resting

Norwich 8d. 11m. *Your humble Servant in the Lord,*
 1651. Thomas Allen.

 THIS

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 **The Corporation to the Reader.**

THIS having presented thee *Christian
Reader* with a view of those things that
God hath brought to our hands, which we
of the Corporation conceive ourselves bound in duty
to publish to the world, looking upon it as one meanes
to advance the work in the hearts of Gods people,
and to stirre them up thereby to contribute more
freely towards the carrying on the same: The reason
wherefore we have published so many testimonialls,
and shall insert more, is because too many that come
from thence labour to blast the worke, by reporting
here that there is no such worke a foote in the
Countrey: or if it be it is but for the loaves, & if
any be truely converted, 'tis not above five or seaven
at most? These things as they are very grievous
to us to heare, so we take God to witnes, that as we
are in fincerity exercised in a great deale of care
and travell to carry on the worke: so we publish
to the world no more then what we have received,
and beleeve to be really true. And if these testi-
monies related in the foregoing discourse, be not
sufficient to satisfie any still doubting spirit, there
are some eminent Gentlemen come from thence, who
are ready to resolve them in the truth hereof, as Mr*Edward Hopkins,* late Governour of *Conectacutt,*
Mr *Francis Willowby,* (and others) a late
Magistrate of the *Massa∣chusets.* Besides if any
shall repaire to *Coopers Hall,* we shall be willing to
shew them the originall Copies we have received,
which we have transcribed for the Presse: the time
 for

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any to repaire thither is Saturday every weeke
between the houres of ten and twelve in the Morning,
where our Corporation sit, and where we shall
gladly take paines to satisfie the doubts of any:
and thinke nothing too much wherein we may be
serviceable to the Lord Jesus in a worke having so
much tendency to his glory in the propagation of his
Kingdome.

 Signed in the name and by the
 appointment of the said Cor-
 poration by William Steele Es
 quire, President.

 F I N I S.