

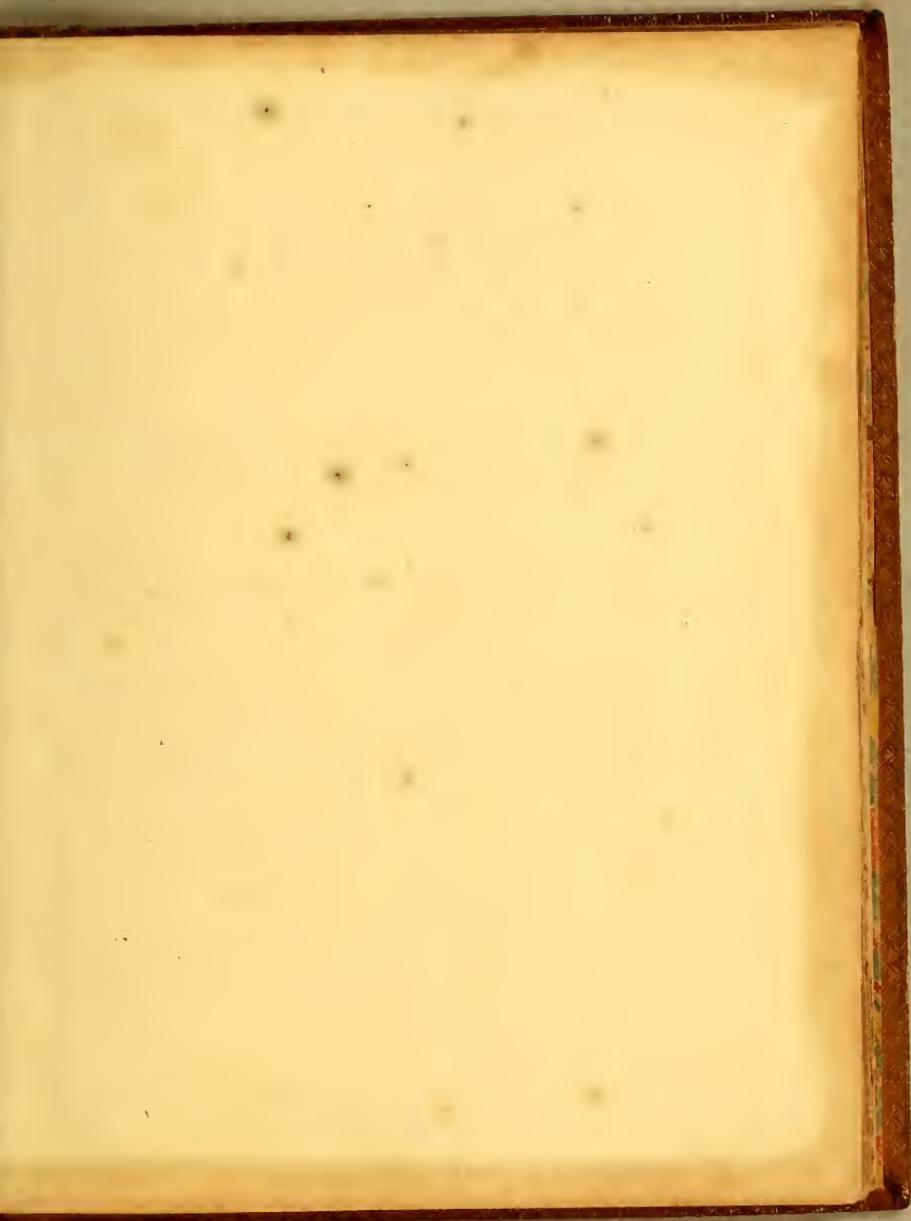
John Carter Brown.
Harold Brown.



1971

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Nov in Kansas



[Elint, John]

A further Accompt

of the Progreffe of the

GOSPEL

amongst the *INDIANS*

· I N

NEW-ENGLAND,

A N D

Of the means used effectually to advance the same.

S E T F O R T H

In certaine Letters sent from thence declaring a
purpose of Printing the Scriptures in the
Indian Tongue into which they are already
Tranflated.

With which Letters are likewise sent an Epi-
tome of some Exhortations delivered by the *In-
dians* at a fast, as Testimonies of their obedi-
ence to the Gospell.

As also some helps directing the *Indians* how to
improve naturall reason unto the knowledge
of the true God.

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

RPJCB

TO THE
CRISTIAN READER.

Beloved Brethren,



S it is the Ardent prayer of all that love the Lord Jesus in sincerity, that his Kingdome may be enlarged, and the glorious light of the Gospell may shine forth into all Na'i- ons, that all the ends of the world may see the

*Pfal. 67. 30. 50.
Pfal. 22, 27.
98. 3.
Dan. 2. 35.
Ila. 2. 18.
Zeph. 2. 11.*

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

*Hag. 2. 7.
1 King. 19. 11, 12, 13.
Act. 2. 2.*

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

To the Christian Reader.

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

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

Isa. 19. 18.

Isa. 44. 5.

Prov. 3. 9.

Numb. 15. 19.

Isa 60. 9.

Isa. 23. 18.

1 Tim. 6. 17.

18, 19.

1 Chron. 29. 14.

Nehem. 4. 6.

Exod. 35. 5.

Brierwood de

rummis In-

daorum cap. 6

To the Christian Reader.

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

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

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

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

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

2. All

Mark 16. 20.

Act. 14. 3.

Heb. 2. 4.

1 Cor. 2. 9, 10.

Gal. 1. 12.

Matth. 16. 17.

Aristot. Ethic.

l. 1 c. 1.

To the Christian Reader.

- Nulla gens est neque tam insueta, neque tam fera, quæ non, etiam si ignoret qualem habeat, tamen habendum sciat.* Cicero de legibus, lib. 1. Deum agnoscis ex operibus ejus. *Tuscul. qu. Q. 1.* Nulla gens tam fera, nemo omnium tam immanis, cui jus mentem non imbuerit dei opinio. *Senec. Ep. 118.* Phædro in *Plutarch. consolat. ad Apollon.* Cicero de senectute. *Senec. Epist. 118.* consolat. ad Polib. c. 28. *Journal.* Tertull. lib. de Testimonio animæ.
2. All men more or lesse have some indeleble impressions of a Godhead, which cannot be utterly worne out, heathen Philosophers have acknowledged that no nation in the world is so barbarou, where the confession and adoration of a Deity is not to be found.
3. There are innate præsensons of the Immortality of the soul within it selfe, for ^a Heathen Philosophers have by the light of nature discover'd and acknowledg'd it.
4. There is a natural ^{or} ^{habit} ^{of} morall and practical principles, and consequently there are naturall impressions of guilt and fear upon the conscience, and tacit evidences of judgment due unto the workers of iniquity, *An heathen Poet could say,* Frigida mens est Criminibus, tacitâ sudant præcordia culâ.
5. There being in all men a naturall desire of Good, and a naturall Testimony of Conscience that God is the giver of it, so that when evils are upon them which they cannot remove themselves, they naturally call out for a divine helpe above them to give them deliverance; from hence it cometh to passe, that there are innate apprehensions of some Religion necessary, in order to the knowledge and service of a God, as a requisite means to the obtaining of so desireable an end as Happiness is.
6. Since it is exactly consonant to right reason, that he to whom service is due, should direct and prescribe the way whereby he will be served (for to serve another is to do that which he willet to be done:) It is therefore necessary that the way of service and Religion be revealed unto us from God.
7. Because these premises are indeleibly written in the minds of men by nature, Therefore Satan, not being able, as Prince of this world alone, to carry men on in a quiet way of wickednesse, without some face of Religion and worship amongst them, hath invaded the name of a God, and made himselfe
- Joh. 12. 31. 16*
17.

— To the Christian Reader.

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

2 Cor. 4. 4.

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

Heb. 7. 2.

1 Joh 3 8.

Rom. 9. 5.

Act. 14. 15.

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

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

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

Rom. 2. 14, 15

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

Rom. 1. 29, 30.

3. 9.

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

Rom. 1. 32.

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

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

7. That that way of worship and service which he trusteth in for this deliverance, will never be able to effect it for him. For the vanity of Idolatrous and Satanicall worship may by evidence of Reason, and by the inherent characters of impurity and absurdity within it selfe, be demonstrated. By that way the Lord in Scripture usually doth disprove it. Deut. 4.

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

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

Act. 17.

To the Christian Reader.

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

Acts 16. 30.

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

1 Pet. 1. 8.
Rom. 15. 13.
2 Tim. 1. 12.

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

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

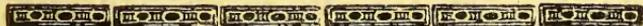
To the Christian Reader.

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

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

1 Aprill 1659.

Ed: Reynolds.



lore



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

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

Honoured and worthy Gentlemen.



Y our last of 16th instant, we certified
you of our purpose to send Mr *Peir-
sons* *Chatichisme* by the first oppor-
tunity to be Printed in *England* ;
Since which time ; it is come unto
our hands but upon further conside-
ration in regard of the hazard of
sending, and difficulty of true Printing it ; without a
fit overseer of the presse by one skilled in the lan-
guage ; we have chosen rather to have it printed here ;
and accordingly have taken order for the same ; and
hope it will be finished within three months, we have
sent you herewith the accounts of this years disburse-
ments in reference to the *Indian* work, & shall be rea-
dy to attend your advice in any particular therein
mentioned. Many charges will be dayly grow-
ing, but we hope there will be sufficient in Mr
Ushers hands to discharge the same till the Spring: and
for after supply to carry on the work be pleased to
take notice that we have drawn upon you three Bills
of Exchange of one tenure and date for five hundred
pounds

(1)

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

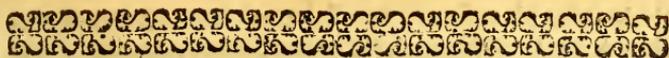
Boston 22. Sept.
1658.

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

{	<i>John Endicott</i> President	{	<i>John Winthorpe</i>	}
{	<i>Simon Bradstreete.</i>	{	<i>John Talcot</i>	}
{	<i>Thomas Prence</i>	{	<i>Francis Newman</i>	}
{	<i>Josiah Winslow</i>	{	<i>William Leete</i>	}



A Letter



A Letter from Mr *John Eliot* directed unto Mr *Richard Floyd* Treasurer of the corporation for *New-England*.

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

Christian Friend and Beloved in the Lord.



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

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

Roxbury this 28 of
the 10th 1658.

*Yours to serve you in the
Service of Christ.*

John Elliot.

A Letter



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

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

Honourable Gentlemen.



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

The

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

Boston the 28 of
Decem. 1658.

Your Unworthy
Servant.

John Endicott.



Here



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

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

Christian Gentlemen, and much honoured in the Lord.



Our constant prayers and paines for the promoting of the Kingdome of Christ Jesus in these ends of the earth, among these our poor *Indians*, is a work of sweet favour unto the Lord: and your labour of love bestowed therein, shall be assuredly rewarded, when the Lord shall say unto you (out of the riches of his free Grace) *Come ye blessed of my Father, &c.* and, *what you did unto them, you did it unto me*, and in that day, Blessed is the man who hath his hands full of such free will offerings. The Lord hath given us this amazing blow to take away my brother *Mayhew*. * His aged Father doth his endeavour to uphold the worke among the poor *Indians*, whom by letters I have encouraged what can, and moved in his behalfe, our Commissioners, and they have given him some encouragement, so that the work in that place is not fallen to the ground, I blesse the Lord for it. As for the work among us, I shall for the present be silent, for severall Reasons, only let the work it selfe speake. I am bold to present you here inclosed, with a few notes which my Sonne and I gathered up, which were delivered by the persons here

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

C

named,

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

Roxbury this 10th of
the 10th, 1658.

*Tours to serve you
in the Service of
our dear Saviour.*

John Eliot.

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

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

An Exhortation from Waban, an Indian,

The Text of Scripture he spake of was,

Matth. 9. 12, 13.

12. *But when Jesus heard that, he said unto them, Thy that be whole need not a Physitian, but they that are sick.*
 13. *But goe ye and learne what that meaneth; I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to Repentance.*

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

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

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

Delivered at the same time by Nishohkou, another Indian.

The Text he spake of was,

Gen. 8. 20, 21.

20. *And Noah built an Altar unto Jehovah, and took of every clean Beast, and of every clean fowle, and offered burnt offerings on the Altar.*
21. *And the Lord smelled a sweet Savour; and the Lord said in his heart, I will not againe curse the ground any more for mans sake; for the imaginations of mans heart is evill from his youth, neither will I againe smite any more every thing living as I have done.*

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

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

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

These

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

Antony.

The Scripture w^{ch} he grounded his exercise upon was

Matth. 6. 16, 17, 18.

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

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



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

so, that you cannot eat; so that fasting is an help to mourning. Now this day is a day of mourning, and what doe we mourn for? not for a child or a friend, but a greater matter; we must mourn for our sins, and we should be so filled, and possessed with mourning for our sins, that we should forget hunger, ye so afflicted in our hearts, that we cannot eat though it should be offered to us: our hearts should be so full of sorrow, that we cannot be an hungry nor eat. Againe we fast that we might repent of our sins, and amend our lives, according to that *Matth. 3.8. bring forth therefore fruits meet for Repentance.* This is a day of Repentance, we must therefore fast this day, so as becometh Repentance, therefore we must confesse our sins, and we must mourn for our sins, and we must forsake our sins, for these are works meet for Repentance. Again, *we must not be like hypocrites in our fasting, for they disfigure their faces, and seem to men as if they mourned and fasted, and repented, but in their hearts they doe not so, and therefore God who knoweth what is in the heart, and seeth in secret, he doth know their hypocrisie, and so he knoweth our hypocrisie, if we come here, and appear to man as if we fasted, and yet in our hearts we fast not, if we do not mourn and repent for sin, we do not fast, God doth not account that to be a fast.* Again, such as fast an hypocritical fast, they shall be sure to be rewarded, and what reward will God give to such as fast like hypocrites? I answer, that you may see what the wages of hypocrites is, *Mat. 24. 51. shall cut him asunder, & appoynt him his portion with the hypocrites, there shall be weeping and gnashing of teeth,* and this is evill wages: and therefore let us be moved, to keep a right fast this day, by repenting of our sins, and amending of our lives, and then the Lord will reward us openly, if he see that our hearts are right before him.



The next that followed was *John Speene*.

The Scripture he spake of was,

Matth. 9. 14, 15.

14. *Then came to him the disciples of John, saying, why doe we and the Pharisees fast oft, but thy Disciples fast n. t.*
15. *And Jesus said unto them, can the children of the Bride-chamber mourn, as long as the Bridegroom is with them, but the dayes will come, when the Bridegroom shall be taken from them, and then they shall fast.*

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



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

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

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

Repent

Repent for the Kingdome of heaven is at hand.

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

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



Another that preacht, *Piumbuhhon.*

The Scripture which he did insist upon was,

Matth. 5. 1. ad 10.

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

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



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

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

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

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

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

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

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

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

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



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

The Text he spake of was,

Matth. 8. 2, 3.

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

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

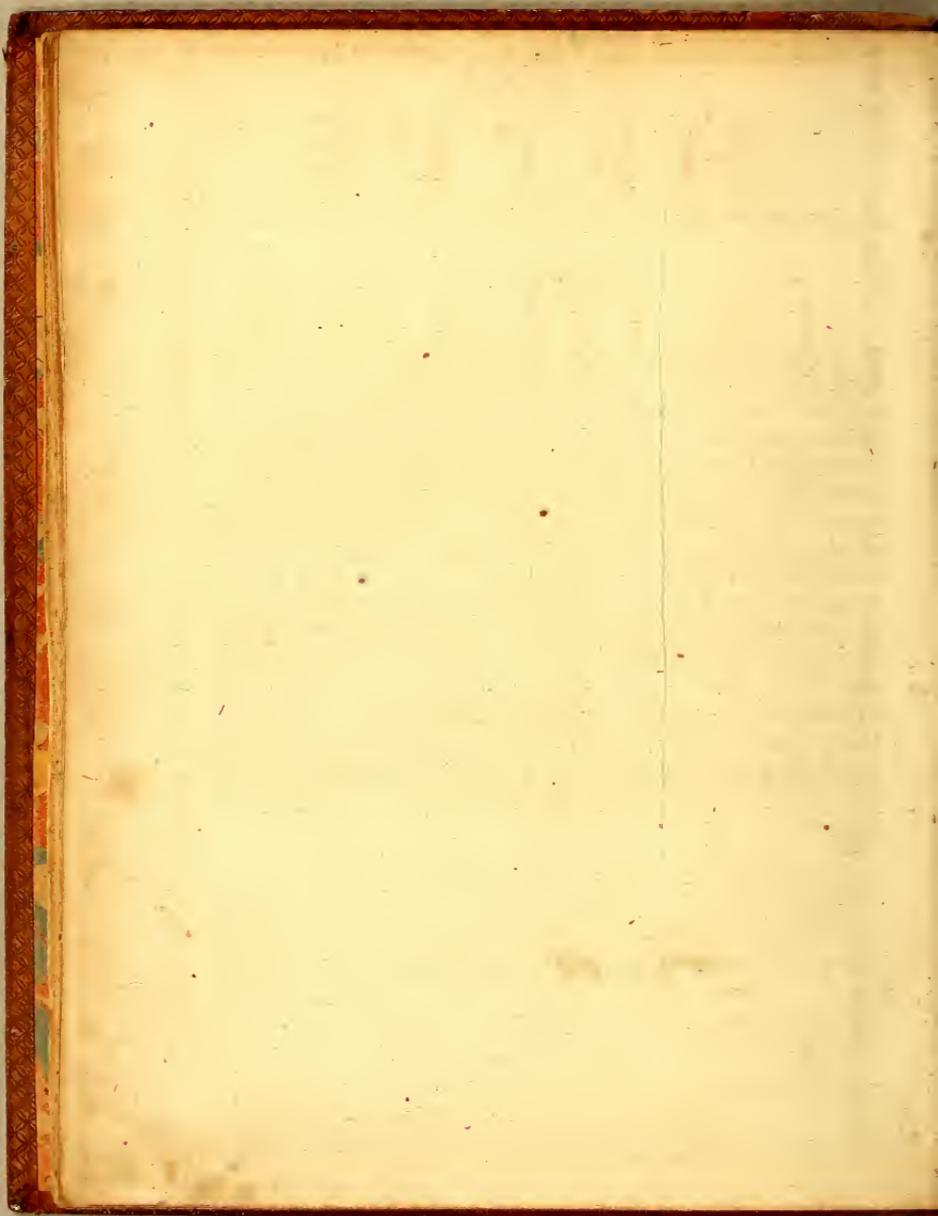
THis day is a day of fasting and prayer for many causes, and one is for the many sickneses, and deaths among us, and this Text doth shew us the best Physitian in the world, and the best way of curing all diseases. Christ is the great Physitian, he healed many when he was on earth, and he healed this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

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

Postscript.

Postscript.

UPon these exercises I will animadvert a little. These things argue a good favor: of spirituall things in the speaker, and here is spirituall food for the hearer. I doe know assuredly that many Godly and savory matters, and passages have slipped from me, and these expressions are but a little of a great deale. I know not that I have added any matter, which they spake nor, but have let slip, much which they spake. I have clothed it with our English Idiom which is the greatest difference which I have knowingly made, but their Idiom to them is, as ours is to us. They have none of the Scriptures printed in their own Language, save *Genesis*, and *Matthew*, and a few *Psalmes* in Meeter, and I blesse the Lord they have so much, and such as ste these Notes may easily observe that they read them, and improve them, which putteth my soule into an earnest longing that they might have more zeal. I blesse the Lord, that the whole book of God is translated into their own language, it wanteth but revising, transcribing, and printing. Oh that the Lord would so move, that by some means or other it may be printed.



SOME
HELPS
FOR THE
INDIANS
SHEWING THEM

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

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

Undertaken

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

by ABRAHAM PEIRSON.

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

L O N D O N,
Printed by *M. Simmons*, 1659.

H. L. B. S.

INDIAN

THE WIND

For the purpose of the present work, the author has selected the most interesting and valuable specimens of the Indian language, and has endeavored to give a full and accurate description of each, with its proper derivation and use. The work is intended for the use of the general public, and is not intended to be a technical treatise on the subject.

1848

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RPJCB



To the Reader.



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

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

So prays A. P.



Some helps for the
POlhſhe Airenawetouwúngash wutche Eànske-
 Indians, ſhewing them how to improve
 támbawg, Okkekóode múngar. áuwaus ten auwárchau
 their natural Reaſon to know
 nêjek. arumbáuwe penauwuawunk wauhéan webe
 the only true God, and
 waugh wauwérhummat Mando Jehovah, quah wér-
 the true Chriſtian religion. Firſt by
 ram. áuwe Chriſtian áuwe routáſowank. Negónne ſpe
 leading them to ſee the divine Autho-
 pummóoawarránau nejek ken áwmen Mándowe tóuh-
 rity of the Scriptures
 kretáſſowunk wutche God wuskwhéganſh. Né:ſe-
 Secondly by the Scriptures the divine
 tet áuwe ſpe God wuskwhéganſh mándow áious wér-
 Truths neceſſary to eternall
 ramauwúnganſh queraúhikkamuks re michéme keſé.
 Salvation.
 hiitawunk.



Question.

Nattoohtemâuwetoowunk.

How prove you that there is a God?
Oohgôdje korâmen neh âtta Mandouh

Answer.

Anasquetâuweten.



From the universal and constant agree-
ment of all Nations, and persons
wutche wewinnakommuk quah yeiache werrâwâ-
wunk wutche wame arkêes, quah skeetambâwg mit-
in the world, who are not void of
tâuhkuk terre, owwânnak matta sâuwaicôguk wutche
right reason and humanity.
sompâio penaúwâuwuk quah renôowunk.

For the things which are grounded
upon particular mens fancies
awk skeje nanseâawk rénwawk rôytammoúngansh
and opinions are not acknow-
quah wârramawôytammoungansh matta werramattau-
ledged of all men, and are
ômunks wutche wame renawawk, quah wegônje
c'en changed but this notion that
âssowunnamanôsh:webe (youth ôyâmmoouunk) neh
there is a God is common to all men, nor is it chan-
Mandoo nannarwee re wâme renawawk matta âssowú-
nurôoanaspe affowunnâmcúngansh of times;
therefore it must arise from
rêzouche youth paughke môuche songême wutche
some light, which is common to all
chawgun nowêta wequâ-aj, teou nannarwee re wame
rên-

men, and that light must be ci-
 rënnawawk quah youh wë qua-ai pahke mouche nuk-
 ther from tradition which hath flowed
 quïdëe wutche af-hittewunk wutche pommochawä-
 from the first parents of mankind to
 shi äuwus wutche negonïtk ouh wä wog rënnawak re
 all their p fterity from age
 wame nï jek wütanfëw üngani ðoawk wutche äntfëun-
 to age who would not lye
 ganak, re äntfëunganak, ouwannak matta pëpërruwä-
 to their children in a matter
 gup re n ükkraffoow üngan ðas rame ischäuw ünganak
 of so great importances, or from
 terre y utchio rio sha'ò shàraman wüganak; ux wutche
 a inward light implanted in the minds
 rami ðak wë quäai ramel èzëkekózzo ramee üt teoitüm-
 of all men by
 moünganoo wutche wame rënnawawk spe Jehovah
 himself. And that such a light is in
 nagum. Quah neh nenär wë quäai üt teamopëtängua-
 in every man naturally appeareth by
 nau wame rënnawawk renämpäwë; moufkëné spe
 the fears that are in all
 wëz-fasslawunganth teous ütteamj è änguanau wame
 men when they have done that which they know
 rënnawawk pökkatche re hit chawgun waughtaffoo-
 to be evil, though no man knoweth
 wawk matche réwunk, mukko renna matta waugh-
 and upon extraordinary
 tamn ðn, quah sk-je checl ége móncharawan üngu-
 accidents, as Thunder, Earthquakes,
 tush äj ärrëmuks, arra Páddäquähhum, Quëquansh,
 fights in the Aire, blazing Stars, &c.
 n äzzer ünguottush kësëfuk terre, sqi ärrug ar äksak,
 &c. which shewes that they know
 ðc. youh kakkoodumchämo neh nejek wau änanau
 there is a power above the creatures, though
 mouche milkfïsoowunk aüsin keizhi üshannuk mulo-
 they see him not, who will punish sin,
 ko matta näuwah, ouwun bitch arroutäütak matche é-
 wunk,

and can do it when he will. And
 wunk, quah om uttrên hanrükkeque royfaks. Quah
 this is
 youh mutche God Jehovah.

Secondly, from the beginning of all things,
 Nézetataúwe, waske noujaítch wame aiakquiks,
 that have a dependant being. For
 teous uttahnêau rambatfen pummaiwunk. Wutche
 the things which had a beginning could not be cause
 aiakquiks teous noujaígghishanlh, matta hom waje
 of their own being, for that which is not
 pummaiwúnganoo, wutche ne matta pummáynook
 cannot act, nor could any thing
 matta hom rémanoo chaugun, matta hom chaugun
 be before it was therefore it must
 pummáio, askam pummáy nóshan, newutche paughke

have its beginning from
 [môuchh]outâhhêamo noujaiewunk wutche chaugun
 some other cause which is without beginning
 nowêta perrewawhjaioohittit teou matta outchinoh,
 and therefore the first

[mehchu noujaiewunk] quah nè-wutche negonne
 being and efficient cause of all
 pummáyawunk quah kezhúwan waje wutche wame
 other beings.
 unkatagganakpum mayawúnganlh.

There was a first man, and a first woman and
 Moh negónne ren, quah negónne kèrequabus, quah
 a first in every kind of liv-
 negónn rame wame achabwehittawunk wutche pum-
 ing creatures, but that first man
 pamantajek kezhittishaunak, webe youh negónne ren
 and that woman was those first of
 quah kèrequabus, quah yôujek negonnijek wutche
 all kinds living
 wame atchabrehittewúnganlh. púmpamántejek
 creatures could not make themselves
 kezhittishanlk matta hom kezhúwáwk hoggaúwáw-
 therefore there was a first being, which
 wo: negáutche moh negonne pummáyhuad, youh
 absolute and independent
 funkaio [sambió] quah webe negamo tse wutchaio

and refs upon nothing that was
 quah matta chetamfennómanah chaugun, nôh moh
 before them all, and made them all,
 a kam wâme nejek, quah kezhûwushan wanne wame,
 and upon whom all other beings
 quah skeje youh wame kattâgganfh pummâyawû-
 ganfh korehetâmfenak. And this is
 quah youh atta God Jehovah.

How can you know that there is a God, seeing
 Ob: Ten kô n kuttawâuh-taun ne atta Mando maetax
 you never saw him, nor can see him?
 kekenâuwah, matta hóm nauwo ?

I know I have a reasonable
 An. Nouwâuh-taun no wadjânaman penaunâwe
 soul, though I never saw it, nor can
 mittachonkq, mukko matta ne nauwah matta hóm
 see it. The soul were not a spirituell
 nauwo. Mittachonkq matta hom rashawrândowe
 substance if it could be seen with bodily eyes,
 pummâyawunk hóm naâwit spe hoggâuwe fkefeks,
 and so no soul In like manner were not a Spirit
 quâh riô matta outachonq. Rio God matta rashau-
 if he could be seen with bodily eyes and so
 wandoo, om naâwit spe hoggâuwe fkefeks; quah riô
 no God.
 matta Mando.

But no man can fully know
 Ob: Webe mata howan nowêta hom tal'are wauhtawn
 Gods nature, therefore no God?
 Jehovah riemunk [arânduit] nègonche matta Mando ?

It followeth not for an
 An. Youh matta nôskommôenah, wutche wómar-
 inferior nature cannot fully understand
 re-nûggerec arrumâuit hommatatabâie wâuh-tawn
 the things of an higher and more excellent
 aiakquiks wutche shâramûggesece quah arwenûgesece
 nature, then it self. Beasts
 arrumbaâit, aúse nâgamo hoggunk. Oppishamok
 cannot understand what man is, much
 hommatta wauhtâuwounau chawgun ren atta share ok-
 kôfifé

leſſe how to plant and govern Com-
 kóſſiſſe ten réokkechan, quah ſoudamotáúoan korta-
 mon-weales or to become learned
 ſoôdomoúnganſh ; ux koodamanchan wñſkwhagana-
 or ſayl over the Seas, &c. For
 kre, ux ſeboghómman akkómuk kathans, &c. Wut-
 theſe things exceed their
 che yous aiaqúiks [remuks] árrookawáuwáunk ne-
 capacities in like manner man ſeeing
 jek wáúhtammawúnganoo rio ren nauwun ewo
 himſelfe to be made of a more noble nature
 hogga kezhean wutche arwenúquot arrumbáuwunk
 then beaſts, and that not of
 áúſinre oppiſhimmok, quah youh matta wutche
 him ſelfe, muſt needs inferre that he
 nagum hogga, paubke mouſhe pakadoowun ne hó-
 who made him ſuperiour to beaſts, he
 wan kezhuwus uwáio arróokawah oppiſhim, ewo
 no leſſe above man, then man is above
 auſinre arróokawah renóok árra ren arróokawant
 beaſts ; and therefore that the full knowledge
 oppiſhſhim ; quah negouche netabáio wauhtawunk
 of his nature
 wutche uwio arrándoít [árrumáuwunk] áúſin
 exceeds mans capacity.
 erróokawah renna kitchſhantámmoowunk.

Are there many Gods ? or is there but one

Q. Shárag Mandoak ? ux webe átta papáſaguun wah
 true God ?
 wèrramat Jehovah ?

There are not many Gods, there is only one

An. Matta ſharáou Mandoak, átta webe páſuk wah
 true God.
 wèrramat Mando Jehovah.

How do you prove that there is but one true God?
Q. To gonje korámen ne webe pásuk wab werremat Jehovah?

Because the reason why singular things of the same kind are multiplied is not to be found in the nature
An. Wutche wajáiwunk rohódje nanfáiwok aiakquiiks wutche ansejekmuche nenar kokkoodishpelyed is not to be found in the nature aheawk matta miskommauwaóan ráme arumbáuwunk arándoit] wutche God; wuche wajáiwunk why such like things are multiplied is tohodje arfoauk aiakquiiks kokkoodihéauk atta from the fruitfulness of their causes: wutche hokkifégowunk wutche wajaiwunganoos: but hath no cause of webe God matta outáhe wajáiwunk wutche his being; but is of himself uwáio pummatéwunk, webe wutche nagum hogga therefore he is one. negóuche papafáun.

Because singular things of the same kind when they are multiplied, are differenced among them selves by their singular properties; but there cannot be found another God differenced from this by any such like properties.
2. Nèwutche nanfáioaks aiakquiiks wutche nenar árak nantsejek kokkoodrihshahettit, achabifohèawawk yaráuwe nagamáuwo hoggáuwo wèche nejek nanleas artumbauhittaw úngansh webe muche cannot be found another God differenced hom matta Ikówah unkatak Mando achabizhéan from this by any such like properties. wutche yóuh spe chawgunsh arráious achabiféwungansh [arrambámuks.

3. Nèwutche

Because its proper to God
 3. Nêwutche webe mohtantammim re Jehovah
 to do whatsoever he willeth; if there were many Gods they
 utêein hanharroytaks, hom sharehit Mandoak hom
 might will contrary things, and one might be hinderd by
 ôpperrewôrrantammock, quah nejek hom wowotam-
 another, so that he could not do what he
 hittawawk rêan chawgun rio matta hom re kaddau-
 would; which can not stand with the Omni-
 werêatteou hom matta toukranah weêche wame keiz-
 potency and nature of God.
 tauwunganuk quah arrandoit Jehovah.

But may there not be many Gods: yet so that
 Ob. Webe hom matta shâraog Mandoak: narraio ne
 one as the chiefest and greatest of all?
 pasuk negônquassik quah onsewe kerik wutche wame?

No, because the first being must
 An. Matta, wutche negonne pummâyhuad pauke
 be absolutely Supreme
 mutche nâgamo utse onsewe quonunguoso [sqon-
 guoso because he dependeth upon nothing, he rests
 not upon any person but is sufficient to
 matta howane kâchetamlenno webe wame tabbato re
 him selfe and to all things, and all
 nagamo hogga quah wame re aiakquiks, quah wame
 things depend upon him that which is not
 aiakquiks rambatsenno tankq' chawgun noweta matta
 absolutely chiefest and above all
 nagamo utse negônquassik quah aroukâsso wame
 cannot be God.
 matta hom Jehovah.

Because the Essentiall pro-
 2. Wutche Mândowâious pummâyhuad wous arwe-
 petties of God are such as cannot be
 nunquesoânganish Jehovah nearrious ar matta hom

given to any more than one.
merittonoush unkatágganak re aufe pasuk.

What are those Properties which are
Qu. *Chaugunsh yons arwenunguesoungansh teous mon-*
peculiar to God alone?
tantaminoush Jehovah webe ise?

There are many I shall instance in three which include
An. *Pharitchch' nen swanch mishom teous mánana-*
the rest.
mok únkatággansh.

That all perfections are
1. *Neh wame arwenunguesoungansh uttámous*
in him originally, and eminently as in
rame ewo negónne, quah wuna shí auwe arh' rame
the first cause, from which heaven and earth
negónne wajaiewunk, ten wutche kefukq' quah óhke
and all things in them receive
quah wame ajak quiiks rame nejek uttámmonúmmok
what soever good they have that all
nauweta cháwgun warréguk uttábéhit neh wame
perfection are in
árwejanunguesoungansh uttámous rame Jehovah
infinitely the reason why the
wame ároukawawe wajaiewunk to hodie pummá-
being and goodnesse of all
yawunk quah wurrégowunk wutche wame kei
creatures is limitted is because the
higwushánnak sachwhúngankáwo, attá wutche wai-
cause whereby they exist hath communicated
iewund spe teou poummáiomúauk maugamous
so much to them and no more, and
youche re neiek quah matta wunk, quah
hath made them capable of so much
kei, heous neiek tabe áttumminúmmín youche
quah

and no more, but receiveth not
 quah matta wunk, webe Jehovah matta attum-
 any thing from another, but is a Spirit
 minimmo chawgun wutche únkatak, webe Rash-
 living in him selfe, or
 sháunk pómpemantammin nagamo ewo terre, ux
 of himself therefore God is not lim-
 nagamo utse negauche Jehovah matta sachwhún-
 mitted his strength is infinite
 gankáwo ewo milkissewunk wame arróukássómo
 whatsoever he willeth he doeth in heaven and earth
 hanharróytaks útteréen kesukuk quah okkêak-terre
 his knowledge is Infinite he know-
 ewo wéwaughtáuwunk wame arróukássómo waugt-
 eth all things; he heareth all the words,
 táun wame aiakquiiks; padak wame ruwáuwun-
 and he seeth all the works of
 gansh, quah wonaumen wame réungansh wutche
 all men in all the world his Goodness
 wame renóuh wame mittáukuk terre, ouraiéwunk
 is Infinite he is exceedingly good, he goes beyond. all
 wame arrókássóno oussewewerrego, arróukan wame
 in goodness he doth good towards
 wahwóregewúnganak terre wauh wérreréat rak'que
 all creatures, the presence of God is
 wame keisheaus-hánnak, taúteréit Jehovah wame
 infinite, he is every where in all the world filling all
 arróukássómo wampsin wame mittauk remássen wame
 places, and goes not from place to place, as doth
 ahapúmmuks, quah matta ahántse áú, arra rehit
 the creatures his life is
 keizhítíthánnak uppomantammewunk wame arrou-
 infinite, he is Eternal, without beginning,
 kássómo, ewo muche Micheme, matta nenóuj'áious,
 and without end.

quah matta éakquáno.

That the true God is perfectly

3. Neh wauh wérramat Mandouh muche lonks

wa -

bleſſed in himſelfe, Alſufficient of himſelf,
 wañwerrehea nâgamo utſe, Wame tabaio nâgamo
 he needs not ſupply from an
 utſe, matta querâuhik quo áirananamâmauetouñk pat-
 other, For,
 uwutche, Wutche,

He knows all things at once
 1. Waughtunk wame aiakquiks, pañſukutte
 and together in all the world, without
 quah nâppe wawa mittâukuk terre, matta keke-
 diſcourſe by the infiniteneſſe of
 tokáuanak terre, ſpe wame arroukawañwunk wutche
 his Eſſence.
 cwo Pummayawuk.

He willeth moſt freely whatſoever
 2. Wórantámmo ouñſewe narrañwe chawgun
 is good, and ſo perfectly that whatſoever
 nowêta warréguk, quah aſonkkaioñwe neh chawgun
 he willeth is good ſo farre as he
 werrantámmo muche warreguk, rikqueque arróy-
 willeth it, and becauſe he willeth it, For
 tak, quah wutche warrantámmen, Wutche Jeho-
 is ſimply and Infinitely good.
 vah ſaíoo quah wame-arrôukowauwe werrego.

How do you prove that heaven and earth, and
 Q. Ten hom wutche korámen neh keſuk quah ôbke, quah
 all things in them have the Originall
 wame aiakquiks rame nejek outâhhenau noujiewunk
 of their being from
 wutche nejek pummayawungano wutche Jehovah ?

This followeth from what
 An. Yowh nôskonſómo wutche chaw-
 was ſaid before, for we have proved
 gun arwamacup negónne, wutche nôrramana-
 that God hath his being
 nas neh Jehovah uttahe ewo pummâyawunk
 of himſelfe, and is but one: therefore all
 nagamo utſe, quah webe pañuk: negauche wame
 unk

Postscript.

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

August 18. 1658.

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

Witnesse

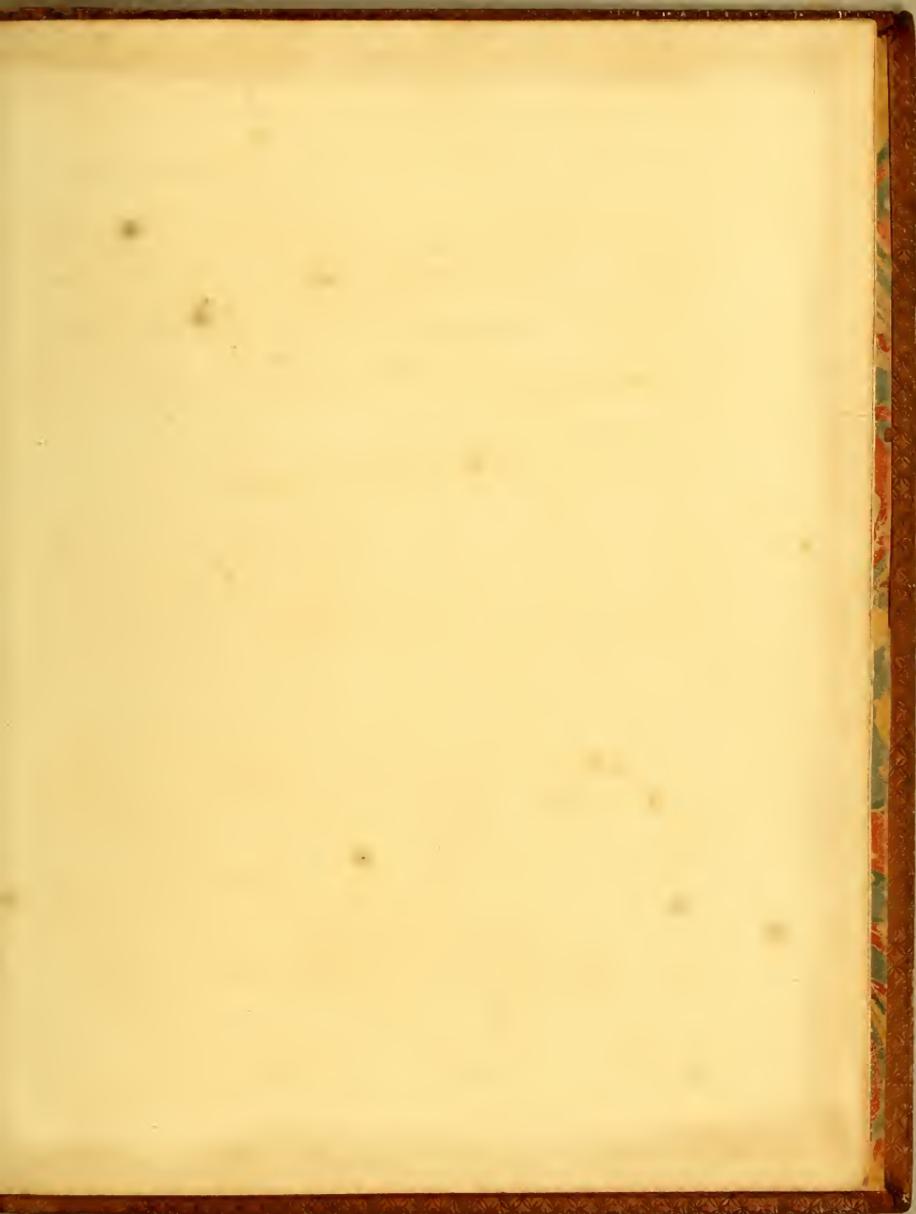
Charles Chauncy,
President of *Harwood-*
Colledge, in Cambridge.

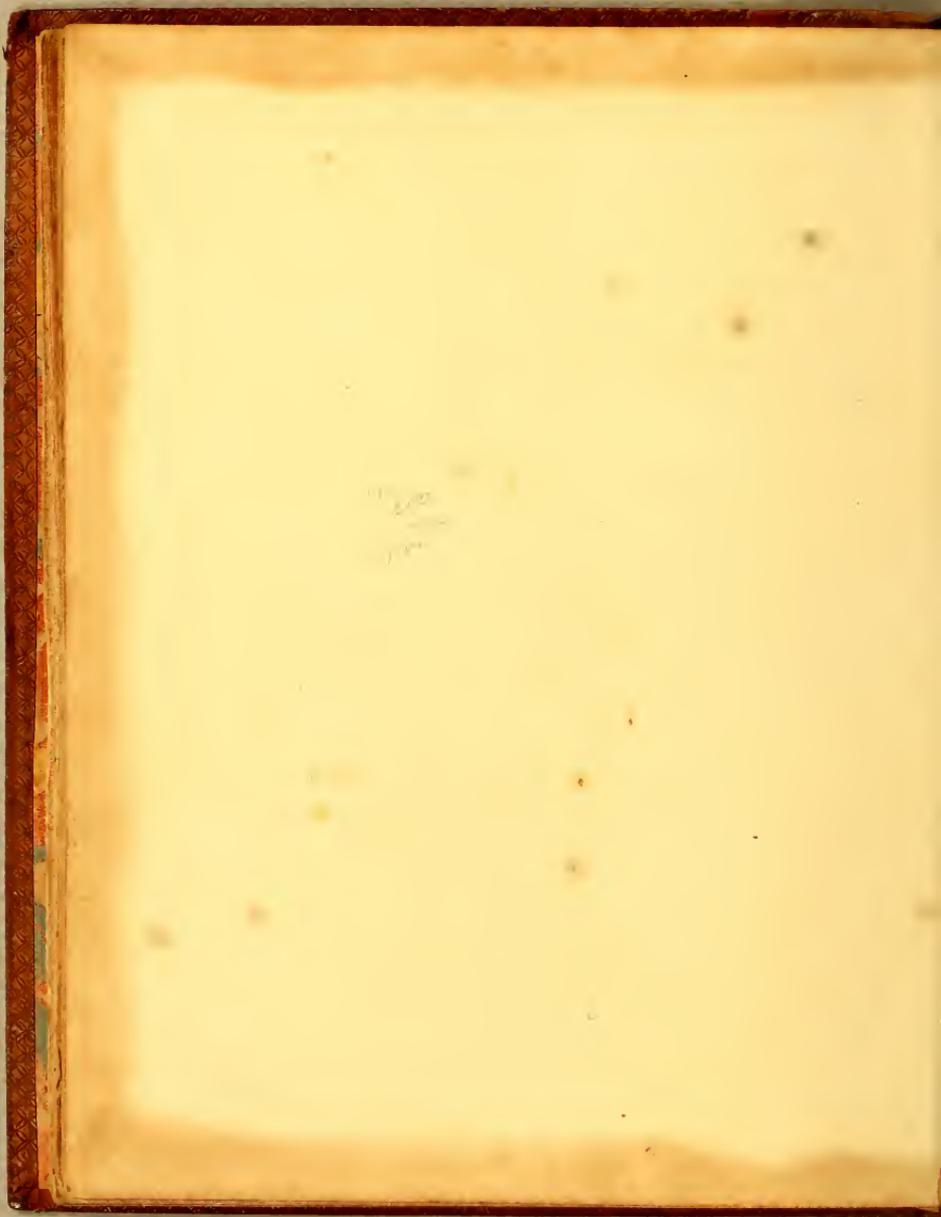
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