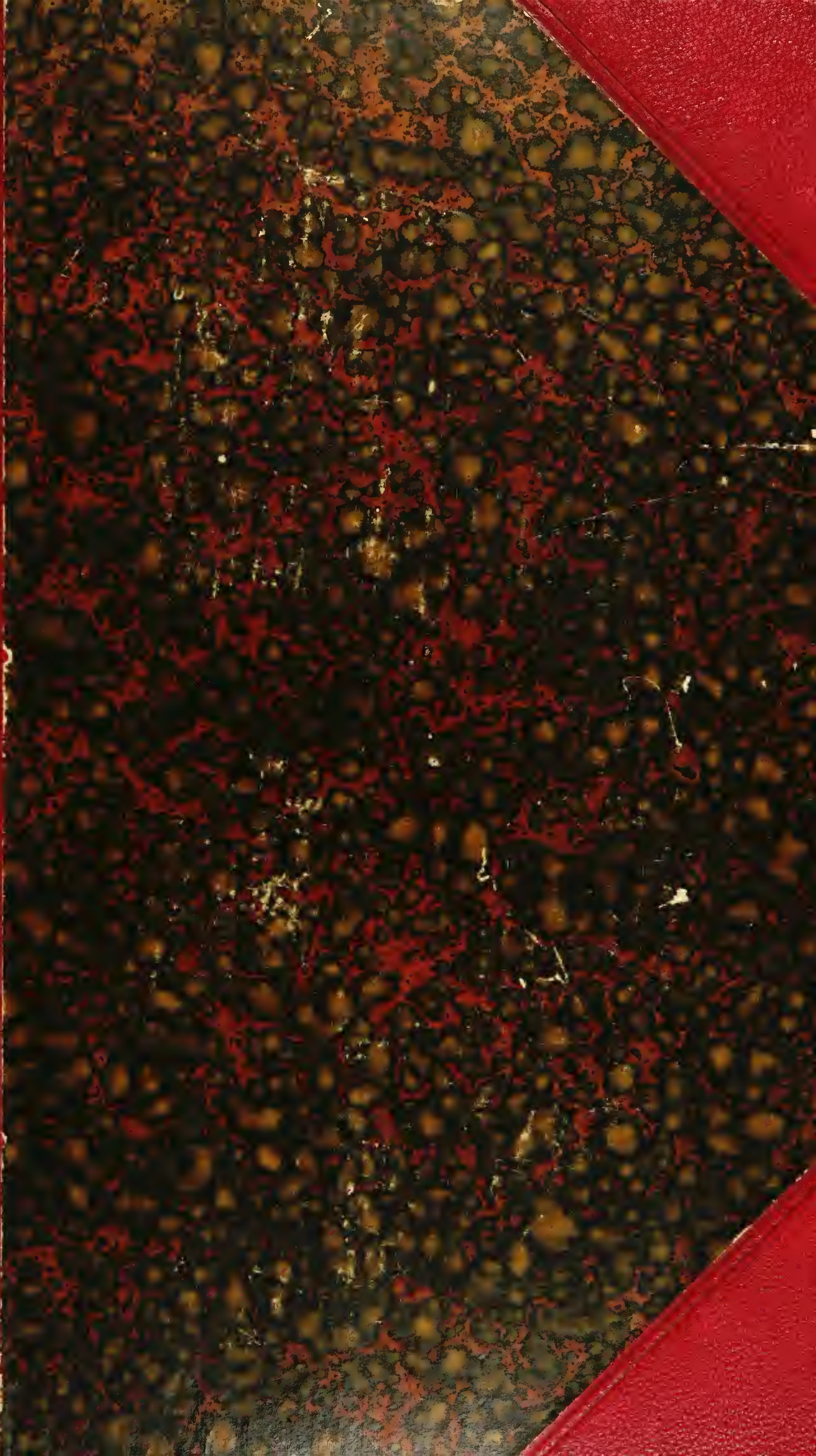
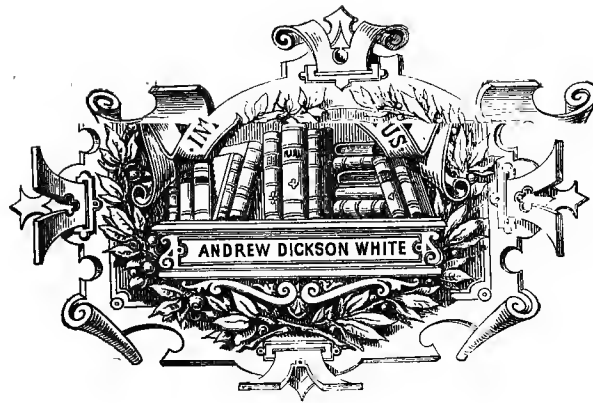


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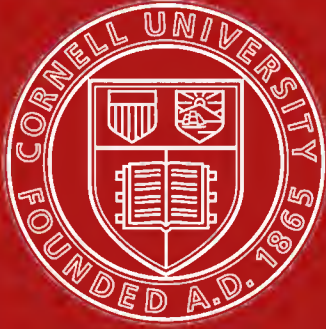


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Strength out of weakness :



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**Sabin's Reprints,**  
*QUARTO SERIES.*

No. V.





Strength out of Weakness :  
OR A  
GLORIOUS MANIFESTATION  
OF THE  
**Further Progress of the Gospel**  
AMONG THE  
*Indians in New England.*

BY  
HENRY WHITFIELD.



NEW YORK :  
REPRINTED FOR JOSEPH SABIN.  
1865.

*No.*

EDITION 250 COPIES,  
OF WHICH 50 ARE ON LARGE PAPER.



MUNSELL, PRINTER.

## NOTICE.

The following Tract is a Reprint of *One of Three Editions* of this Tract, all issued in the same year, and differing in their Titles and Dedications.

The Titles and Collations of the two other Editions are as follows:

Strength | ovt of | Weaknesse; | Or a Glorious | Manifesta-  
tion | Of the further Progresse of | the Gospel among the  
Indians | in Nevv-England. | Held forth in Sundry Letters |  
from divers Ministers and others to the | Corporation estab-  
lished 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, Published by |  
Mr. Henry Whitfield late Pastor | of Gilford in New England |  
*London*; | Printed by M. Simmons for John Blague and | Sam-  
uel Howes, and are to be sold at their | shop in Popes-Head-  
Alley. 1652. | 8 *prel. leaves*; viz. *Title in a type metal border,*  
*the reverse blank*; 'To the Supream Authoritie of this Na-  
tion, The Parliament of the Common-Wealth of England.'  
*Signed by 'John Owen' and 11 others, 4 pp*; 'To the Reader.'  
*Signed 'W. Gouge.' and 13 others, 5 pp.* 'To the Christian  
Reader.' 3 pp. *Text 40 pp. 4to.*

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 forth by M<sup>r</sup> Henry Whitfield | late Pastor of Gilford in New-  
 England. | Published by the aforesaid Corporation. | [Motto]  
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 land.' 4 *pp*: Text 40 *pp*. 4to.

JOSEPH SABIN.

New York, August 1st, 1865.

*Strength out of Weakness.*  
Or a Glorious  
M A N I F E S T A T I O N  
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G O S P E L  
A M O N G S T  
T H E I N D I A N S  
I N  
N E W - E N G L A N D

Held forth in sundry LETTERS  
from divers Ministers and others to the  
Corporation established by Parliament for  
promoting the Gospel among the Hea-  
then in New England, and to particular  
Members thereof since the late Trea-  
tise to that effect, formerly set  
forth by M<sup>r</sup> *Henry Whitfield*  
late Pastor of *Gilford* in  
*New-England.*

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Published by the aforesaid Corporation.

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C A N T. 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?*


---

L O N D O N, 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 fuitable 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

### *The Epistle Dedicatory.*

the embraces of their Fathers, and entertained with his flesh and blood, 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 joye at the Repentance of one Sinner, and shall not wee find sweetnesse in the first fruits of a barren Wilderness 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 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 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 Jefus, to goe on through him who doth enable you unto future, reall exprefions of love and zeale thereunto. Wee fhall not need to draw forth any particulars from the enfuing Narrative, to give you a tafte of that Spirit whereinto thefe poore Creatures are sweetly baptifed; Wee hope your delight in the Worke of God will inforce a leafure, to view the whole, this in Generall wee may fay, that in the Wilderneffe are waters broken out, and ftreames in the Defert, the parched ground is become a Poole, and the thrifty Land-fprings of water: in the Habitation of Dragons where each lay, there is graffe with Reeds and Rufhes, the Lord hath powred water upon him that is thirtie, and flouds upon the dry ground; He hath powred his Spirit on the feeds of the Heathen, & his bleffing on their Off-fpring, they fpring up as among the graffe, as willowes by the water-courfes: One faves I am the Lords, and another calls himfelfe by the name of *Jacob*, and another fubfcribes with his hand unto the Lord, and firnames himfelfe by the name of *Israel*. The Lord hath done a new thing, and wee know it, he hath made a way in the Wilderneffe, and Rivers in the Defert, the beaft of the field doth honour him, the Dragons, and the Owles becaufe he gives waters in the Wildernes, and Rivers in the Defert, to give drinke to his People his chofen. So that upon the Report heere read unto us, wee cannot but glorifie God with Primitive beleevers, and fay, then hath God alfo 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 stired up to give encouragement unto this Worke, and to open a Doore for the reliefe of these 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 receeving of their Temporalls, that they impart unto them a Portion of their own dayly bread, and provision necessary from their subsistence.

The good Lord lay the weight and concernment of this Worke upon spirits, and wee no way doubt that you will in any way be wanting to the Publique improvements 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 unbelieve, 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 ourselves in the great works of the Providence 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 unto 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 though so many finfull 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.

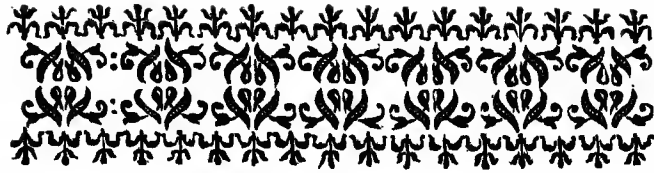
Signed in the name and by appointment of the Corporation.

*William Steele*, President.

B

To





## To the READER.

### *Christian Reader.*



Hese 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 Conversion 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.

*Arma diaboli  
Gentes erant;  
fide autem Gen-  
tium vulnera-  
tus, caput quod  
habebat, amisit.*  
Anb. in Psal.  
118.

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 to 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,* Deu. 7. 18. Our prayer is, Thy Kingdome come, to see the promise made unto Christ fulfilled, 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 wee 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 *Sacrilege* of our times, stealing the fence 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 Nation*, and *they to show 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 callings of the Jews may be hastened; the Scripture speaks of a *double conversion* of the *Gentiles* the first before the conversion of the Jews, they being *Branches wilde by nature* grafted into the *True Olive Tree* in stead of the *naturall Branches* which are broken off. This fullnes of the *Gentiles* shall come in before  
the

*To the Christian Reader.*

*Brightman in  
Cant. 8. 8.  
Mede in Apoc  
cap. 7. P. 56.*

the conversion of the *Jews*, and till then *blindnes* hath hapned unto *Israel*, *Rom. 11. 25.* The Second, after the conversion of the *Jewes*, as appears *Act 15. 16, 17.* *After this I will returne and will build againe the Tabernacle of David which is now fallen down, 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 of that Promise is neere.

Fifthly, That the Lord hath blessed the labours of our Brethern, 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 fought their owne advantage to possess 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 favour 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 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 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 bleffe their holy endeavours? Shall we 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 Christ, must needs be a Sacrifice of a very sweet smelling favour 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.

*William Gouge.*  
*Tho: Goodwin.*  
*Lazarus Seaman.*  
*John Owen.*  
*Edm: Calamy.*  
*Joseph Caryl.*  
*Jer: Whittaker.*  
*Will: Greenbill.*  
*George Griffith,*

*Henry Whitfield.*  
*Will: Spurstowe.*  
*William Bridge.*  
*Simeon Ashe.*  
*Sidrach Simpson.*  
*William Strong.*  
*Phillip Nye.*  
*William Carter.*  
*Ralph Venning.*



## To the Christian Reader.

### Christian Reader



*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 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 Authoritie 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  
C mercy,*

## *To The Christian Reader.*

*mercy, wee are not without encouragements of many sorts, viz*

1. *This worke of Gods grace grows in New England, not onely in the places where the Gospel was formerly preached to the Indians But God hath stirred up two Eminent Ministers in two other parts of the Countrey, to labour in the worke, not without successe answerable, as Mr. William Leveridge neere Sandwich in the Goverment of New Plymouth, sixtie miles from the place where Mr. Eliot teacheth, and Mr. Richard Blindman at Pecoat, a place formerly subdued by the English, and is a place about the same distance from Sandwich another way, an account whereof you will have in the following Treatise.*

2. *Where the Act of Parliament for the 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 yearly 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 forever, and the rest of estate for the like uses in the foure Northern Counties of England.*

3. *That God hath wrought a resolution in us of  
the*

## *T<sup>h</sup> Chiiian Rad.*

*the Corporation (wherein wee trust bee 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 Books are open at Coopers Hall, London, between 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 employed or improved.*

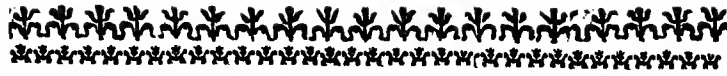
*Tis very strange to see what a multitude of objections are darted against this pure piece of Christianitie, yea by some, whom otherwise wee have charitable thoughts of, and how exceedingly the worke is impeded thereby, and however through mercy wee are able to answer every one of them sufficiently, yet wee forbear to particularize them, least wee should reflect too much on some; our Consciences telling us, that as the worke is of God, and really such as is held forth, so he only 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 delighted 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 amongst the poore Natives. That we have now to offer to the publique view is a farther account of that living, growing, spreading power of Godlines amongst them.*  
*And*

*To The Christian Reader.*

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

**Much**



## Much Honored and Beloved in CHRIST.



He Providence of God giving this unexpected opportunity 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 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 Phyficke, 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 Pox, when their prophane Neighbors were cut of by it. This winter it hath pleased God to make lesse difference, for some of ours were also visited with the 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 diseases: Now (through the Lords mercy) they are well, though not without ordinary infirmities, which befall Mankinde. In matters of Religion they goe on, not onely in attendance on such means as they have, not onely in knowledge, which beginneth to have some clearenesse in the Fundamentall poynts of Salvation: but also in the practice and power of Grace, both in constant care in attendance 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 Reverence to the Command of the Lord, when such as had not that principle were farre from such works 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 obedience to the Command of the Lord, to shew mercy to them that were sicke, and some were infected 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 sicknesse to the praise of God. Likewise God is pleased to try their Charitie by an old Paralyticke or Palsie sicke-man, who owne Children being prophane and tyred with the burthen of him (his retentive power of houlding excrements being loofened) and  
having



having a loofeneffe, sometimes he is very noysome and burthensome) they forfooke 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 while he was sicke at six shillings 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 Charity some of the Families did take of him, and gave freely some weeks, and others were paid out of their publike money, namely, such as hath been taken off, such as have been Transgressors by Fine or Mulct: and still he is at some shillings a weeke charge being better in health, in so much that all their publike 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 hee, and shall be saved, I could with a word speaking in our Churches have this poore man relieved, but I do not, because I think 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 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 thought it be a great blow and damping to  
our

our worke in some Respects, yea the Lord hath not left the rest to discouragement thereby, nay the worke is greatly furthered, for he 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 *Wam-poras*, for that was his name, I thinke he did more good by his death, than 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 we 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 dispensation to them, his last words which he spoke in this world were these: *Jehova Anunnumah Jesus Christ* (that is) Oh, Lord, give mee Jesus Christ; and when he 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 entreat you (for that is their phraſe) that you would ſtrongly intreate Elder *Heath* (with whom his Sonne liveth) and the reſt, which have our Children, 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 intended 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 *Mofes*, and all the dead Saints were with Jeſus Chriſt in the preſence of God in all his hapineſſe and Glory; he ſaid he feared not death, he was willing to dye, and turning to the Company which were preſent, he 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 commandeth you:* With many ſuch words exhorting them, which they could not hear without weeping. A little before his death he ſpake many gracious words unto them, wherein our paſſage was this: *Some delight to heare and ſpeake idle and fooliſh words, but I deſire to heare and ſpeak onely the words of God, exhorting them ſo to do likewise:* his gracious words were acceptable and affecting, that whereas they uſed to fly and avoyd with terrour ſuch as lye

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dying, now on the contrary they flocked to gether 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 Carpentry, and who had framed mee an house with a little directions of some *English*, whom I sometimes procured to goe with mee to guide him, and to set out his worke; he 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 than else I would, but the Lord helpeth mee 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 favor in other respects; for it hath pleased God this winter much to enlarge the abilitie of him whose helpe I use in translating the Scripture, which I account a great furtherence of that which I most desire, namely, to communicate unto them as much of the Scriptures in their owne language as I am able. Besides, it hath pleased God to stir of the hearts of many of them this winter, to learn to read and write, wherein they doe very much profit with a very little help, especially some of them, for they are very ingenious. And whereas I had thought that we must have an *Englishman*  
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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 fundry of them able to read 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 works which concerne Religion and Learning, we are also a doing (according to the measure of our day of small things) in the civill part of this work, we have set out some part of the Town in several 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 divers Orchards, it's now planting-time, and they be full of businesse, yet wee are doing some publick works, the last week I appointed our Lecture to be at a Water which is a 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 we appointed to one work, and some to another, through the blessing of God we brought both these works to perfection: we also have begun a Pallizadoe Fort, in the midst whereof we intend a meeting-house and School-house, but we are in great want of Toolles, and many necessaries, and when we cannot goe we must be content to creep, this present week I am going to *Pawtucket*, the great Fishing place upon  
*Merimak,*

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

*John Elliott.*

Roxbury, the 28<sup>th</sup> of  
the 2<sup>d</sup> : 1651

*The former Letter of Mr. Elliots came to hand about six Moneths before the latter, and that's the reason you have another of his followeth next after his former, whereby the Reader may see and observe the constant goodnesse 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 Honored*  
*in the LORD.*

**I**T 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 he hath set to seek his glory in promoting the Gospel of Jesus Christ, and because the fruit of our Labours coming in with a blessing, is a great means 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 work 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 rehearfall of such things as I have already this year written about unto our honoured Friend Mr. *Winstowe*, so far as I can call to minde what I wrote, hoping in the Lord that the Ships are safely arrived, and  
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my Letters come unto his hands. I know not whether I have yet mentioned our Schoole, which through the Lords mercy we have begun, though we cannot yet be constant in it, we have two men in some measure able to teach the youth with my guidance, and inspection. And thus we 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 Book, which he can read, and teach them, and also all the Coppies 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: we aspire to no higher learning yet, but to spell, read, 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 train 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 train 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.

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→ There be severall providences of God appearing to worke, which make me 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 pick up some knowledge by my broken expressions, yet I see that it is not so taking and effectuall to strangers, as their owne expression be, who naturally speak unto them in their owne tongue. To the end therefore that they may be the better able to teach others, I doe train 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 find a good measure of ability in them, not only 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 me do, and apply them. And now also the Schoole-Master taking the care of Catechising the Children, I leaving that to him doe Catechise the men, examining and trying their knowledge, which yet I am wary in doing, least I should dampe and discourage the weak. These things I attend with the more intention, because it seemeth to me God will imploy these first instructed to instruct others, of which I have had sundry experiences, some I shall instance it pleased Mr. *Wintbrop* (Son unto our late Honored Governour now at rest) to advise me

me to fend two discreet 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 he took 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 preceive that the Lord is preparing a plentiful Harvest, and not onely by this, but by many other Evidences. There is a great Countrey lying between *Conecticott* and the *Massachusets*, called *Nipnet*, where there be many *Indians* dispersed, many of which have sent to our *Indians*, desiring that some may be sent unto them to teach them to pray unto God. And 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 work which we now have in hand, will be as a patterne and Copie before them, to imitate in all the Countrey, both in civillizing them in their Order,  
Government,

Government, Law, and in their Church proceedings and administrations and hence great care lyeth upon me 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 look onely into the Scriptures, and out of the word of God fetch all their Wisdome, Lawes, and Government, and so shall they be the Lords people, and the Lord above shall Reigne over them, and govern 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 appeals unto them as need 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 determining their causes, the difference of language, and paucity of interpreters prohibits, and if their causes come, they be so longsome, and yet of small importance, that it is of necessity, that either they must have no government, as hitherto it hath been, or else they must have it among themselves. Be-

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fides all or many of their differences and causes they usually brought to me, which was not convenient, and I was willing to avoid: themselves also found great need that some should be over them; to judge their causes, and differences, and much desired it. Therefore upon the sixt day of the sixt Moneth of this present year (their Pallifadoe 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 18<sup>th</sup> 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 kind of Government. And lastly, for that dayes work 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 me as if I had seen scattered bones goe, bone unto his bone, and so lived a civil 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*. *We doe*  
*give*

*give our selves and our Children unto God to be his people, he shall rule us in all our affaires, not onely in our Religion, and affaires of the Church (these we desire as soone as we can, if God will) but also in all our works 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, He will save us; the Wisedome which God hath taught us in his Booke, that shall guide us and direct us in the way. Ob 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 publike Record among the *Indians*, and 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 do instruct them, that the visible Church of Christ is builded upon a lively confession of Christ, and Covenanting to walk in all the Administrations of the publike 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 work we have in hand.

Give me leave (much honored Friends) to goe a little back in my relation, that I might be more particular,

particular, because these Letters I prepared in the fixt month after they had chosen their Officers, as I was propounding and teaching them the above-written Covenant, for that I did often before we did solemnly accomplish it, that so they might doe it as an Act of knowledge and faith. Now let me relate the order of our proceedings: Having again and again read this Covenant to them, and instructed them in the meaning of it, it pleased God to wrack Mr. *Webbers* Ship at *Conahasset*, though the Lord dealt favourably; most goods were saved, though much spoyled: this was on the first day of the 7<sup>th</sup> Moneth, wherefore at a Lecture at *Natik* on the 10<sup>th</sup> 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 hath frowned upon it, and undoubtedly it was a fruit of sin, and therefore the Lord called them to repentance, and made peace with God; besides we were begining a great worke of civill Cohabitation and Government, and they wanted wisdome to carry on such a work, and the Lord had promised, *If any want wisdome, ask it of God, who gives liberally*, citing that of *James*, which I had formerly preached on. Moreover, we were in preparation for a Church-state, and that was a great matter to seek 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  
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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 work. Now though we never yet had kept such a day unto the Lord, yet I had instructed them therein; for in the Spring we 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 do?* To which I did answer by that of Christ unto his disciples, but told them, that when we set upon the great works 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 we agreed, that all such as were called to be Rulers should exercise that day, or so many as we had time for their Exercise. Before that day came, even then when it was appointed *Cutshamoquin*, the chief *Sachem*, and therefore chosen the chief, (for he is constant in his profession though doubtfull in respect of the throughnesse of his heart) was in the Countrey near *Narraganset*, about appeasing some strife among some *Sachems*, In which Journey some of those bad *Indians* and *Cutshamoquin* with them did buy some strong water at *Gortons* Plantation, and had a great drinking, from which the  
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wifor fort did withdraw themselves, but *Cutshamoquin* was in it, though not unto drunkennesse, yet his act was scandalous. Before we solemnly appeared before God, and made the above-written Covenant, I advised with Mr. *Cotton* about it, and his Counsell was to add these words in the beginning: *We are the Sonnes of Adam, wee and our forefathers have a long time been lost in our sins, but now the mercy of Lord beginneth to finde us out againe; therefore the grace of Christ helping us, wee doe give our selves and our Children, &*

When the day came, this Act of *Cutshomquin* being broken out, we suffered not him to teach; onely he began the day with confession of his sin, 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 that in the 7<sup>th</sup> of *Luke* 36, to the end (though they doe not know the Book, Chapter, or Verse, but distinguish my Lectures by the first material word in it) *Christ being invited by Simon the Pharisee, the Women washt his feet with her teare, &c.* At which *Simon* 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 took for his Text the *Lords Prayer*, because it is, said he, a day of prayer, the third took for his Text the 7<sup>th</sup> 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 rock the first, the other on the sand, &c. By this time the day was well up, then I taught out of the 9<sup>th</sup> of *Exra 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 me, if it were lawfull to take a pipe of Tobacco?) we met again, the first took his Text *Job 3. 16. 22.* And his Preface was, I read or rehearse this, and let every one read 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 enemy came and while they slept sowed tares, &c. The third took his Text, *Luke 3, 4, 5, 6, ver. Prepare yee the way of the Lord, make his paths straight, &c.* By this time night drew on, then I tooke for my Text, *Deut, 29.* and the 1 to 16. where *Israel* entred into Covenant with the Lord: and finally our Covenant in the fore cited words I expressed, and they joyntly consented unto; first the Rulers, then all the people, then was the Collections for the poor, and by dark night we finished our work. Thus have I briefly described that blessed day wherein these poor souls solemnly beccame the people of the Lord: this was on the 24<sup>th</sup> day of the 7<sup>th</sup> Moneth, 1651.

Upon

Upon the 8<sup>th</sup> of the *Oct.* Moneth, which was our next Lecture (for it is in that place but once in a fortnight, I holding a Lecture each other week still at another place) it pleased our Governour with many others attending him, to visit our poor works 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 others things one of our *Indians* did (as we are wont) exercise, which, as that it pleased the Governour to advise me to write the substance of that which he spake, which is as followeth: his Text was *Math.* 13, 44, 45, 46. *Again, the Kingdome of Heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field: 45. Againe, the Kingdome of Heaven is like unto a Merchant-man seeking goodly Pearles: 46. Who when he had found one Pearle of great price, he went and sold all that he had, and bought it.* The substance of these words he did twice rehearse, then for instruction he first propounded what is the treasure which is hid in a field? He answered, it is Repentance for sin, Faith in Christ, and pardon of sin, and all grace, as also praying to God, the worship of God, and his appointments, which are the means 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  
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insist; secondly, he asked what is the Field 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 it is to sell all that a man hath to buy this Field? He answered, to part with all their sins, 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 stir 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 Pearls? He answered it is all you *Indians* which pray to God, and repent of sin, and come to hear the Word of God, you come to seek for excellent Pearls: 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 Sin, and stood upon the excellency and necessity thereof. And this was the greatest defect I observed in his Exercise, which being I undertake to relate that which none but myselfe understood. I dare not but truly relate, because the Lord heard all, and I must give an account of this relation before him:

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his next question was, What is meant by all the Riches he had? He answered, his Sins, his evill Customes, his evill manners, in which he formerly took 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 sins, mourning and repenting of them, praying to God, and believing in Jesus Christ. and here he fervently dilated, and so ended: and this accordingly 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 me, 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 ability of understanding to profit by it, so well as by this way, whereof you have herein a little Taste.

*Jo Eliot.*

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

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

*Honoured and ever deare Sir.*



Touching the Work of God among the *Indians*, for ought I heare or see from them that are most conversant therein, as Mr *Eliot*, Mr *Mahew*, and Mr *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 weeks since, the prime *Indian* at *Martbas Vineyard* with Mr *Mahewe* (*Humanequinn*) a grave and solemn Man, with whom I had serious discourse, Mr *Mahewe* being present as Interpreter between us, who is a great proficient both in knowledge and utterance, and love, and practice of the things of Christ, and of Religion, much honoured and revered, and attended by the rest of the *Indians* there, who are solemnly Covenanted together, I know not how many, but between thirty and forty at the Least, and receive none into their Fraternity or Combination, but those which give good proof of their upright desires, to their Conscience, in their professions and conversations, who when Mr *Mahewe*

*berwe* cannot be with them (as at many set time he is) doth in the week time instruct himselfe from Mr. Mathewe 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 Mr *Eliots Indians* near *Dorchester* Mill, unto whom he Preached or declared what he had learned himselfe from the Scripture, some two hours 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 Boat being ready to carry him home by the next opportunity, and truly my reverence to him was such, as there being no room I prayed our brethren to receive that good *Indian* into one of their pews, which they did forenoon and afternoon, and at meale, I perceived by him that he had understanding of what he heard Mr *Leverich* being lately here and at my house (who also Preached at our new Church) I conferred with him about the beginnings and progress of the Lords work, among his neighbouring *Indians* at *Sandwich*, and did hear from him, what did my heart good. And therefore when he took his leave of me I requested him that he would doe me the favour at his return home, to send me a brief Story of that good hand of God which was there upon them *ab origine*, which I thank him he did soon 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 add unto your rejoycing in the Lord. About a fortnight since, there was a Lecture to be of Mr *Eliot* at *Natick* the new *Indian* Towne, where he useth frequently to Preach to them, besides what he doth neer home (on either side) and many times doth keep the Lords day with them, whereof having some notice, and that the Governour Mr *Endicot* intended then to be there, my Cousin *Rawson* and I with some other, did prepare to ride thither, the Governour and his Sergeants lying at *Dedham*, which is within seven or eight miles of the Towne, and we at Mr *Jacksons* neer *Watertown* Mill (in like distance in the next morning after we had been some hours there where we found Mr *Eliot*, and by that time we had viewed all things, the Governour came with about twenty 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 neer a faire house which the *Indians* have built after the *English* manner high and large (no *Englishmans* hand in it, save that one day or two they had an *English* Carpenter with them to direct about the time of rearing, with chimneys in it, In which Mr *Eliot* and those who accompany him use to lye, and the *Indian* School-Master was there teaching the Children, who doth read and spell very well himselfe, and teacheth them to doe the like (besides writing) and as there is a large Roome below,

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fo there is a like Chamber above, in a Corner whereof Mr *Eliot* hath a little Room inclosed, and a bed and bed-fted therein, and in the fame Chamber the *Indians* doe as in a Wardrobe hang up their fkins and things of price, as counting them there to be fafe, as well when the doors be open, as when they be locked, they have laid out 3 fair long ftreets there, two on this fide the River, and one on that, and have feverall houfe-lots apportioned feverally 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* houfes for them *felves*, mean while living in *Wigwams*, whereof there is good ftore near the hill fide, at prefent there being a goodly plaine from the Towne towards Dedham, over the River (that is, *Charles* River) they have made a firme high foot-bridge archwife to walk to and fro, having heaped on the bottome tymbers huge ftones, the more to fortifie it, and it was a great encouragement to them, that the laft year (when a like Bridge made by the *English* in the new *Dedham* Village called *Medefield*, fome four or five miles from them) was throwne downe by the force of the flouds of Ice, yet theirs did ftand firme and upright. But to returne to the Fort, and to the bufines of the day, that is Round and Capacious, and they have prepared there a large Canopie of Matts upon poles for Mr *Eliot* and the chief of his Company to fit under, and other forts for themfelves and other hearers. The *Saneps* or men by  
themselves



themselves and the *Squades* or women by themselves, besides the *English* then present (which were about thirty) there were I think not fewer than a hundred men women and young ones; among the *Indians* there be some greater proficient in knowledge, and of better utterance by far than their fellows, grave and serious men, whom Mr *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 Mr *Eliot* may be never omitted: other particulars in order to the exact description of the *Indian* Fort and buildings in Mr *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 solemnly, 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; we understood him not (save Mr *Eliot*) excepting now and then a word or two, he discoursed to them some three quarters of an hour at the least, with great devotion, gravity, decency, readines,

readines, and affection, and gestures very becoming, and sundry mentions he made of Jesus Christ, especially 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 Mr *Eliot* Prayed and Preached in the *Indian* Language for some hour more, about coming to Christ, and bearing his Yoke. This Text was translated by him from the Scriptures into *English*, speaking with much authority, and after his latter Prayer the *Indian* School-Master read out of his Book one of the *Psalms* in meeter, line by line, translated by Mr *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 Mr *Eliots* Sermon there were two or three grave Indians that propounded to Mr *Eliot* each of them a Question, very pertinent to the matter he handled about the yoke of Christ, and coming to Christ, which he answered, interpreting to us both their Questions, and the summe of his owne Answers. After this the Lord did stir up my heart to make an Exhortation to the *Indians*, which Mr *Eliot* Expounded to them, and also the Governours Speech, which God did stir 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 damp or deter.

Then all of us taking us to our horses left Mr *Eliot* and them together; the Governour and his Company to lye at *Dedham*, and the rest of us when we had rid two or three miles with them did returne into our own way towards our former lodging, having been every one of us much refreshed in our spirits in what we saw & were informed of, *viz.* of God amongst them. Not long before this, travelling with Mr *Eliots* brother I conferred in the way seriously with him about these *Indians*, for he useth to accompany his brother, and is a right godly and dilligent man, desiring to know what solidity he found by experience in them. Who did acquaint me that there was difference between them as between the *English*, some being less serious then others, and lesse spirituall; but there was a considerable Company of solide ones that were constant and forward in good duties, as well on the week dayes as on the Lords, And that he had purposely sometimes in the dark 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 Mr *Eliot Table*, choosing rather to live on the provisions at home which came in by their owne labour; and when once Mr *Eliots* owne provisions failed (he being detained among them fundry dayes

beyond his intent) they soon took notice, and of their own accord did bring unto him variety of the best which they had themselves; and he professed unto me that upon all his best observation, there was a very hopefull beginning amongst them, of the Grace and Kingdome of our Lord Jesus. The Lord vouchsafe to be the *Omega* among them as well as the *Alpha* of this blessed change.

Boston: 27: 8ber

51.

Your most Loving Friend  
and Brother in Christ,

John Wilson.

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*As Mr Wilson was stirred up in himselfe to send us the Relation of his owne Observations upon his Journey with Mr Eliot, so he having received some precious lines from an able Minister of the Gospel, viz, Mr Leverich of Sandwich in the Government of New Plymouth, whom the Lord hath stirred up to labour also in the Conversion of the Indians: the ears seeming as it were white unto Harvest, and the Labourers but very few, he adventures to put in his sickle, not without hopefull successe, as will appear 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.*



Salute you in the Lord, I shall trouble you only with two things, first, the moving causes inducing me to set upon this worke; Secondly, with what successe I have hitherto been entertained, by the blessing of God upon my weak endeavours. For the first of these, I suppose its not unknown 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 Countrey-men, divers of them transported with their (though not singular) Fancies, to the rejecting of all Churches and Ordinances, by a new cunning, and I perswade 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 formality too, too evediently 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, where we might hope for more and better encouragement, as touching our Communion, if God so pleased: but were dissuaded by divers our honoured Freinds, both by their Letters and more private Councils, unto whom we gave way, at least for the present; not long after having an hopefull

*Indian*

*Indian* in my house, he propounds to me a motion of teaching the *Indians* neer us. And sometimes after Mr *Eliot* invites me to the same work by his Letters: then I thought with my self I must stay, and began to tast the motion with more affection, resolving, that if God would please to fit up the room of others with the access of such forlorne Creatures, and bring in such as wandered in the high wayes, lanes, and hedges; and Call in the lame, and halt, and blind, in stead of those Con-temners, it would be a mercey; and by no other respects in this world, was my breast inclined unto this work and to attend God in it. As touching the second, for matter of succeffe and encouragement, I cannot but reckon this one, and that not the least, that though the *Indians* tongue be very difficult, irregular, and anomalous, and wherein I cannot meet with a Verb 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 *sesquipedalia verba*, yet I find God helping, not onely my selfe to learne and attaine more of it in a short time, then I think I could or did Latine, Greek, or Hebrew, in the like space of time, when my memory was stronger, and when all known rules of Art are helpfull to fasten such notions in the mind of the learner; but also the *Indians* to understand me fully as they acknowledge, so far as I have gone. I am constrained by many ambages and circumlocutions

cutions to supply the former defect, to express 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 help some of these poor Creatures to look over and beyond the Examples of some of our looser sort of *English*, which I look upon as a great stumbling block 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, though the occasion of their loosenes and deniall of the power of godlineffe, 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 little difference between such *Indians* amongst themselves here and elsewhere, as appear to be more serious in their Inquiries after God, and conscientious according to their light, and such others as are more slight and meer pretenders to Religion. Thirdly for more particular observations. 1. God has brought some of them to a sence of their finnes, and a fear of his justice. Here I shall insert an example or two, one of them being to repeat such Principles I had begun to train them in, in a Catechistacall way (for my penury confines me to this method at present, and I hope it may be never the worse for them) was a good while before he could speak,

having

having his countenance sad before (and as I have understood since a week together after our former Exercise) and in speaking the teares all the while trickling downe his Cheeks: After being demanded by me what was the matter of his sadnesse, he answers me, he did now understand that God was a just God, and for himself he had been very wicked, even from a child. And another, whom I used as my Interpreter now and then in teaching them, falls suddenly and publicquely into a bitter passion, crying out, and wringing his hands, out of the like apprehension of his Condition, as he told me afterwards, and I find no one of them (daring men) to speak 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 evils, and should keep Gods Commandments, 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 publicquely, it did him more good to hear of Christ, then to hear of all earthly good things, I would fain hope for seeds of Faith in such. Fifthly. Two of them I deal withall particularly for personal evils, 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 evils of  
 this



this finne, and aggravating of it by the knowledge they now had of God, &c and exhorting them to Repentance, and to seek 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 said, 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 hams, complains he was as a man tyed in Cords, and prays 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 me is this, I find the Devill bestirring himselfe, and betaking of himself to his wonted practice of stirring up oppositions against this work by his Instruments, as fearing the ruine of his Kingdome, their Countreymen manifesting their hatred, threatning they shall not plant, hunt, &c. as before; yea the Controversie or enmity 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 twenty of them, voluntarily professing one by one there 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 she had been very wicked) hereunto calling *Jehovah* to witness; 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 endeavor to be as helpfull to them as I could in teaching them: which when I had done, they gave me thanks publicly; and since this, they living some seven miles from us, have built a *Wigwam* of purpose neer our Town 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 speak 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 mouths of babes God ordaines praise, and found strength to still the Enemy, &c the beginings of Gods great works are often in great obscurity, where he appoints the end to be glorious. Also I remember



our meetings, they come constantly eight or ten miles every Saturday, and the Monday they returne home againe, while our Exercise doth last, they doe attend dilligently, but understand but little, but when that is done Mr *Leverich* and they doe put questions one to another, as Mr *Leverich* hath an *Indian* that speaks good *English*, and he is Interpreter. There is a man that lives neer us, that comes from an Island that is *Martin's Vineyard*, where is a Minister that speaks good *Indian*, he doth preach to them every week, 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 keep very good orders.

*Sandwich*, 22<sup>d</sup> Sep-  
tember 1651.

*Anthony Bessey.*

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*The next Letter we present thee withall good Reader, is one from Mr Mayhew, whom God hath honoured with abundant successe in making his labours the instrumentall meanes to turne many of the Heathen from their evill wayes to the Lord our God. This he not only wrote to Mr Henry 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 Mr Henry Whitfield upon his comming  
hither*

*hither from New England. God not onely adding to their number such as in Charity we conceive appertain to his Election: but stirred them up (being neer 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 tidings of Salvation.*

*Reverend and dearly beloved in  
Christ Jesus.*

S I R

**W**Hat you have done in the *Indian* busines, and concerning my selfe in particular, doe give good testimony of your holy desires to further the work 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 perswade my heart of your faithfulness therein, and of an inward blessing from God upon us thereby; although I should never have seen a return 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 work of the Lord in my hand amongst the poor *Indians*, Sir, assure your selfe, and let all our beloved Friends know, that what is done by you together in this behalf, doth not only strengthen my hands, and give me advantage to be more helpfull to the *Indians*, but also is a further encouragement unto my heart from the Lord to do 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 only 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 hath 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 dearly beloved Christian Friends, that long for and rejoyce in the gracious appearance of Jesus Christ in his Kingly Sovereignty and power, where he hath not formerly been known. I shall by the help of God certifie [to] you how the Lord hath carried on his own work with us since your departure from us.

It please the Lord who had drawne the *Indians* from the *Pawwaws* to worship himself, whereat the *Pawwaws* were much discontented, yet now to that perswade two of themselves to run after those 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  
finnes

finnes that they had lived in, and especially of their *Pawwawing*, saying, I throw it from me with hatred of it being sorry that ever I medled with it. And now I have heard of *Jehovah*, by his help I put it under my feet, and hope to trample it down in the dust with the Devill and *Pawwawnomas* (or Imps) I throw it into the fire, and burn it. Thus they fully made known unto all both by word and gesture, and by more such like expression they then used, not only their indignation against it, but that they would never make use of it more. One of them did then discover the bottom of his witchcraft, confessing that at first he came to be a *Pawwaraw* by Diabolical Dreams, wherein he saw the Devill in the likenesse of four 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 look out sharply to discover mischiefs coming towards him, and had its residence in his head. The third was like to a Pidgeon and had its place in his breast, and was very cunning about any businesse. The fourth was like a Serpent, very subtile to doe mischiefe, and also to do great cures, and these he said were meer Devills, and such as he had trusted to for safety, 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 sin. The

The other said his Conscience was much troubled for his sin, and they both desired the Lord would teach them his wayes, have mercy upon them, and pardon their sins, 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 poor naked sons of *Adam*, and slaves to the Devil from their birth, to come towards the Lord as they did, with their joynts shaking, and their bowels trembling, their spirits troubled and their voices with much fervency, uttering words of sore displeasure against sin and Satan, which they had embraced from their Childhood with so much delight, accounting it also now their sin that they had not the knowledge of God.

Secondly, that they had served the Devil, 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 opportunity to be delivered out of that dangerous condition. The *Indians* did all much rejoyce to see the *Pawwaws* turn 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 esteem 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 himself said he had been possessed from the crowne of his head to the soal of the foot with *Pawwarwnomas*, not onely in the shaye of living Creatures, as Fowles, Fishes, and creeping things, but Brasse, Iron, and Stone, it was therefore the more to be acknowledge the work of God, that he should this way, his friends, his gain, to follow the Lord, whose wayes are so despisable in the eyes of devillish minded men. This *Pawwarw* declaring by what means the Lord took him off this devillish Trade, said that he had heard some things from my Father, who took occasion to discourse with him about the way of true happinesse, that he should never forget, blessed be God, his Councell 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 opportunity to speak his minde unto him, for he had many searchings of heart about his *Pawwarwing*, and did think 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 sick, and the more I Pawwaw for her, the sicker she is; And this doth agree with our observations of the *Indians* of this Island, *viz* that since the Word of God hath been taught unto them in this place, the *Pawwarws* have been much foiled in their devillish tasks, and that instead of curing have rather killed many; but in a word,  
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the fruit of this and all other means 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 beleve in Christ, for whose sake onely, he did believe his sinnes could be pardoned, and that he did desire to hear the word of God. This man hereby hath made those of his owne house to be his Enemies; his Wife, his Children, and most of his friends and kindred, who remain obstinate still, whereby he meets with many troubles and temptations: one of his brethren being very sick did earnestly desire that he would *Parwaw* 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 break his Covenant, and sinne against God; and therefore would not.

There came pressing in at the same time about fifty *Indians* desiring to joyne with the Worshipers of God in his service. it would be too long me to set doune what every one said before they entred into Covenant, only 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 speak, 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 help to walk according to his Counsels: And when they were received by them that were before in this generall Covenant, it was by loud voices giving thanks to God that they were met together in the wayes of *Jehovah*, this is all before the end of the year 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 *Mumanequen* according at the farthest, the last day of the week 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 undertaking to keep by the help 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 School to teach the *Indians* to read, viz. the children, and also any young men that are will-

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ing

ing to learne, whereof they are very glad. I am also endeavouring their cohabitation with all convenient speed, that so they may be more helpfull one to another; and also the better advantaged to carry on that work they have set upon to Gods glory, and their own Comfort. And what I have written concerning the *Parwaras* and the fifty *Indians* that were admitted to those that worshipped God in one day: there were diverse *English* both eye and ear witnesses thereof, as well as my selfe, and we 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 seek unto him to do 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 we all meet together in Heaven, And *sing glorious praises unto him that sitteth upon the Throne, and unto the Lamb 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* 16<sup>th</sup>  
*of October.* 1651.

*Yours to be commended in  
and for the Lord Jesus*

Thomas Mayhew.

*The*

*The next Letter you meet withall came from the present Governour of the Massachusetts, directed to the President of our Corporation, and another to 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 soul-saving worke, and enlarge the hearts of all his people in this Nation towards the same.*

*Much Honoured and beloved in the  
Lord Jesus.*



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 unspeakable goodnesse of God that gives us favour in the sight of our Countrymen to helpe on with so large a hand of bounty, so glorious a worke, provoked thereunto by your worthy selves, the chiefe Actors of so good a designe, let me (with leave) say confidently, you will never have

have cause to repent it; For the work is Gods and he doth owne it, the labour there hath been yours, and your Master will reward it. I think Religion and Conscience binde me to seek unto God for you, and to praise him with you, for what is already begun. The Foundation is laid, and such a one that I verily beleve 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. Truly Gentlemen, had you been eare and eye-witnesse of what I heard and saw on a Lecture-day amongst them about three weeks since, you could not but be affected therewith as I was. To speak truly I could hardly refrain tears for very joy to see their dilligent 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 understanding) 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 hour or more, as we judge it; then he took his Text, and Mr *Eliot* their Teacher told us that were *English* the place there were some Ministers and diverse other godly men there that attended me thither, his Text was in Matth, 13. 44, 45, 46. He continued in his Exercise full halfe an hour or more, as I judge it, his gravity and utterance was indeed very commendable; which being done Mr *Eliot* taught in the *Indian* tongue about three quarters of an hour as neer as I could guesse: the *Indians*  
which

which were in number men and women neer 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, to an *English* tune, and 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 chearfully, and prettie tuneable, I rid on purpose thither being distant from my dwelling about thirty eight, or forty miles, and truly I account it of the best Journeyes I made these many years. Some few days after I desired Mr *Eliot* briefly to write me the substance of the *Indian* Exercise, which when he went thither again, namely to *Naticke*, where the *Indians* dwell, and where the *Indian* taught, he read what he remembered of it first to their School-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 himself, 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 groundfells and wall-plates and mortefing, 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 remarkable, they have also built a Fort there with halfe trees cleft about eight or ten inches over about ten or twelve foot high, besides what is intrencht in the ground, which is about a quarter of an acre of ground, as I judge. They have also built a foot bridge over *Charles River*, with Groundless and Spurres to uphold it against the strength of the Flood and Ice in the Winter; it stood firme last Winter, and I think it will stand many Winters. They have made Drummes of their owne with heads and brafes very neatly and artificially, all which shews they are industrious and ingenious. And they intend to build a Water Mill the next Summer, as I was told 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 work of God amongst the *Indians* at *Martins Vineyard*, is very hopeful and prosperous also. I mist of Mr *Mayhew* their Teacher, who was lately at *Boston*, and therefore cannot give you a particular account thereof at this present time; yet I cannot but acquaint you what other motions there are touching other *Indians*. There came to us upon the 20<sup>th</sup> of this instant Moneth, at the generall Court one *Pummakummin* Sachem of *Quinnubbagge*, dwelling amongst or neer to the *Narragansets*, who offered himselfe and his Men to worship God, and desired that some *Eng-*  
*lish*



*lish* may be sent from the *Massachusetts* Government to plant his River, that thereby he may be pertake of Government, and may be instructed by the *English* to know God. We shall I hope take some care and course about it, and I hope we shall have more help to carry on that work also; for their are some Scholars amongst us who addict themselves to the Study of the *Indian* Tongue. The Lord in mercy recompence it unto your Bosomes, all that labour of love vouchsafed to the poor *Indians*, which are the hearty prayers, and earnest desire of, much honoured.

*Boston the 27<sup>th</sup> of  
the Eight, 1651.*

*Your loving Friend in all  
service of Christ,*

John Endecott

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*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 Mr. Richard Floyd at the Mermaide 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 brieffe in it selfe, yet full of sweetnesse, and plainnesse 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 took from his owne mouth by an Interpreter, because he cannot speak or understand one word of *English*.

*The first Question was ;*

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

A. His answer was, *Before the Lord did ever bring any English to us, my Conscience was exceedingly troubled for sin, but after Mr Mayhew came to preach, and had been here some time, one chief Sagamore did embrace the Gospel, and hearing of him, I went to him, and prayed him to speak something to me 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. *Sin sayth he, is a continuall sicknesse in my heart.*

Q. What further evill do 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.

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, (saith 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 me his Answer.

A. *I thanke him kindly for his good Counsell, it doth my heart good, sayd he, to hear any man speake of Christ.*

Q. What would you thinke if the Lord should save you from misery?

A. *If the Lord, sayd he, would save me from all the sinne, that is in my heart, and from that misery, I should exceedingly love God, and saith he, I should love a man that should doe mee any good, much more the Lord, if he should doe this for me.*

Q. Doe you thinke that God will doe you any good for any good that is in you?

A. *Yea, sayth he, I take every thing as an Answer of prayer.*

K

Q. But

Q. But what special 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 bake againe.*

By this time Captaine Gooking came to us, and he asked him this Question :

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 me 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.*

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

*and is now settled in the Ministry at Norwitch in Norfolk, 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 lessaning the number of such as are wrought upon by the power of the Gospel preached to them.*

*Honored Sir ;*

**I**T seems that some of late have been so impudently bold (which I cannot sufficiently wonder at) as to report and publicly 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 beleeve 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 Mr. *Eliot* of *Roxbury*, who hath preached among them for many yeares up & downe

downe in the Jurisdiction of the *Massachusetts*; and Mr. *Mayhew*, who for a good while hath taken paines among the *Indians* at an Island called *Martins Vineyard*; but of late also Mr. *Leveridge* in the Jurisdiction of *Plymouth*, and Mr. Blynman, who lives now in a new Plantation in the *Pequotts* Country. As for the successe of the Preaching of the Gospel unto the natives, I have heard Mr. *Eliot* affirme, that he is so well perswaded of the Worke of grace in some of them, as that he could comfortably joyne in Church fellowship with them: Mr. *Mahew* also (who came to see mee a little before my comming from thence) told me that after Mr. *Whitefields* coming thence, (for he had been upon that Island, as he came to the Bay, and was present also with Mr. *Mahew* among 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 first to be a *Pawwar*, the which also Mr. *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

and doe indeed deserve a Publique Witnesse to be borne against them, for such a Publique, and 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 busineses, I take leave, resting.

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

*THIS*

**T**HIS having presented the 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, &c if any be truly converted, 'tis not above five or seven at most? These things as they are very grievous to us to heare, so we take God to witnes, that as we are in sincerity exercised in a great deale of care and travell to carry on the worke; so we publish to the world no more than what we have received, and beleve 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 Mr. Edward Hopkins, late Governour of Connecticut, Mr. Francis Willoughby, (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



*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 Corporation by *William Steele* Esquire, President.

F I N I S .













