

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 Progress of the

G O S P E L

AMONG

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 Hea-
then in *New-England*; and to particular
Members thereof since the last Trea-
tise to that effect, formerly set
forth by M^r*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 returning 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 affections, and conformity to himselfe, 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 remainder of Natures Riches to the utmost degeneracy 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 entertained 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 plentiful 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 themselves 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 ensuing Testimonials 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 expressions of love and zeale thereunto. Wee shall not need to draw forth any particulars from the ensuing Narrative, to give you a taste of that Spirit whereinto these poore Creatures are sweetly baptized; 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 beleivers, and say, then hath God also to the poore naked *Indians*
granted

The Epistle Dedicatory

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 encouragement 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 Publicque 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 Providences of God: It is so with some to this breaking 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 Generations (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 promoting the Gospel of Christ.
Signed in the name and by appointment 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 matter 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 adversaries*,* and by how many the Gospel is perverted, being made *another Gospel*, by strange Interpretations; 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 Ensign 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 sinceritie.

Thirdly *Hereby the soules of men are rescued out of the snare of the Devill*, in which they were before held captive at his will; The Lord hath manifested 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 lightning 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 appears *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 appears 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 remainder of the *Gentiles* that shall enquire after the Lord, and worship him, together with those *Gentiles* 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 cannot but rejoyce 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 advantage 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 endeavours? Shall wee not labour to strengthen their hands by ministering to them of our abundance? 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 OChrist, 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 sinceritie, 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 OUT 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 employed, or not going 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 proceedings 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 Authority 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 encouragements 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 M^r *William Leveridge* neere *Sandwich* in the Govern|ment of *New Plymouth*, sixtie miles from the place where M^r *Eliot* teacheth, and M^r *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 Collection 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 diminution of the Stocke. And if any desire to be satisfied what our receipts, disbursements, or manner of proceedings 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 objections are darted against this pure piece of Christianitie, 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 forbear to particularize them, least wee should reflesh too much on some, our Consciences 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 Corporation) 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 passages of divine providence in a Letter received from M^r *John Eliot* (who was the first Minister the Lord stirred up to promote this worke) bearing date the 28th 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 Corporation, 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 difference, 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

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 Paralicke 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

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 truly 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 progresse 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

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 terrified 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 *Wamporas*, 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 willing 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 sayings was this: Foure yeares and a Quarter since, I came to your house, and brought some of our

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,

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 tarrance 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

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 (according 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 businesse, 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 Toolles, and many necessaries, and when wee cannot goe wee must be content to creepe; this present weeke I am going to *Pawtueket*, the great Fishing place upon *Merimek*,

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 M^r *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 improvements, 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 willing 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 Labours 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 rehearsal of such things as I have already this yeare written about unto our honoured Friend M^r *Winslowe*, so farre as I can call to minde what I wrote, hoping in the Lord that the Ships are safely arrived, and
my

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 Catechisme, 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 consideration 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

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 naturally 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 Sabbath to exercise, 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 Scriptures 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, examining and trying their knowledge, which yet I am wary in doing, least I should dampe and discourage 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 M^r *Winthrop* (son unto our late Honoured Governour now at rest) to advise mee

me to send two discrete 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 accordingly, 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 gladnesse; 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 plentiful harvest, and not onely by this, but by many other Evidences. There is a great Countrey lying betweene *Conectacott* and the *Massachusetts*, 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 sometimes some of our best men doe goe to severall places for a little while, and returne againe, and not without 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 Countrey, both in civilizing them in their order,
government,

Government Law, and in their Church proceedings 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 Wisdom, 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 experience for these many yeares shew, that though they have so subjected themselves, yet the onely benefit they have is protection: as for hearing and determing 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. Besides,

sides all or many of their differences and causes they usually brought to mee, which was not convenient, 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 Pallizadoe Fort being finished) they had a great meeting, 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 expounded 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*

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 wisedome 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 Government 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 Discipline 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,

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 solemnly 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 M^r *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 informed them of the plentiful 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 wisdom to carry on such a worke, and the Lord had promised, *if any want wisdom aske it of God, who gives liberally*, citing that of *James* which I had formerly preached on. Moreover, 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 intending to enter into a Covenant, to promise unto God to be his people, and to be ruled in all things by
his

his Word. Gods appointment is that such a Covenant 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 respect 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 *Cutshamoquin* with them did buy much strong Water at *Gortons* Plantation, and had a great drinking, from which the
wiser

wiser sort did withdraw themselves, but *Cutshamoquin* was in it, though not unto drunkennesse, yet his Act was scandalous. Before wee solemnly appeared before God, and made the above-written Covenant, I advised with M^r *Cotton* about it, and his Counsaile was to add these words in the beginning: *Wee are the sonnes of Adam, wee and our forefathers 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 repeated 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

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 3^d. 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 consented 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

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 Marchant-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 instruction he first propounded what is this treasure which is hid in a feild? he answered it is Repentance 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:

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 constitute 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

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 observation, 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 unskilfull 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 M^r *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 M^r *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

unto his Church. Now what M^r *Wilson* there saw, heard, and observed, that he hath written over to us, and we have published for thy information and consolation.

Honoured and ever deare Sir.

TOuching the worke of God among the *Indians*, for ought I heare or see from them that are most conversant therein, as M^r *Eliot*, M^r *Mahew*, and M^r *Leverich*, with whom I have made diligent enquiry; It doth prosperously succeed to their great encouragement, and ours in the Lord. There was here some few weekes since, the prime *Indian* at *Marthas Vineyard* with M^r *Mahewe* (*Humanequinn*) a grave and solemne Man, with whom I had serious discourse, M^r *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 revered, and attended by the rest of the *Indians* there, who are solemnly 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 prooffe of their upright desires, to their Con|science, in their professions and Conversations, who when M^r *Ma-*
hewe

hewe cannot be with them (as at many set times he is) doth in the weeke time instruct himselfe from M^r *Mahews* mouth, and prepare for their instruction on the Lords day, which they conscionably observe, and have their constant solemne meetings together: This man where he was, had communion on the Lords day with M^r *Eliots Indians* neere *Dorchester* Mill, unto whom he preached or declared 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 reverence 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. M^r *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 *Sandwich*, 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 favour 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

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 M^r *Eliot*, at *Naticke*, the new *Indian* 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 M^r *Endicot* intended then to be there, my Cosin *Rawson* and I with some other, did prepare to ride thither, the Governour and his Sergeants lying at *Dedham*, which is within seaven or eight miles of the Towne, and we at M^r *Jacksons* neere *Watertowne* Mill) in like distance in the next morning after we had been some houres there where we found M^r *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 began in the Fort, which the *Indians* have made of whole trees very handsome and firme, which is neere a faire house which the *Indians* have built after the *English* manner high and large (no *English*-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 M^r *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 (besides writing) and as there is a large Roome below,

SO

so there is a like chamber above, in a Corner whereof M^r *Eliot* hath a little Roome inclosed, and a bed & bed-sted therein, and in the same Chamber the *Indians* doe as in a Wardrobe 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 apporioned 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 *Wigwams*, 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 encouragement 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 M^r *Eliot* and the chiefe of his Company to sit under, and other sorts for themselves and other hearers. The *Saneps* or men by themselves

themselves and the *Squaes* or women by themselves, 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 proficientes in knowledge, and of better utterance by farre then their fellowes, Grave and serious men, whom M^r *Eliot* hath trained up (or the Lord rather by his instructions and directions) to instruct and exhort the rest of the *Indians* in their Lords day and other meetings, when he cannot come to them himselfe.

There be some five of these, one of them was prepared 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 M^r *Eliot* may be never omitted: other particulars in order to the exact description of the *Indian* Fort and buildings in M^r *Eliots* Letter is defective are here supplied. 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 solemnely, 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 M^r *Eliot*) excepting now and then a word or two, he discoursed to them some three quarters of an houre at the leaft, with great devotion, gravitie, decency, readines

readiness, and affection, and gestures very becoming, and sundry mentions he made of Jesus Christ, specially in the beginning, and towards the ending, 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 Reverence, as if much affected therewith; then he ended with prayer as he beganne. Then M^r *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 M^r *Eliot* into *Indian*, all the men and women, &c. singing the same together in one of our ordinary *English* tunes melodiously. I should have said that after M^r *Eliots* Sermon there were two or three grave *Indians* that propounded to M^r *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 Answers. After this the Lord did stirre up my heart to make an Exhortation to the *Indians*, which M^r *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 beginnings, and warning them of the great danger if they should decline from what they had already
come

come unto, either in their knowledge, affection, or Christian practice, encouraging them against what might dampe or deterre.

Then all of us taking us to our horses left M^r *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 M^r *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 between the *English*, some being lesse serious then others, and lesse spirituall; but that there was a considerable 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 Families 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 M^r *Eliots* Table, choosing rather to live on the provisions at home, which came in by their owne labour; and when once M^r *Eliots* owne provisions failed (hee being detained among them sundry dayes
beyond

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 professed 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 M^r *Wilson* was stirred up in himselfe to send us the Relation of his owne observations upon his journey with M^r *Eliot*, so he having received some precious lines from an able Minister of the Gospel, viz. M^r *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

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 entertained, 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 singular) 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 creeping upon and strongly possessing others generally, besides other discouragements I shall forbear 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 encouragement, as touching our Communion, if God so pleased: but were dissuaded by divers our honoured 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

Indian in my house, he propounds to mee a motion of teaching the *Indians* neere us. And sometime after M^r *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 Contemners, 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 encouragement, 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 Substantive as yet, nor any such Particles, as Conjunctions, &c. which are essentiall 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 circumlocutions

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 acknowledge (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 elsewhere, as appeare to be more serious in their Inquiries 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 present, and I hope it may be never the worse for them) was a good while before he could speake,

having

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 answers 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 afterwards, 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 Conviction, 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, Speaking 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 Fornication, 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

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; whereupon one of them fell into bitter weeping, presently the other though his heart was shut up at present, yet not long after, and with longer continuance sayd, I have observed in others a sence of temptations, spirituall bondage, which they expressed 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, complains 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

they would leave their sins (some intermixing acknowledgements 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 acknowledge I was loath to make an absolute engagement) to promise them I would endeavour to be as helpfull to them as I could in teaching them: which when I had done, they gave mee thankes publicuely; 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 truly 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 Narration 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

member one sowes and another reaps, which where ever they be, such as are faithfull shall rejoyce together. I doubt not Sir, of your fervent prayers (which I doe further beg of you and others that know how to pittie lost ones) for my selfe and poore *Indians*, that the Lord will prosper our endeavours this way, and water them with his abundant blessings 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 M^r *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 Mr *Leverich* is engaged 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

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 M^r *Leverich* and they doe put questions one to another, and M^r *Leverich* hath an *Indian*, that speakes good *English*, and he is Interpreter. 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 September 1651.

Anthony Bessey.

The next Letter we present thee withall good Reader, is one from M^r *Mayhew*, whom God hath honoured with abundant successe in making his labours the instrumentall meanes to turne many of the Heathen 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 discern, wherein appeareth a mighty progresse in godlines since our last Treatise published by M^r *Henry Whitfield* upon his comming
hither

hither from *New England*. God not onely daily adding to their number such as in Charity we conceive appertain 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 worshippers 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 faithfullnesse 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

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 *Indians*, 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 miserable 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 beloved 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

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 gesture, 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 witchcraft, confessing that at first he came to be a *Pawwaw* 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 discover 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 mischief, 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

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 truly 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 trembling, 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, accounting 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 blessing 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

also he was accompted by them to be strongly provided. And as himselfe said he had been possessed from the Crowne of the head to the soale 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 searchings 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 observation 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

the fruit of this and all other meanes was a publique manifestation of hatred to his former wayes, wondering 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 therefore would not.

There came pressing in at the same time about fiftie *Indians*, desiring to joyne with the worshippers 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 particular, 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

would have my Children serve God with us, I desire 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 willingness to serve God: And when the Commandments were repeated, they all acknowledged them to be good, and made choice of *Jehovah* to be their God, promising by his helpe to walke according 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 worshippers 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 nearest, and *Mumanequem* accordingly at the farthest, the last day of the weeke they come unto me to be informed 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 willing

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, *Revelations* 5. 9. untill that wee all meete together in Heaven, and *sing glorious praises unto him that sitteth 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

The next Letter you meete withall came from the present Governour of the *Massachusetts*, directed to the President of our Corporation; and another of the Members thereof, which we thought good to publish, that every Christian Reader may partake in the same consolation, wherewith he and we are comforted; 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 accomplished, *Psal. 2. 8.* Neither can I but acknowledge 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 glorious 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

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 before his Exercise prayed for the manner devoutly and reverently (the matter I did not so well understand) 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 M^r *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 M^r *Eliot* taught in the *Indian* tongue about three quarters of an houre as neere as I could guesse; the *Indians*,
which

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 nothing 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 tuneable. I rid on purpose thither being distant from my dwelling about thirty-eight or fortie miles, and truly I account it one of the best Journeys I made these many yeares. Some few dayes after I desired M^r *Eliot* briefly 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 remembered 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 Chimney 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 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 concerning other *Indians*. The worke of God amongst the *Indians* at *Martins Vineyard*, is very hopefull and prosperous also. I mist of M^r *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 *English*

lish may be sent from the *Massachusetts* 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 therewith, as he found out our Treasurer of the Corporation, by name M^r *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

THE best News I can write you from *New England* is, the Lord is indeed converting the *Indians*, and for the refreshing of your heart, and the hearts of all the Godly with you. I have sent you the Relation of one *Indian* of two yeares profession, 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 exceedingly troubled for sinne, but after M^r *Mahew* came to preach, and had been here some time, one chiefe *Sagamore* 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 rejoicing, 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 Commandments.

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

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 punishment?

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 satisfaction 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.

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 praying, till she had deliverance, and at last God did it, and gave her a sonne, and I called his name *Returning*, 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 M^r *Thomas Allen*, who came lately from *New England*,
and

is now settled in the Ministry at *Norwitch* in *Norfolke*, wherein he beareth witnes to the reallitie and truth of this worke of the Lord in *New England* 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 impudently bold (which I cannot sufficiently wonder at) as to report and publiquely affirme, that there was no such thing as the preaching and dispersing of the Gospel amongst the Natives in *New England*: verily Sir, I doe beleeeve that the Devill himselfe (who is the Father of Lyes) would not, yea durst not have uttered such a notorious untruth 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 Wildernesse, yet thus much I can testifie (if my Testimony may be of any use) being lately come over from *New England*; that there are divers persons in severall places, who doe take paines, and labour in that Worke there, viz. not onely M^r *Eliot* of *Roxbury*, who hath preached among them for many yeares up & downe

downe in the Jurisdiction of the *Massachusetts*; and M^r *Mahew*, who for a good while hath taken paines amongst the *Indians* at an Island called *Martins Vineyard*; but of late also M^r *Leveridge* in the Jurisdiction of *Plymouth*, and M^r *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 M^r *Eliot* affirme, that he is so well persuaded of the Worke of grace in some of them, as that he could comfortably joyne in Church-fellowship with them: M^r *Mahew* also (who came to see mee a little before my coming from thence) told me that after M^r *Whitfeilds* coming thence (for he had been upon that Island, as he came to the Bay, and was present also with M^r *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 manner how he came at the first to be a *Pawaw*, the which also M^r *Mahew* did relate unto mee. Sir, that there is such a work in hand in *New England* as the preaching of the Gospel unto the Natives 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

doe indeed deserve a Publique Witnessse to be borne against them, for such a Publique, and so notorious 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.
1651.

Your humble Servant in the Lord,
Thomas Allen.

THIS

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 testimonies 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 M^r *Edward Hopkins*, late Governour of *Conectacutt*, M^r *Francis Willowby*, (and others) a late Magistrate of the *Massachusetts*. 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

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.

FINIS.