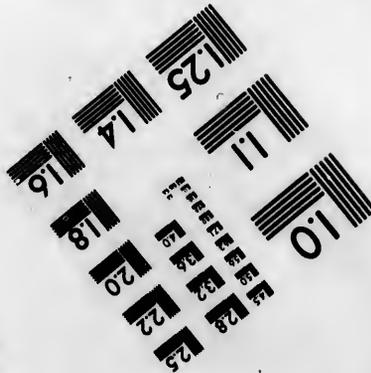
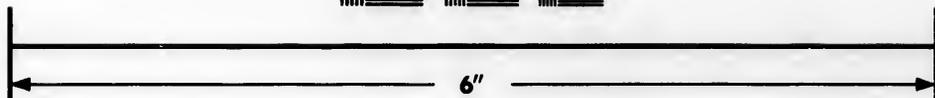
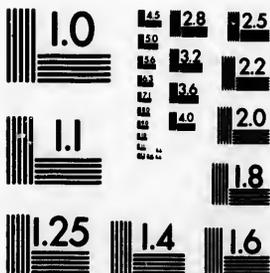


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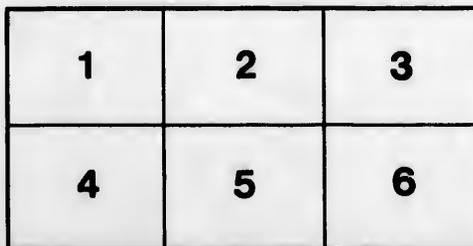
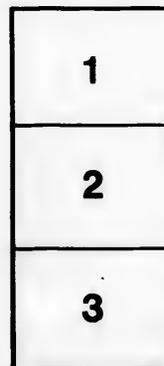
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THE  
KNOWLEDGE AND PRACTICE  
OF  
CHRISTIANITY  
MADE EASY  
To the Meanest CAPACITIES:  
OR, AN  
ESSAY  
TOWARDS AN  
INSTRUCTION  
FOR THE  
INDIANS.

---

“ Had this Essay been intended for the sole Use of  
“ Heathens, many Things might have been omitted :—  
“ But when one sees, even amongst Professors of Chris-  
“ tianity of all Denominations, too many who, with  
“ respect either to Knowledge or Practice, are not much  
“ better than Heathens—Who understand not why  
“ they are called Christians, or what need they have  
“ of a Saviour—But, as the Apostle describes the then  
“ Pagan World, are without Christ, expecting no Be-  
“ nefits from his Sacrifice, *and therefore without Hope,*  
“ *and without God in the World:* Upon this mournful  
“ Consideration it was thought proper to add many  
“ Things, which, through the Blessing of God, might  
“ be of Use to awaken such miserable and unthoughtful  
“ People.”

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*Lately Published,*  
A  
Short and Plain INSTRUCTION  
FOR  
The Better Understanding  
OF THE  
L O R D ' s   S U P P E R ;  
WITH THE  
Necessary PREPARATION required :  
For the BENEFIT of  
Y O U N G   C O M M U N I C A N T S ,  
AND  
Of such as have not well considered  
THIS HOLY ORDINANCE.

To which is annexed,  
THE OFFICE OF THE  
H O L Y   C O M M U N I O N ,  
With proper HELPS and DIRECTIONS, for joining  
in every Part thereof with Understanding and  
Benefit.

---

By the Right Reverend Father in GOD,  
THOMAS, Lord Bishop of *Sodor and Man.*

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The TWENTY-SIXTH EDITION.

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Printed for F. and C. RIVINGTON, No. 62, St. Paul's  
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OF  
CHRISTIANITY

Made Easy to the Meanest CAPACITIES:

OR, AN

ESSAY

TOWARDS AN

INSTRUCTION

FOR THE

INDIANS.

Which will likewise be of Use

To all such who are called CHRISTIANS, but have not well  
considered the Meaning of the RELIGION they profess:  
Or, who profess to know GOD, but in Works do deny Him.

---

IN TWENTY DIALOGUES.

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Together with

DIRECTIONS AND PRAYERS,

FOR

THE HEATHEN WORLD,  
MISSIONARIES,  
CATECHUMENS,  
PRIVATE PERSONS.

FAMILIES,  
OF PARENTS FOR THEIR  
CHILDREN,  
FOR SUNDAYS, &c.

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By the Right Rev. Father in GOD,  
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TO THE

Most Reverend Father in GOD,

**T H O M A S**

Lord Archbishop of *Canterbury*, &c.

**P R E S I D E N T;**

And the rest of the

**RIGHT REVEREND, RIGHT HONOURABLE,  
and WORTHY GOVERNORS and MEMBERS**

OF THE

**T W O S O C I E T I E S,**

The One for the

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*The Lord Bishop of London's Letter to his Clergy, recommending that Branch of the Design of the Society for Promoting Christian Knowledge, which relates to dispersing among the Poor plain Tracts on religious Subjects.*

**T**HE *Subscribing and Corresponding Members of the Society in Great-Britain and Foreign Parts*, are about 500; to which were added, in the Year 1740, *Twenty-two* Subscribing, and *Twenty-four* Corresponding Members; an Increase, which has been in good Measure owing to the Lord Bishop of London's Recommendation of their Designs, in the following Letter to his Clergy:

GOOD BROTHER, *Whitehall, April 3, 1740.*

THE Decay of Piety and Religion, and the Increase of Sin and Vice, are so visible in our Days, notwithstanding the Endeavours of the Parochial Clergy to prevent them; that no additional Expedients ought to be omitted, which may help, in any Measure, to preserve among our People a Sense of Duty, and a Spirit of Devotion.

' ONE of these Expedients is, the putting  
 ' into their Hands, as Occasion shall be found,  
 ' some *short and plain Tracts upon Religious*  
 ' *Subjects*; such as being *short*, they are like  
 ' to read, or may easily procure to be read  
 ' to them; and being also *plain*, they cannot  
 ' fail of understanding; and moreover, being  
 ' always at hand, and read over often, they  
 ' will naturally make a *deeper Impression* upon  
 ' their Minds, than Instructions and Admoni-  
 ' tions, either from the Pulpit, or by Word of  
 ' Mouth.

' It was with this View, that several Bishops,  
 ' Clergymen, and other serious Persons among  
 ' the Laity, did long since form themselves  
 ' into a Society, for printing and dispersing  
 ' such practical Tracts in great Numbers.  
 ' And for the dispersing them more effec-  
 ' tually, they have from Time to Time ad-  
 ' mitted, and continue to admit, several Per-  
 ' sons in all Parts of the Kingdom, whom  
 ' they call CORRESPONDING MEMBERS; and  
 ' who are intitled to have a Supply of them,  
 ' to be disposed of among such of the Neigh-  
 ' bouring Clergy or Laity as desire them;  
 ' the Bound Books, mentioned in the *Society's*  
 ' *Catalogue*, at the prime Cost in *Quires*, the  
 ' Society being at the Charge of Binding;  
 ' and the Stitched Books, at one *Half* of the  
 ' Price there set down, as the prime Cost of  
 ' each; the other *Half* of the Charge being  
 ' born by the standing Subscriptions of the

' Mem-

Members of the Society, and by other occasional Benefactions. And the Privilege of sending for and receiving those Books and small Tracts, on the Terms before-mentioned, is common to all the CORRESPONDING MEMBERS, as such, whether they be SUBSCRIBERS, or not; on account of the Trouble they are content to take, in answering the great Ends of the Society, by conveying the Tracts into many Hands, and on the same easy Terms; without any Advantage to themselves, besides the Pleasure of doing Good.

This Society has subsisted many Years, under the Name of the *Society for Promoting Christian Knowledge*. And, as by their Endeavours in that Way, great Good has been already done to Religion, so much more would probably be done, if the Design, and their Methods of carrying it on, were more generally understood and attended to. And because some of the Clergy may not know that there is such a Society, and many others may be unacquainted with the true End and Manner of it; I desire that those in your Neighbourhood may have this Account of it communicated to them, as you have Opportunity.—At the same Time it is left to every one's Judgment, how far he has *Occasion*, within his own Cure, for such Assistancess as these, to co-operate with his own Pastoral Labours.

' I AM not without Hope, that when this  
 ' Method of doing Service to Religion is  
 ' known and considered, Persons who are of  
 ' Ability, both among the Clergy and Laity,  
 ' will be disposed to become *Subscribing Mem-*  
 ' *bers*, or occasional Contributors, for the better  
 ' Support of the Society in carrying on the  
 ' Work, and to make the good Effects of it  
 ' more and more extensive. And so com-  
 ' mending you, and your Labours, to the  
 ' Blessing of God, I remain,

' S I R,

' *Your Faithful Friend and Brother,*

' EDM. LONDON.'

N. B. *This Book, and the Bishop of Sodor and*  
*Man's plain Account of the Sacrament of the*  
*Lord's Supper, may be had by all the Cor-*  
*responding as well as Subscribing Members,*  
*upon the Terms of the Society for Promoting*  
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*day, at their House, No. 5, Bartlett's-Build-*  
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When this Religion is no more of the Laity, and the better part of the People are on the side of the Clergy, to the

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THE

## AUTHOR'S PREFACE.

IF the following Essay doth in any Measure answer its Title and Design, the Reader must know, that it was, through the divine Direction and Blessing, owing to a short, but very entertaining Conversation, which the Author, and some other Gentlemen, had with the Honourable General *Oglethorpe*, concerning the *Condition, Temper, and Genius* of the *Indians* in the Neighbourhood of *Georgia*, and those Parts of *America*; who, as he assured us, are a tractable People, and more capable of being civilized, and of receiving the Truths of Religion, than we are generally made to believe; if some *Hindrances* were removed, and proper Measures taken to awaken in them a Sense of their true Interest, and of their unhappy Condition, while they continue in their present State.

And though this may be thought a very difficult Work, yet God, *who would have all Men to be saved, and to come to the Truth as it is in Jesus*, hath, pursuant to his gracious Design, made all Men capable of receiving such a Measure of Christian Knowledge, as will be sufficient for their Salvation.

Accordingly, some Instances may be given of Heathens in the darkest Corners of the Earth, who have, even at this Day, been awakened and converted, by the Blessing of God upon the Labours and Conversation of some very moderately learned, but pious Persons. These honest and well-meaning Christians, by their good Examples and Patience in explaining the great Truths of the Gospel, have engaged Men of very brutish Passions, and such as before were supposed to be of an unconquerable Ignorance, not only to acknowledge the true God, and his *Son* our Lord *Jesus Christ*; but also join with them in endeavouring to convince and convert others. — And how *this Grain of Mustard-seed* may grow, and increase and spread, God only knows: — But blessed are they that have sown it!

As to this Performance, the Author will say little in its Defence; it is called an *Essay only*; — and indeed, it was finished amidst other Business of Moment, which hath occasioned so many Defects in it, that he has been sometimes ready almost to wish it had not gone Abroad. But he hopes these Defects may set some better Hands at work; to perfect what hath here been attempted. — And if even that Good be done by it, the Author will be very thankful to God, for having enabled him, in any Measure, to promote a Work of such Importance, as is the Salvation of Souls, which *Jesus Christ* has purchased with his most precious Blood.

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There have been, it is true, many excellent Books published, which give a larger and more learned Account of the Christian Religion: But then some of these have been written in a Style above the Capacity of the less Learned; and others mixed with Controversies, improper for such a Work, as being too apt to distract the Minds of both Teachers and Learners, and to divert them from attending to the great and saving Truths of Christianity.

It will easily be seen that the Author's Design doth not lie this Way; he has taken what Care he could, to give no Offence to any serious Christian, who may have different Sentiments from himself; and to express his Thoughts in Terms suited to the meanest Capacity. And, indeed, he hath failed of his Purpose, if the Truths, here recommended, have not been made plain even to the Understanding of an *Indian*, who shall be desirous to learn the Things that concern his immortal Soul, and is *disposed for eternal Life*.

His chief Aim was to follow the Example of our great Master,—by giving Instructions suitable to the present Necessity and Strength of such as were to receive them.

And if this short and plain Attempt may but serve for a Sort of *Index* or *Common-place*, of the Heads that are proper to be insisted on, and which may be more largely explained, it is to be hoped it will be of some Advantage to such Missionaries, or others, who shall think fit to consult it.

' Had this Essay been intended for the sole  
 ' Use of Heathens, many Things might have  
 ' been omitted: But when one sees, even  
 ' among the Professors of Christianity, of al-  
 ' most all Denominations, too many, who with  
 ' respect either to Knowledge or Practice,  
 ' are not much better than Heathens,—who  
 ' understand not why they are called Chris-  
 ' tians, or what need they have of a Saviour ;  
 ' but as the Apostle describes the then Pagan  
 ' World, are without Christ, expecting no  
 ' Benefits from his Sacrifice, and therefore  
 ' *without Hope and without God in the World.* :  
 ' —Upon this mournful Consideration, it was  
 ' thought proper to add many Things, which,  
 ' through the Blessing of God, might be of  
 ' Use to awaken such miserable and unthought-  
 ' ful People.'

With respect to the Manner of the Perform-  
 ance ;—as the HOLY SPIRIT, by *Moses*, did  
 not begin the History of the Creation, nor *St.*  
*Paul* the Conversion of the Gentiles, *with*  
*Proofs of the Being of God*, supposing, that  
 every Man, who had the Use of Reason, would  
 acknowledge, that there must of Necessity be  
 such a Being ; it was not thought necessary nor  
 convenient to begin these Instructions with such  
 Proofs, which might confound, and have often  
 staggered the Faith of simple Men.

There may be in the Christian World Atheists,  
 at least such as would wish there was no God,  
 to punish them for their wicked Lives :—But

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we have no certain Account, that there are any such among the Heathens:—The very *Hottentots*, who are supposed to be the dullest of Mankind, even these, as we have been informed by those who have been amongst them, do very naturally appeal to *One* who is above those who injuriously treat them.—And we have been lately told, that some of these very People have been awakened and converted to the Christian Faith.

The Proofs of the Christian Religion, made use of in this Essay, are not founded upon such Arguments as are above the Capacities and Reasonings of plain and unlearned People,—but upon what they know and feel within themselves;—Upon the *Corruption* of human Nature;—Their *Proneness* to Evil;—The *Fears* that attend such a sad State;—And upon the Experience of their own utter Inability to deliver themselves out of this State of Bondage;—Arguments which every thoughtful Man, though never so unlearned, yet awakened, feels the Force of.

And such Convictions as these will very naturally lead Men to desire, and consequently close with, any reasonable Proposal of a Way to free them from the Doubts and Fears that attend them; and dispose them to embrace such Evidence, as shall be brought to prove the Truth and the Blessing of Christianity.—

Indeed the CONVERSION OF THE HEATHENS may appear at first Sight, a very discouraging

raging Undertaking, considering the many Difficulties such a Work is like to meet with.—But God, whose Kingdom ruleth over all, having given his *Son the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession*;—and having assured us, *that all the Ends of the Earth should remember themselves, and turn unto the Lord*—as he is able, so He will most certainly perfect this in his own good Time, and by such Instruments as shall be most proper for accomplishing this great Event.

But whether the *Churches of the Gentiles*, which at present are so far departed, not only from the Zeal and Practice, but many of them from the Truths of primitive Christianity, so that even themselves want to be converted:—Whether these shall be made the Instruments of so glorious a Work is much to be doubted.

Or whether, *when the Times of the Gentiles shall be fulfilled*, Luke xxi. 24.—that is, as the learned *Grotius* understands the Prophecy, *when God's Patience and Long-suffering with the Churches of the Gentiles*, whom, when he rejected the *Jews*, he made his peculiar People, *shall be at an End, and they shall have filled up the Measure of their Sins*;—whether God will not then look upon his everlasting Covenant with *Abraham* and his Seed, Gen. xvii. 7. and cause the *Jews* to be converted, and make THEM the Instruments of publishing the Gospel to all Nations of the World, amongst whom his Providence hath already scattered them; it

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is Matter worthy of Consideration, and seemed to the very learned Mr. *Joseph Mede* \*, no improbable Supposition.

He supposed St. *Paul's* Conversion to be a TYPE of the Calling of the *Jews*, when their Tribulation and long Dispersion shall be ended; and that the same Almighty Power and Grace which converted him, and from a most bitter Enemy and Persecutor of *Jesus Christ*, and his Church, made him an Apostle and Preacher of the Gospel to the then Gentile World,—that the same Almighty Power and Grace can, and it is probable may, after the like Manner, make the *Jews*, though never so great Enemies to Christ at present, *Preachers of the Gospel to the yet unconverted Nations*;—and endow them as he did St. *Paul*, with sufficient Powers, to convince and convert all such as are disposed for eternal Life.

But this must be as it shall please God.—In the mean Time, whoever among Christians fears God, and loves the Lord *Jesus Christ* in Sincerity, cannot but desire and endeavour, that all Nations may come to the Knowledge of their Maker and Redeemer, and adore and glorify him.

This is indeed what every Christian prays for, when he says, *Thy Kingdom come*;—but to show little Purpose, if he does not, by some Acts of his own, and as far as God hath put

\* *Mr. Mede's Works, fol. Book v. Chap. 2. See there his Reasons at large.*

it into his Power, endeavour to gather and increase the Number of Christ's Subjects, and enlarge his Kingdom, by the Conversion of the yet unbelieving Nations?

We know it will be natural for People to ask, What can be done by most Men, more than to pray,—That such, as sit in Darkness and in the Shadow of Death, may be delivered by what Ways God shall think fit? More much more, most certainly, may be done, by almost all good Christians, towards the promoting of so glorious a Work,—were they only to remove the Stumbling-blocks which lie in the Way of the Heathens, and hinder their Conversion.

For Instance:—It cannot but be acknowledged with Shame and Sorrow, that the little Progress which the Gospel hath made among the INDIANS and NEGROES in the Western Parts of the World, had in a great Measure been owing to the bad Lives of many of those Christians with whom they have so long conversed:—For, let the Missionaries, or any other good Men say never so many true and affecting Things of the Excellency of Christianity, and the Blessings attending it; those People will always judge of the Religion zealously recommended to them, by the Lives of the Generality of those who profess it; which, if wicked, give such a Wound to Christianity, as all the Arguments to recommend it cannot heal.

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If these poor People, instead of seeing the good Fruits of the holy Faith and Religion proposed to them, shall see little or nothing, but a *general Corruption of Manners*; such as *Intemperance, Injustice, Covetousness, Oppression, Love of Pleasures and all worldly Delights, a Want of Compassion for their Fellow-creatures, Hatred, Malice, and Revenge*,—it will be almost impossible to reconcile them to a Religion which hath no better Effects upon its Professors;—or to make them fear a God who suffers his Worshippers to do such Things, and break with Impunity those Laws, which they say he hath given them for the Conduct of their Lives.

Heathens can reason as well as Christians, in Matters of so natural a Consequence; and will make this plain Conclusion;—That if such Christians as they converse with, do really hope, as they pretend, to be happy when they die, no Persons need be much concerned how they live here, or fear being miserable hereafter.

Such Men as these would do well to consider the sad Doom pronounced by the Son of God against those who give this Offence, and hereby occasion the Loss of so many Souls.

All Christians, who live in the Neighbourhood of the Heathens, ought to conclude that they are placed there by a special Providence, which doth nothing by chance, or in vain, to give those People an Opportunity of coming  
to

to the Knowledge of the true and only God, and, by their instructive Conversation, and good Lives, to dispose them to receive the Gospel that they may be saved,—that God may be glorified, and his Kingdom enlarged, *and his Name become excellent in all the Earth.*

Then indeed those Heathens will have Reason to say, what *Moses* supposed the Nation would say of the *Israelites*, *Surely these are wise and an understanding People, who have the Lord so nigh unto them, in all they call upon him for;—and what Nation is there so great, that hath Statutes and Judgments so righteous?*

It was certainly for such great Ends as these, that *Joseph* first, and afterwards *Jacob*, and his whole Family, were brought into *Egypt* by unforeseen Providences, that the *Egyptian* Nation, which was given altogether to Idolatry, might have a favourable Opportunity of coming to the Knowledge of the true and only God.

For this Reason also it was, that the same Providence of God, who alone can bring good out of Evil, did afterwards punish the Sins of his own People, by sending them Captive into *Babylon*; and at the same Time that he punished them, and effectually cured them of the Sin of worshipping Idols, he gave the *Conquerors* a merciful Occasion of coming to the Knowledge of Himself, and of his glorious Attributes;—and by the wonderful Miracles which he publicly wrought, delivering

his faithful Servants DANIEL, SHADRACH, MESHACH, and ABEDNEGO, from Death, he gave many Nations and Kingdoms sufficient Reasons to see the Folly of their absurd and stupid Idolatry, when their very Kings were forced to declare, that there was no God but the God of *Israel*, who was able to deliver after that Manner; and forbid all the People of their Dominions to speak any Thing against the God who could do such Wonders.

And how earnestly is it to be wished, that such Christians, who by the same Providence, and by various Ways, have been sent amongst the Heathens, in these latter Days, would seriously consider what great Good or Evil they are capable of doing, by their virtuous or vicious Behaviour, the one hardening them in their Unbelief, the other disposing them to receive the Gospel!

As to the NEGROES, the Descendants of *Nam* and *Canaan*, who, according to one of the most ancient Prophecies (*Gen. ix. 25.*) are to become Slaves to Christians, the Descendants of *Japheth*:—surely the only righteous Remedy that can be made them, for having been forced from their native Country into a strange Land, and for their Labours there, will be to endeavour to bring them to the Knowledge and Worship of the true God, *the God of the Spirits of all Flesh, who would have all Men to be saved, and with him is no Respect of Persons.*

And indeed, if this is not sincerely endeavoured, it will be very difficult to justify *the Trade of BUYING, TRANSPORTING, and SELLING them as Beasts of Burthen.*

For tho' it should be allowed to be a Blessing for these ignorant, rude and uncivilized People, who can hardly be more miserable in any Country than in their own, to be brought even in the Condition of Slaves, into a Country of civilized People, where Mens Lives and Liberties are secured by Laws, and where they may be supposed, in Time, to be qualified to receive Instructions of every Kind, both for the Benefit of Society, and for the Salvation of their own Souls;—yet it would be great Barbarity and Injustice to make a Gain for ever of their Labours, and those of their Children, and neither to take Care of their religious Instruction themselves, nor contribute to the Support of those who do this charitable Work for them.—This would shew too plainly, that the Profits gained by the Labours of their Slaves are more valued by their Masters, than the *Glory of God*, or than the Salvation of *their own, or their Servants Souls*; FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true Way, which all wise and good Masters will take with their Slaves, and will recommend themselves and their Labours to the Blessing and Protection of God, is,—To endeavour that their Slaves may have the Ties

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of Religion and Conscience, to oblige them to be *faithful, peaceable, and contented* with their Condition.—And nobody ought to question, but that these People are as capable of receiving religious Instructions as any other Gentiles, or even as we ourselves were, when the Gospel was first preached to us.—And they who insinuate, to the Reproach of our Lord, and the Power of his Grace; that the Conversion of the *Negroes* will either be impossible, or be of no Advantage to their Masters, have much more to answer for, than they seem to imagine or to apprehend.

And those Masters who grudge their Slaves Time sufficient for their Instruction in the Way of Life and Happiness, and compel them to profane the *Lord's Day*, in procuring Necessaries for their Support, in direct Opposition to God's Command, given in Compassion both to Man and Beast;—such Masters have no Reason to expect the Blessings of either this World or the next.

*These* are some of the Obstacles which lie in the Way of the CONVERSION of the *Negroes* and *Indians*, and cause that glorious Work to go on so slowly: And, certainly, they who are concerned to remove them, and who do not, will be looked upon as Enemies to God, and his Christ, and as such shall be treated at the last Day.

The WANT of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake

so difficult a Work, is another Reason which delays their Conversion, and greatly to be lamented.—These cannot be hoped for without Assistances equal to the Work.

In order to this, it pleased God to put into the Hearts of our Princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encouraged, and kept up, by many worthy but voluntary Subscriptions, and Benefactions.—*And may God increase their Number, and bless the Substance of all such Benefactors!*—But Experience hath convinced those who are chiefly concerned in carrying on this good Work, that a much greater Income than they have yet had, will be necessary to supply the Number of Missionaries that are wanted, and are every Day prayed for by such People as are well-disposed, but not able of themselves to maintain such as may instruct them.

In the mean Time we hope and have Reason to expect, that this excellent Undertaking; in which the Glory of God, and the Good of Men, are so nearly concerned, will meet with still more and greater Encouragement from Christians of all Denominations, when they consider the Obligations upon every one to put to their helping Hand, according to their Ability, as a Proof of their Love for our Lord *Jesus Christ*, and of their zealous Concern for the everlasting Salvation of the Souls of Men.

Those

Those Gentlemen are under an indispen-  
sible Obligation to support and encourage this  
excellent Work, who draw great Riches from  
the Traffick and Labour of the *Negroes*, and  
from the Nations and Countries of the *Indians*,  
whether they live here, or in the Indies.

And indeed one cannot but believe, that  
these Gentlemen, who reside in the great and  
trading Towns of *England*, and are generally  
of a very liberal Disposition, and ready to  
every good Work, do only want to be made  
sensible of the Good they are able to do this  
Way, and the Obligations which lie upon  
them to promote so pious a Work;—whereby  
they would be most certainly entitled to the  
especial Blessing of God in this World upon  
their *Trade*, their *Ships*, *themselves*, and their  
*Families*, as well as that they might have  
leave to hope for Blessings of an higher and  
a nobler Kind.

In short, one would hope, that all People  
who value the Blessing of an ingenuous and  
Christian Education, will countenance this  
Work, some by their Assistance, all by their  
Prayers:—Especially when they consider that  
this very State of *Darkness* and *deplorable Ig-  
norance*, must have been our own Case to this  
Day, had not God in Mercy sent *Missionaries*  
to instruct the Generations before us.

And although there are many Christians,  
who differ in Opinions from one another,  
sometimes in Matters of little Moment; yet

sure all such as agree in the great and saving Truths of the Gospel, will unite to weaken the Power of *Satan*, who still exerciseth his Malice over so great a Part of Mankind.

And it will be a prevailing Motive to endeavour this, when we consider how far this Charity may extend; for as we ourselves do now enjoy the Blessings and Fruits of their Charitable Labours, who so long since preached the Gospel to these Nations, so we have Reason to hope and believe that the Generations to come, in the miserable Countries we are now concerned for, will in God's good Time, and by his Blessing upon *this Society*, offer up many Thanksgivings to God, for having touched *our Hearts* with a Sense of the wretched Condition of their Forefathers, and having helped them out of it.

These, and the like Considerations will, one would hope, prevail with all such well-disposed Christians, as shall come to the Knowledge of this Society, to enable its Governors to send and encourage Missionaries, sufficient for so great and extensive an Undertaking, and such as are endued with a truly Christian Spirit, and with a prudent Zeal for the Glory of God, and the Salvation of Men.—And indeed, **IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.**

In the mean Time it must not be forgotten, That every pious and understanding Christian,

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tian, who by the Providence of God, is placed among the Heathens, or is in any Way concerned with them, may be capable, in some Measure, of becoming a Missionary, and *may receive*, at least from God, *a Missionary's Reward*; by endeavouring to dispose such People to bethink themselves, why they were sent into the World, and what may become of them when they leave it.

For Example: *Every such serious Christian* may, in his Conversation with Heathens, endeavour to convince them, that the Gods they worship are indeed *evil Spirits*, which will be their Ruin for ever, if they do not renounce and forsake them:—That they are *these evil Spirits* which lead them, and *all wicked Men*, to do such Things as an Holy and Good God must be displeas'd with, and which he hath declared he will punish most severely in the Life which is to come. He can further inform them, That the God we worship is he who made us, and all the World; —That he is most worthy of their Love, and their Obedience, since he hath commanded nothing but what is necessary for our Good; —That he would have all Men, without Respect of Persons, to be happy; and that he will make all Men happy, who will do what he hath commanded them. And at the same Time he can let them know,—That the Wrath of this *Great and Holy God* is *greatly to be feared*, above all Things, by such as do not obey his

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Commands ; so that they ought not to be easy till they know how to obtain his Pardon, and to be restored to his Favour.

He can, in conversing with them, let them know further, that our God and Maker hath been so exceeding good and kind, as to send his own Son from Heaven, to make himself, and his Will known unto Men ;—To make Atonement by his Sufferings and Death for their Sins, and to teach them how they ought to live, so as to please their Maker ; and how they may be restored to his Favour, when they shall have done any Thing to displease him :—And (to make us all more attentive to these Truths) That the Son of God did assure us Christians,—That this is not the only World and Life we are all made for, but that there is another World after this ; and that the present Life is only a State of Trial, which is designed to fit us for a much better Life, if we are not wanting to ourselves :—For God hath assured us, *by this his Son*, that he hath determined to raise all Men that have ever lived, to Life again, to call them to Account, and to judge them either to Happiness or Misery in the next World, according as they have behaved in this ; and that all such as have obeyed God, believed in Christ, and led good Lives, or who, being sensible they have done Evil, have truly repented of it, shall be happy for ever ; but that such, whether Heathens or Christians, as have despised the

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Proposals of the Gospel, led careless and wicked Lives in this World, and have not truly repented, and amended their Ways, shall be doomed to everlasting Fire.

By such Hints as these, and a thousand other Truths, which the Good Spirit of God will put into the Hearts of such pious Christians as love God, and desire to have him known and glorified, by such Hints as these it will be proper to raise in their Minds a Fear for themselves, and a Desire to know more of the Will of God;—To know what they must believe, and how they must live, so that they may be happy when they die.

And certainly, they who have *Negroes* in Servitude, will find it the best Way to secure their Fidelity;—First, to convince them, that their State of Bondage, even in a strange Land, amongst People who are governed by Laws, is far better than always to have lived in their own Country, where no Man can live in safety, except a few lawless People, who kill or make Slaves of all whom they can overcome; whereas now they may live in Security, and have it in their own Power to come to the Knowledge of the true God, who will surely make them full Amends in the next World, for what they want or suffer in this, they shall bear their Condition, in which his Providence hath placed them, with Patience, and obey his Commands.

And now, if any Thing in the following *Tray* shall be of Use, either to such well-disposed

posed People as we have been speaking of, or to any of the *Missionaries* sent by the Society, or to those who have called themselves Christians, though they have hitherto lived without Fear of what must come hereafter:—In a Word,—if it may serve in the least Degree to enlarge the Kingdom of God, which we daily pray for:—Let *all the Praise be to Him*, for whose Glory it was undertaken, and who by the weakest Means can, when he pleases, do the greatest Good.

All the Author desires for himself is,—— That he may have the Prayers of all such as shall receive any Benefit by these Papers; and in return he will not forget to pray for them *That we may one Day meet in the Paradise of God*, to praise Him to all Eternity.

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INSTRUCTION FOR INDIANS.

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PART I.

*Which is in order to Christian Baptism.*

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DIALOGUE I.

INDIAN.

**W**HY are you so earnest in persuading me to become a Christian?

*Missionary.* Because I know for certain, that it is the only SURE Way to preserve you from Misery, and to make you happy both *here* and *hereafter*.

*Ind.* 'I shall be very thankful, if you will be so kind as to explain what you say concerns me so very much.'

*Miss.* That I will most freely do: For my Heart's Desire is, that all Persons may have the same Knowledge of God, and his Will, as we

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Christians have; and besides, by instructing you, I myself shall be a very great Gainer.

*Ind.* ' I do not understand what you mean by that.'

*Miss.* I will tell you then: THE GREAT GOD, whom we Christians worship, He who made the World, and all Things in it, and in whose Hands our Breath and Life is \*, and who would have all his Creatures to be happy,— He has promised an exceeding great Reward to all such as shall endeavour to make Him, and His glorious Perfections, and His most gracious Purposes, known unto men, especially to such unhappy People as you, who know not for what End you were made and sent into this World; who know not what Duties you owe to your Maker, nor on what Conditions He will keep you from Misery, and make you for ever happy when you die.

*Ind.* ' Be pleased then to tell me what you know more than we do, concerning the God you worship; for we know and believe that there must be some GREAT POWER above us, who made us and does govern all things here below.'

*Miss.* But we Christians know much more of that Great Power above, than you in your present State of Ignorance, can possibly do. We were indeed once as ignorant of Him (and of our most unhappy Condition on that account as you now are; but He has been so good a

\* Dan. v. 23.

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to make *Himself* and his Will known to us, to  
our very great Comfort and Happiness; and  
we cannot but desire, that every one may be  
as happy as all true Christians are in knowing  
their Maker's Will, and honouring Him, as  
reasonable Creatures ought to do.

*Ind.* ' May I ask you one thing?—Why  
' did not that good Being, whom you call  
' your God, make all this known to us as  
' well as to you?'

*Miss.* I must tell you once for all, that we  
poor Creatures ought not to expect, that the  
GREAT GOD should give us an Account of  
every thing he has thought fit to do \*. It is  
enough for us to know for certain, that He is  
good and just in every thing he *does* or *permits*  
to be done.—And be assured, that sooner  
or later, every Tongue shall confess, and  
every Soul acknowledge, the JUSTICE and  
EQUITY of God's Proceedings with Mankind.  
— At present it concerns you much more to  
know what we Christians believe of God, and  
his Will, according to the Account which he  
himself hath given us.

*Ind.* ' This, Sir, is what I now desire you  
to instruct me in.'

*Miss.* That I will most gladly do; for the  
Knowledge and Belief of God is the Founda-  
tion of all true Religion, and of the Happi-  
ness of Men.

*First* then, We know the God we serve to

\* *Job xxxiii. 13.*

be the most perfect of all Beings; and that there is no other God beside to be *feared, loved, or worshipped.*

That it is he who *made* the World; and that he *preserves* and *governs*, and *orders* all things by his wonderful Wisdom and Power.

That amongst other Creatures he made *Man* to be Partaker of his Happiness; in order to which, he gave him Reason, that he might *understand*, and *adore*, and *obey* his Maker.

And that Men might *know* him more perfectly, and *love* and *fear* him as they ought, he has given an Account of his Government of the World ever since he made it.—By which Account it appears,—That he is *Almighty*,—*i. e.* is able to do whatever he thinks fit:—That he is exceeding *Wise*, and *Good*, and *Just*; and therefore can *command* nothing but what is for our Advantage; and will most surely *reward* such as *comply* with his *Laws*, and *punish* those that disobey them. We thereby also know, that he is a most *Holy* Being, and has ever been displeas'd with wicked men. He is also most *kind* and *compassionate* to those, who, having offended him, are truly sorry for it, and return to their Duty:—That he *sees* and *knows* all the Actions of Men, whether good or bad; and that even our very Thoughts are known to him:—That he not only knows things *past* and *present*, but even all things which *shall* ever happen *hereafter*:—*Lastly*, That he

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is most *faithful* to his Word, so that whatever  
he has *promis'd* he will most surely make  
good; and whatever he has *threaten'd*, he  
will as surely execute.

*Ind.* 'I confess this Account of the GREAT  
and GOOD GOD seems most agreeable to  
Reason; now you have put me upon con-  
sidering it so particularly.'

*Miss.* But there are other Truths of the  
greatest Moment, which God has also in that  
Account made known to us, and which our  
Reason could never have clearly discovered;  
such as these that follow;—That there will  
be another Life after this;—and that the true  
Happiness or Misery of Men will not be fully  
known till after they are dead.

*Ind.* 'Till after they are dead, Sir?—  
Why do you Christians really know what  
shall become of Men after they are dead?'

*Miss.* Yes, we do, and that most certainly.  
—We know, that this short Life is only a *Life*  
*State of Trial*, in order to change and mend  
our corrupt Nature, that we may be fit for a  
much better World when we die; and be for-  
ever happy *there*, if we behave ourselves as we  
should do, while we live *here*.—For God has  
made known to us, that after Death the Souls  
of all good People go to a Place of *Rest*, and  
*Peace* and *Happiness*;—and the Souls of wicked  
people to a Place of *Sorrow* and *Misery*, there  
remain till the End of this World, and  
the Day of Judgement.

*Ind.* ' Pray, what do you mean by the END  
' OF THE WORLD, and by the DAY OF JUDG-  
' MENT ?'

*Miss.* Why, God has assured us, that this  
World should have an End;—that then *there*  
*will be a Resurrection of the Dead, both of the*  
*Just and Unjust* \*, both of good and bad Men;  
that all who have ever lived shall then be  
raised to Life, and give an Account for what-  
ever they have done in this World, whether  
Good or Evil:—And that such as have done  
Good shall be made happy for ever;—and  
such as have done Evil, that is, have led  
wicked Lives, and have not repented in due  
Time, shall be for ever miserable.

*Ind.* ' These indeed are Truths which we  
' know nothing of; and if they be really true,  
' it certainly concerns me, and every Man  
' living, to think of them in good earnest,  
' and to order his Life accordingly.—But  
' let me ask you,—Do all you Christians know  
' these things, and believe them to be true ?'

*Miss.* It is at the Peril of their Souls, if  
they do not.—But I know why you ask that  
Question, and I promise to answer and satisfy  
you upon that Head hereafter.—In the  
mean time, it is certainly your best and wisest  
Way to take care of yourself, in an Affair of  
the highest Importance to you; and not to  
neglect this Opportunity, which God of his  
Mercy and Goodness gives you by me, of

\* *Acts* xxiv. 15.

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coming to the Knowledge of your Maker, and of the Duties you owe to him, to yourself, and to all others, lest they should be hereafter for ever hid from you, to your eternal Ruin and Destruction.

*Ind.* ' I hope I shall take your good Advice. ' But in the mean time you will give me ' Leave to ask you,—How did God make ' these things known unto you Christians?'

*Miss.* *That you shall know in due Time; for you cannot know all Things at once.—And these few Truths only I have told you, at this Time, that you may know and consider what you have to do;—that you may in good earnest desire to be further taught, and told how you may be for ever happy (if it is not your own Fault;) and how you may avoid the Danger and Misery which you and all Men are exposed to, who are not very seriously concerned for their own Safety.—For once and again I must assure you, as certain as there is a God, that you and every Man living shall be happy or miserable when they die.—We therefore (knowing these things,—and that we must all appear before the Judgement-seat of God, and receive a Sentence according to what we have done in the Body, whether it be good or bad\*,) We, knowing these Things, endeavour to persuade Men to be afraid for themselves, and to live an holy and virtuous Life here, so as to escape being miserable hereafter.*

\* 2 Cor. v. 11.

What therefore I would recommend to you at present (for I would not overburden your Memory at once) is this:—That you would pray to God to give you an Heart disposed to hearken to the Truth: For he has promised to enlighten the Understanding, and open the Hearts, of those who humbly and devoutly pray to him for his Direction and Assistance.

*Ind.* 'I hope I shall follow your Advice; and I believe, I shall hardly forget the Things you have told me.'

*Miss.* Farewel for the present; and may God keep you in this good Disposition, and give you a teachable Temper; and for this Purpose join with me in the following Prayer.

### THE PRAYER.

**I**NLARGE thy Kingdom, O God, and deliver the World from the Dominion and Tyranny of *Satan*.—Hasten the Time, which thy Spirit has foretold, when all Nations, whom thou hast made, shall worship thee, and glorify thy Name.—Bless the good Endeavours of those, who strive to propagate the Truth, and prepare the Hearts of all Men to receive it.—To the Honour of thy Holy Name. *Amen.*

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## DIALOGUE II.

*Of the Corruption of our Nature.*

## INDIAN.

I AM come again, kind Sir, for your further Instruction. Your last Words have made me very thoughtful and uneasy, when you told me with so much Earnestness, — THAT HAPPINESS OR MISERY WILL BE THE CERTAIN PORTION OF EVERY ONE AFTER DEATH!

*Miss.* I told you nothing but the Truth; and I am not sorry for your Uneasiness; — because *that* may prove in its Consequence the greatest Blessing of your Life.

*Ind.* 'I do not understand how that can be.'

*Miss.* But this you can easily understand, — *That they who are in Health, and think themselves in no Danger, will not look out for a Physician and other Help; but they that are sick, and sensible of their Disease, will be glad of Advice, and will be apt to follow it\**, — whenever you are sensible, that of yourself you are an ignorant, helpless, sinful Creature †, incapable of either knowing or performing the Will of your Maker, or of reconciling yourself to him, whenever you have offended him.

Besides, I must tell you another Truth, — That the more you are afraid for yourself,

\* *Matt. ix. 12.*

† *Rev. iii. 17.*

the more will the Great God be disposed to pity you, and to deliver you from the Danger you are justly afraid of \*; and to enable you to attain the End for which you were made and sent into the World.

*Ind.* 'Will you be pleased to let me know what the End is for which God made us, and sent us into the World?'

*Miss.* God made Man, that he might have a Creature upon Earth endued with Reason and capable of adoring his Maker, and of imitating his Perfections; and fit to partake of his Bounty and Happiness.

*Ind.* 'Pray what is the Happiness you speak of?'

*Miss.* It is the Happiness of going to a Place of perfect *Knowledge, Goodness, Love, Joy, and Peace*, which is to last for ever.

As nothing is more desirable than Life, nothing should more forcibly work upon Human Nature, than the Hopes of Everlasting Life.

Which Life God himself has set forth to us by all such Things as we are most commonly affected with:—As a CROWN,—a KINGDOM,—a TREASURE,—an INHERITANCE *undefiled, that fadeth not away*;—and a STATE of everlasting Joy and Pleasure.

*Ind.* 'If God originally designed Men for this Happiness, how came they to forfeit their Title to it?'

\* *Isa. lxvi. 2.*

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*Miss.* They do it by being guilty of *Sin*; this is,—by transgressing the Law which God has given them.

*Ind.* ‘Has God given *us* any Law?’

*Miss.* Yes, surely.—He hath given you and all Men *Reason*, which is instead of a written Law or Rule, by which *you* ought to live, and may, in some Measure, know what is Good, and what is Evil: what will please, and what will displease, an *holy, just, and good* God.

*Ind.* ‘But it is too plain, that People do not always observe this Rule or Law.’

*Miss.* It is so, and *that is their Sin*, by which they displease God, and debar themselves of his greater Favours, and are in Danger of being miserable, even beyond what they can imagine.

*Ind.* ‘But is not this the Case of many Christians, as well as of us?’

*Miss.* It is surely so,—and they must suffer severely for it; God having given them plainer Rules, and greater Helps, to overcome and cure that *Corruption of Nature*, which is One great Occasion of all the Wickedness which we see in the World.

*Ind.* ‘Pray what do you mean by THE CORRUPTION OF OUR NATURE\*?’

*Miss.* That I will now tell you;—and what by your own Reason and Experience you

\* *It is our Religion which has first taught; That Man is born in sin; no Sect of Philosophers ever said this, and therefore no Sect ever said the Truth.—Mons. Paschal’s Religious Thoughts, p. 63.*

*Miss.*

must acknowledge to be true.—By *the Corruption of Nature* we mean, a strong Inclination to Evil, which we not only *see* and *blame* in other People, but very sensibly *feel* in ourselves; that is—something within us, which often opposeth our Reason (and the other Laws which God hath given us;) so that we are often tempted and prevailed upon, to do what our own Judgement condemns us' for, at the Time of doing it.

*Ind.* ' This indeed is too plainly the Case. —Men follow not their *Reason*, but their *Passions*; their *Inclinations*, and their own *perverse Wills*; and which too often they *have Cause* to repent of.'

*Miss.* You cannot but have observed, that this Inclination to Evil is often so violent, that *Men commit all Iniquity with Greediness*; and this is the Occasion of all the Wickedness which we see and hear of;—All the *Cruelty*, the *Oppression*, the *Pride*, the *Injustice*, the *Malice*, the *Covetousness*, the *Lewdness*, the *Impurity*, *Murders*, *Drunkennes*, and all other Sins, by which Men dishonour their Maker and themselves, and are a Plague to others; insomuch that it is found necessary to have severe Laws made, even by Men, to hinder Wicked People from hurting one another;—of which Laws there would be no occasion, if *Reason* had been sufficient to *govern* Men; which sad Experience shews it is not;—there being too many, whom no *Reason*, no *Advice*, no *Prospect of Danger*,

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no *Hopes* of Happiness, can keep from ruin-  
ing themselves and others.

*Ind.* 'I confess there is Truth in what you  
say.—But sure this is not the Case of all  
People.'

*Miss.* I must tell you,—That the Wicked-  
ness of others shews us plainly what all Men  
are by Nature.—All Men have the Seeds of  
Evil within themselves, which would spring  
up and appear upon every Temptation if not  
hindered by something more than their own  
Reason; and they that are not so wicked as  
others, may be thankful to a *Power above*, who  
restrains them.—And your own *Heart* and *Ex-*  
*perience* must tell you, that such as are not so  
wicked as these we have been speaking of, are  
forced to strive hard against the Temptations  
they meet with, before they can follow what  
their Reason tells them they ought to *do* or  
*avoid*;—that they are but too often unwilling  
to follow the LIGHT OF REASON, which God  
hath given them; and too too often make use  
of it only to *hurt* and *over-reach* one another.  
—All which shews, *that our Nature is strangely*  
*corrupt*—so that no Man can say he is free  
from Sin, or not guilty before God.

*Ind.* 'I must confess, indeed, that, accord-  
ing to my best Understanding, there is Truth  
in every Thing you have told me.'

*Miss.* Well then, let this Truth sink deep  
into your *Heart*: for without a firm Belief of  
this, you will never have any true Notion of  
the

the *Goodness, Justice, or Mercy* of God to Men; nor will you ever know the Value of Christianity.

*Ind.* 'But how Man, *the Creature of so holy and good a God*, should come to have a Nature so *corrupt and disordered*, and prone to evil—This, indeed, surprizes me.'

*Miss.* Far be it from any Man to imagine, that a good and holy God, who hateth Sin, should be the Cause of this Corruption of our Nature, and of the Evil it occasions!—No,—He made Man at first *upright, holy, just and good*, and capable of doing every Thing that became a reasonable Creature: but how he fell into this wretched and distempered Condition, you shall know in due Time.

*Ind.* 'But since Sin and Wickedness are displeasing to God, why does he suffer Sin and Sinners to be in the World?'

*Miss.* You do not consider, that, all Men being Sinners, God must either suffer Sin to be in the World, or destroy the Sinners; that is, all the Race of Men—But when you come to know the *Christian Religion*, and what God has done to *cure* this great Disorder of our Nature, you will find, that God can take occasion from the Sins of Men to display the Greatness of his Mercy and Compassion for Sinners;—and you will have Reason to admire and adore his wonderful *Wisdom, and Mercy, and Goodness*, to all such as shall lay hold on the Offers

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ne Value of against such as despise his Mercy.

re of so holy so much Pains to convince you of the *Cor-*  
have a Na- *ruption of our Nature*, and of the Danger we  
nd prone to are in on this Account, that you may have no  
e.’ Ease in your Mind, until you know how to  
to imagine, be delivered from so bad a Bondage, and the  
hateth Sin, Fears which ought to attend it.

otion of our There is another Danger which we are all  
s!—No,— exposed to, and which you ought to know;  
ly, just and —and that is, the *Power*, and *Malice* of *Evil*  
Thing that *Spirits*.

out how he *Ind.* ‘ What do you mean by *EVIL SPI-*  
pered Con- *RITS?*’

ne. *Miss.* God has made known to us, that there  
kedness are are Creatures, both *good* and *bad*, which we call  
e suffer Sin *Angels* or *Spirits*, and which are ever about us,  
?’ though we do not see them, they having no  
at, all Men Bodies, as we have.—The *Good Spirits* are ap-  
suffer Sin to pointed by God, to take care of his Servants;  
sinners; that —and the *Evil Spirits* are such as have re-  
n you come belled against their Maker, and, having utterly  
d what God lost his Favour, strive to tempt Men to all  
r of our Na- manner of Wickedness, that they may be as  
ake occasion miserable as themselves.—And through *their*  
ne Greatness Temptations the Wickedness of the World was  
Sinners;— grown so great,—that God was provoked at  
re and adore one Time to drown all the People of the Earth  
, and *Good-* except ONE GOOD MAN, NOAH, and his  
n the Offers *HOUSEHOLD\**;—and at another Time, to

\* *Gen. vi. 7, 8, &c.*

destroy

destroy several great Towns, SODOM and GOMORRAH, with Fire from Heaven, for the Wickedness of them that dwelt in them\*.

*Ind.* 'These, indeed, are reasonable Proofs of the Power which EVIL SPIRITS may have over wicked Men, and of the great Danger we are in of being ruined by it.'

*Miss.* But it is necessary that you should know these Things; for whoever is not a *Worshipper* of the only true God, whom Christians serve, is a *Slave* to these evil Spirits, and too often is a *Worshipper* of them, though he does not know it.—When you consider these Things, you will have Reason to be concerned and afraid for yourself.

*Ind.* 'And so indeed I shall be, if this is our own Case.'

*Miss.* This is, in Truth, the Case of every one who is ignorant of the true GOD, and of the Way of Salvation which he has revealed to his unhappy Creatures, the Way by which they may be prevented from ruining themselves, and losing that Happiness which he has provided for such as *love* and *obey* him.

*Ind.* 'I do most earnestly intreat you, that at your Leisure you would give me an Account of the Christian Religion, which you say is the Way that God has revealed to save all Men from ruin.'

*Miss.* That I will do, through the Favour of God, the next Time we meet: In the mean

\* Gen. xviii. 19.

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while remember—what I assure you of,—that  
is Life is the Time, in which you are to  
use whether you will be happy or miserable  
ever; ‘and that your Happiness or Misery  
will depend upon your embracing or reject-  
ing the Offer now made you, by Almighty  
God, of becoming a Christian.’ You ought  
therefore to pray to the GREAT GOD, to enable  
you to lay hold of this Opportunity of being  
happy.

### The P R A Y E R.

**G**OD, the Fountain of all Wisdom, I  
most humbly beseech Thee to enlighten  
my Mind, that I may come to the Knowledge  
of thee, and of thy Goodness.—Give me a  
serious, an Understanding, and a Religious  
Heart, that as I grow in Years, I may grow  
in Grace.—Bless all the Means of Salvation  
which Thou hast afforded me, and especially  
thy *Instruction*, that it may sink into my Heart,  
and bring forth in me the Fruit of Good Liv-  
ing, to the Honour and Praise of thy Holy  
Name. *Amen.*

### DIALOGUE III.

*The Proofs of the Christian Religion.*

INDIAN.

**I** AM come again, Sir, to trouble you,  
the sooner, I believe, than you expected.—  
You said, *that it was good for me, that I was*  
*in*

' in Fear for myself; I cannot chuse but be so  
 ' since you told me, " That my Happiness  
 " Misery will depend upon my embracing  
 " rejecting the Offer now made me of becom  
 " ing a Christian."—I own I am not satisfie  
 ' with my present Condition;—I am con  
 ' vinced by my Reason, as well as by what  
 ' you told me, that we *were made to be an Ho*  
 ' *nour to the Being that made us*, by living ac  
 ' cording to that Light and Reason which h  
 ' hath given us.—For my own Part, I fea  
 ' I have not done so; and if he shall be dis  
 ' pleased with me, I know not how to hel  
 ' myself, or make my Mind easy.'

*Miss.* \* Assure yourself, this is the Case of  
 every thoughtful Person, who has no Know  
 ledge of Christianity.—And therefore our  
 great and good Creator, in Compassion to tho  
 unhappy Men who labour under such Doubt  
 and Fears, has graciously pointed out the Way  
 by which they may be freed from them; viz  
 —*By embracing the Christian Religion.*

*Ind.* ' What does the Christian Religion  
 ' propose to us, to cure us of those Fears?'

*Miss.* I will first tell you in short, and after  
 wards explain myself more fully.—In the first  
 Place,—It will lead you to the Knowledge of  
 the true God, the Maker of the World, and  
 convince you of his great Love for his unhap  
 py Creatures, and of his earnest Endeavours to  
 keep them from ruining themselves.—It shew

\* Heb. xii, 15.

use but be so also how we must answer the End for which  
 Happiness of God made us, and sent us into the World.—  
 embracing of sets before us the miserable Circumstances  
 me of becoming to which we are sunk by Nature, the Dangers  
 n not satisfied we are liable to, and teaches us the Way to  
 —I am con- scape them.—It makes known to us those  
 l as by what laws by which God will judge the World,  
 e to be an Ho- that Men may order their Hearts and Lives  
 by living ac- accordingly.—It shews us how we may be  
 ason which h- restored to the Favour of God.—It gives us  
 n Part, I fear all Rules necessary to make us happy when  
 e shall be dis- we die, and promises us all necessary Assist-  
 how to help- ance to observe those Rules.—It directs us in  
 fy.' the Course of our Lives, how we may obtain  
 is the Case of the Pardon of God, whenever we shall have  
 as no Know- been so unhappy as to have offended him by  
 herefore our ur Sins, which we are but too apt to do.—  
 passion to tho- assures us, *That God is a bountiful Rewarder*  
 such Doubt of all such as seek to please him\*.—In short,  
 d out the Wa- *Christianity* is the only Remedy to cure all the  
 m them; vi- disorders and Dangers, and Miseries, which  
 ligion. we are subject to in this Life; to support us  
 tian Religio- the Hour of Death, and secure our Happi-  
 nose Fears? nesses in the future State; in short,—it is the  
 ort, and after- only sure Means, where it is *seriously* embraced,  
 .—In the fir- *correcting* and *reforming* this World, and  
 Knowledge of leading Men to a better.  
 e World, an- *Ind.* 'This is, Sir, a most desirable Account  
 for his unhap- you have given me of the Christian Religion  
 Endeavours to 'Will you be pleased, as you promised, to  
 ves.—It shew explain these things more fully?'

\* Heb. xi. 6.

*Miss.* You must know then that we are called Christians, from professing ourselves to be the Disciples and Followers of a most holy and divine Person, JESUS CHRIST, who being the Son of God, was sent by him from Heaven, to make his Will and gracious Purposes known unto Men.

In order to this,—He being a pure Spirit, it was necessary that he should take a Body like one of ours, that he might be seen by and converse with Men.—He therefore submitted to be born of a Woman, and he took the Soul and Body of a Man, and in that Nature He lived among Men, and made known to them the Things which I have already mentioned to you.—Particularly, He gave them a clear Knowledge of their Maker; and by his most *perfect, innocent, and holy* Life, shewed what an excellent Creature Man was, when he was first made, before he fell into Sin, and became prone to Evil, as he now is.

He assured them that he came as a *Peacemaker* betwixt God and his rebellious Creatures, who by their Disobedience had lost his Favour; and forfeited the Happiness he had prepared for them.

And in order to reconcile them to God, and to the Duty and Obedience which they owed to him, He brought them this most gracious Message;—‘ That all such as became sensible  
‘ of their Error and Misery, and were willing  
‘ to give themselves up to the Son of God as

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their Lord and Saviour, should through his Merits and Mediation receive a full and free Pardon for all their past Offences, be restored again to his Favour, and obtain that Happiness which they had forfeited by their Offences.'

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*Ind.* 'These are indeed wonderful Proofs of the great Goodness of God.'

*Miss.* But then you are to know, that all such as *despise* this surprising Goodness of God, are not only to be deprived of his Favour, but are to be punished with *Torments* exquisite beyond all we can now imagine. For you must never forget what I told you before, and what JESUS CHRIST has assured us of,—'That this short Life is only a Passage to another, which is to last for ever:' and where every Man is to be *rewarded* or *punished* according to his Behaviour in this World.

*Ind.* 'I have not forgot that.—But give me Leave, Sir, to ask you one Question:—How are you Christians sure that THIS EXTRAORDINARY PERSON was the SON OF GOD, and came from him with this Message to Men?'

*Miss.* It is necessary, that every one who pretends to be a Christian should have the truest Assurance of it; for on this Truth the Christian Religion is founded.

You must know then, that this DIVINE PERSON, in order to give Men all possible Assurance, that he was what he declared him-  
 self

self to be,—performed before their Eyes, and his Face  
 such wonderful Works, as shewed that in Him That nature  
*dwelt all the Fulness of the GODHEAD bodily.*—Which he  
 For Example,—He healed all Manner of *Sicknesses* would  
*ness and Disease* with the Word of his Mouth. *Three* I  
 —He gave *Sight* to such as *were born blind.*—According  
 To such as were *dumb and deaf*, he gave to the ev  
*Power of Speech and Hearing*;—and He *made* ment, th  
*the Lame to walk.*—He fed and satisfied to *justify* his  
 Hunger of *many Thousands of People* more than *in* from  
 once, with a few *Loaves* and small *Fishes*, which *Principles*  
 they saw *multiplied* before their Eyes, so that *the Hun*  
*Thousands* were at one Time all *Eye-witnesses* and very  
 of this *Miracle.*—He commanded the *Winds* *and* *the*  
*Storms*, and the *Seas*, and they obeyed *his* *Word.*—I  
 Word.—He *raised to Life* those that had *some* *particula*  
 some time been dead.—He convinced the *Pharisees* *and*  
 with whom he conversed, that he knew *the* *Thoughts* *of*  
 very Thoughts of their Hearts, which none *could* *know*  
 but God can do.—Lastly,—the great God *did* *show*  
 himself did more than once, by a Voice from *Heaven*  
*Heaven*, declare,—*That he was his beloved* *Son*, He  
*Son*; and commanded, that as such he should *be* *heard*  
*heard and obeyed.*

*Ind.* ‘Indeed these are most sure *Proofs* *and* *Evidences*  
 ‘ that THIS DIVINE PERSON was what he *is* *port*, to  
 ‘ he was; and that whatever he taught me *to* *be* *known*  
 ‘ to be true.’ *the* *Con*

*Miss.* But I have other Evidences to give *you* *all* *the*  
 you, in order to confirm your Faith or Belief *in* *the*  
 in this divine *Person*, and his *Message.*—*Ten*  
 Amongst many other Things, which He *has* *promised*  
 to

their Eyes and his Followers, this strange Thing was one; that in His That notwithstanding the wonderful Works  
 AD *bodily*.— which he had done before their Eyes, his Enemies would put him to Death; *but that within*  
 nner of *Sid* *Three Days he should rise again to Life.*—  
 f his Mouth *Three Days* he should rise again to Life.—  
*born blind.* Accordingly, after they had treated him with  
 he gave the the evil Usage that *Spite* and *Malice* could  
 and *He*— ment, they did most barbarously murder and  
 satisfied the *crucify* him.— *And after Three Days he rose*  
 ple more than *again from the Dead*, and conversed with his  
*Fishes*, which Disciples and Followers,—with no less than  
 Eyes, so that *one Hundred* at one Time, many of whom  
*Eye-witnesses* lived very long after, and bore Witness of his  
 ed the *Resurrection*, at the Expence of their Lives.  
 ey obeyed *him*. ‘I should be glad to know some more  
 that had *particulars* relating to so *Divine, Holy, and*  
 nvinced the *wonderful a Person.*’  
 he knew the *MISS. JESUS CHRIST*, after having con-  
 , which no versed with his Disciples many Weeks, and in  
 he great G Sight of many of them—He *ascended*  
 a Voice from *Heaven*.— But, before his Departure from  
 as his beloved *Heaven*, He promised them, that *He* and *his Fa-*  
 ch he should *thers* would send another *DIVINE PERSON*  
 in the Form or Fashion of a Man, but)  
 ft sure Pro pure Spirit to  *dwell in them*; to *guide* and  
 as what he *assist*, to *inspire* them with all Truth neces-  
 he taught m to be known by them, and to enable them,  
 the Confirmation of such Truths to Others,  
 lences to go to all such mighty Works as he had done  
 Faith or Believing them:—According to which Pro-  
 Message.— *Message*.— Ten Days after he had ascended into  
 which He *Heaven*, *THAT DIVINE SPIRIT* descended  
 upon

upon them after a most wonderful Manner, and enabled them to understand and speak the Languages of the then known World, which they went in order to carry those good Tidings:—whereby we and many other Nations were brought out of Error, Ignorance and Darkness, into the clear Light and true Knowledge of God, and of his Son Jesus Christ, and of that Holy Spirit, which enabled them to preach this joyful Doctrine to all the World.—That Christ has made our Peace with God, if we submit to be governed by him, and obey his Laws, and put our whole Trust in him.

*Ind.* ' Well, Sir, you have given some Evidence to my Mind.—*I believe*, that what that Holy Person said must be certainly true; ' I suppose all that know these Things are Christians.'

*Miss.* Indeed they are not; and you need not wonder at it, when you consider what is that hinders People from being Christians.—There are many who never think of their Maker, or what must become of them when they die.—Many indeed hear these things, but their Affections are so set upon this World, its Pleasures and Profits, that they do not take them seriously to Heart.—And too many are so fond of their own perverse Ways, to which they have been long accustomed, that they do not see the Truth of what is proposed to them.—Besides all this;—the APOSTLES taught many Things, which wicked People would

ful Mannear with Patience: For Example,—that  
and speak Murderers, Drunkards, Adulterers, Oppressors,  
own World, Covetous Persons, the proud, malicious, and re-  
ry those gopengeful People, all Lovers of Pleasures more  
any other Nban Lovers of God,—that all such who were  
r, Ignorant guilty of those things, must forsake them, in  
ght and t order to become Christians.

n Jesus Chr Ind. ' Well, Sir, I am convinced, that  
abled them notwithstanding the Proofs of the Truth of  
all the Wor the Christian Religion, there might be Peo-  
ace with G ple who would not become Christians.—

y him, and But I should be very thankful, if you would  
rust in him let me know, how the Christian Religion  
ven some E did prevail at the time the Apostles of Christ  
that what made it known to all Nations?'

ainly true; Miss. That you shall know when you come  
se Things gain to me.—In the mean while, forget not  
and you o beg of God to give you an Heart always  
onsider wh disposed to receive the Truth; which you  
ing Christi may do in some such short Prayer as this  
think of t following.

of them w The PRAYER.

these thin Merciful God, and Lover of Mankind,  
pon this Wo M enliven my Mind with saving Faith;  
they do not able me to withstand the Temptations of  
d too many he World, the Flesh, and the Devil, and  
Ways, to wh ne: World, the Flesh, and the Devil, and  
ed, that they ith a pure Heart to follow thee, the only  
posed to the ue God, and thy only Son the Lord Jesus  
POSTLES tau brist. Amen.

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## DIALOGUE IV.

*The wonderful Success and Progress of the Gospel, when it was first preached to the World.*

INDIAN.

‘WHEN I left you last, Sir, you promised to let me know what followed the DESCENT or COMING down of that HOLY SPIRIT upon Christ’s Apostles, and how the Christian Religion was received in the World.’

*Miss.* You must know then, that when this happened, there were People out of all Nations at *Jerusalem*, the City to which they were come to worship the great God\*.—Now when all these heard the APOSTLES OF CHRIST (who before that Time knew no Language but their own) declaring the wonderful Works of God, in the Language of every Nation then present, they were astonished; and being convinced that such Men must have been divinely inspired, they therefore gave heed to them while they declared God’s most gracious Purposes—of *Mercy, Pardon, and Happiness*, to all such as would obey the Message he had sent to them by his Son;—inasmuch that more than THREE THOUSAND embraced the Christian Religion that very Day, and Five

\* Acts ii.

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THOUSAND more immediately after; and these Converts became so many *Witnesses* of these wonderful Things to the several Nations, from whence they came thither to worship.— After this the Apostles went into all Nations, making known the joyful Message of God to Men, — That he would have all Men to be saved, and to come to the Knowledge of the Truth, or the Christian Faith;—that he was ready to be reconciled to all such as had *offended* him; and that he would make them happy for ever, if they would be persuaded to *forsake* their evil Ways, believe in Jesus Christ, and be *governed* by such Rules he had given them.—So that, in all Nations, all such Persons as were truly concerned for themselves, and disposed to receive the Truth, became Christians; and very great was their Number every where.—And indeed Christ himself foretold it would be so; though at that time it seemed the most unlikely Thing in the World,—that all Nations should receive a Religion opposed by their RULERS and PHILOSOPHERS, upon the Preaching of a few POOR STRANGERS, who had no worldly Power, Riches, or Learning, to induce People to *believe* and *follow* them; and who at the same Time required all Men to forsake the *Customs* and *Religion* of their Forefathers, to embrace the Salvation proposed by his divine Messenger Jesus—to restrain their Appetites, and govern their Passions,—to

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leave their impious Ways of living,—and to lead sober, honest, and good Lives, and to suffer Death, rather than deny the Truth they told them:—Now does not the *miraculous Success* they met with in propagating such a Religion under such Circumstances, demonstrate it to be the Work of the GREAT GOD?

*Ind.* ' Pray will you inform me how I may be sure that these MIRACLES were performed by the APOSTLES of Christ?'

*Miss.* The MIRACLES recorded in the *New Testament* recommend themselves to our Belief upon many Accounts.

They were wrought by Persons who appealed to God, and declared *beforehand* that they *would* perform them.

They were performed in a public Manner and by Persons known to be of a low Condition, destitute of *great Friends* and *powerful Patrons*.

They were wrought in a learned Age, before *Enemies* or *Unbelievers*, who were not easily to be imposed upon, or deceived.

The Writers of the *New Testament*, when they relate the Miracles, often name the *Time*, the *Place*, the *Occasion*, the *Diseases* that were removed, the *Persons* healed or raised from the Dead, the *Persons* who were present, and the Things that were said and done, by *Friends* and *Foes*, on the Occasion, giving Men a fair Opportunity to enquire into the Facts, and to disprove them, if they were able.

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These MIRACLES were wrought for no world-  
Advantage, but, on the contrary, subjected  
the APOSTLES of our blessed Lord to many *In-*  
*uries, Afflictions, Persecutions, and cruel Deaths.*

They were wrought in Confirmation of  
Doctrines good and useful to Mankind, and  
were intended to destr: .—All *Atheism, Idola-*  
*ry, Profaneness and Immorality.*

They prevailed upon many People to quit  
the Religion in which they had been edu-  
ated—To forego *Ease and Pleasure*, and  
*worldly Conveniencies*, and to leave their  
*Friends, Relations, and Country*, and to suffer  
all kinds of Temporal Evils, and often the  
Loss of Life itself.

These *Miracles* were likewise attested by  
proper Witnesses.—The *Disciples* of Christ  
saw the Miracles of their *Master*, and *died* in  
Confirmation of the Truth of *them*, particu-  
rly of his RESURRECTION from the Dead.

They were *foretold* Ages before by the PRO-  
PHETS, that they were *such* Miracles as the  
*Jews* expected, and had Reason to expect from  
their MESSIAH, when he did appear.

Lastly, the *Persons* whose Miracles are re-  
corded in the Gospel, *foretold* many Events,  
some of which did not come to pass till a con-  
siderable Time after the Books of the New  
Testament were written, and the Writers them-  
selves were dead.—And this is a still stronger  
confirmation of the Truth and Certainty of  
the Miracles related in those Books.

*Ind.* ' Pray, Sir, what became of these  
' APOSTLES after this?'

*Miss.* As they had taught all others to suffer  
Death, rather than deny the Truths which  
they had received from God by *Jesus Christ*  
so most of them laid down their Lives for  
those Truths they had preached.—But, be-  
fore they suffered, they appointed *others* to  
succeed them in publishing these Truths to  
all Nations;—by which Christianity has con-  
tinued unto this Day;—and we are assured by  
Christ himself, will continue unto the World's  
End.—And a very great Change for the  
better has been made in all Nations where  
it has been received.

*Ind.* ' You will oblige me, if you will let  
' me know in what the World is become be-  
' ter by this Religion?'

*Miss.* In the first Place, it gave the Thought-  
ful and Penitent Satisfaction how their Sins  
might be forgiven, and their Persons accept-  
ed and saved by a righteous and holy God.—  
They who then embraced the Christian Reli-  
gion professed *that they were Strangers in this*  
*World*, and therefore looked upon this Life  
only as a Journey to a much better, which  
they expected after Death.—This made them  
content with any Condition, which God  
should think fit to place them in—This kept  
them from being covetous, or over much con-  
cerned for the Things of this World;—they  
believed, that if they were *poor*, or in *Misery*,  
Go

God would abundantly make up in the *next* Life, what was wanting, or they had suffered in *this*.—Their great Rule given them by Christ was this,——‘ THAT THEY SHOULD DEAL WITH ALL OTHERS AS THEY THEMSELVES WOULD DESIRE TO BE DEALT WITH.’—This made them very just in all their Actions,—and careful not to *wrong* or *oppress* any Person.—*Defrauding, Cheating, and Lying*, were not so much as known among them.—Their Religion obliged them to be at Peace with all Men as much as possible.—So that *Quarrels, and Wars, and Murders*, they utterly abhorred.—On the contrary, they were *kind and compassionate* even to their Enemies;—never returning Evil for Evil. They had always a tender Compassion for such as were in Want, or in Misery;—*Cloathing the Naked, feeding the Hungry, and lodging the Stranger*, according to their Ability.—As to themselves, they were exceeding *sober* and *temperate*, not given to *Gluttony* or *Drunkenness*, which they knew God would be highly displeas'd with.—They were *chaste* and *modest*, both Men and Women; all kept strictly to their own Wives and Husbands, as God had appointed, who had declared, that no *Adulterer* or *Whoremonger* must hope for Heaven or Happiness.—And then in their strictest Conformity to these Rules of Uprightness, they humbly acknowledge their many Failings, and great Unworthiness; and—

Lastly,—they suffered all manner of Torments, and even Death itself, rather than they would renounce the Religion which they had embraced, on a full Conviction, that it came from God.

*Ind.* ' Indeed, Sir, this is a most wonderful Account of those who first professed the Christian Religion.—One cannot, surely, imagine, that such good Men should have any Enemies.'

*Miss.* But indeed they had, and very many,—for those EVIL SPIRITS, which I told you of before, tempted all Sorts of wicked People to destroy them and their Religion, if possible; and would certainly have done it, but that the great and all-powerful God hindered it;—and caused, that *the more it was persecuted the more it increased.*—All such as had been brought up in any other Religion became their mortal Enemies, especially such as worshipped *Idols, False Gods, or Evil Spirits*, which the greatest part of the World then did, and too many do to this Day.—Beside these Men of wicked Lives hated and persecuted those who professed the Christian Religion, because they declared, that God would most surely call them to an Account, and adjudge them to a Misery that would never end, if they did not forsake their Sins, and lead better Lives.

On these, and on many other Accounts, Christians were every where persecuted, and vast Numbers were most barbarously murdered

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dered; which grievous Sufferings they patiently endured, in a full Assurance of a better Life, which God, who cannot deceive them, had promised.

*Ind.* ' Pray, Sir, are Christians still used ' after this cruel manner ?'

*Miss.* No. — For in time the **KINGS** and **PRINCES** of the World became Christians; and, when they favoured and protected that Religion, their Subjects followed their Example, though it was not always in order to save their Souls, but for other unworthy and worldly Ends. — And it was then, that many began to call themselves Christians, who in their Hearts and Lives were far from being such: — By which *Christianity* became extremely corrupted, and Men outwardly professed the Christian Religion, at the same Time as they lived in those Sins, which it forbids on Pain of Damnation.

Notwithstanding this, the Christian Religion, where it is truly professed, is still the same; and it is the only method of restoring Men to the Favour of God, and bringing them to the Happiness which we all wish to enjoy.

We have the same just and holy God to worship, that those *first Christians* had; a God who loveth the *Good* and Pious, and *hateth* the *Wicked*; who will most surely call all Men to an Account, judge them according to their Works, and reward or punish them as they have deserved — And we have the same

Jesus for a Saviour, who is able to save us to the uttermost;—so that every Man who has any concern for himself, and would escape the Anger of an offended God, will not only be a Christian in Name, but in good earnest will live as a true Christian ought.

*Ind.* ‘ I most heartily thank you, Sir, for this Account you have given me of the Christian Religion.—Now one would hope that, if our People knew these Things, they might be prevailed on to become Christians as easily as those Nations were who first embraced Christianity.’

*Miss.* We may wish and pray for this;—but there are some Reasons which you may know hereafter, that we fear may, for the present, hinder so general a Conversion and Blessing to your People; but a Time will certainly come, when you will all know and worship the true God, the Maker of Heaven and Earth, and HIS ONLY SON, whom he has ordained to be the Judge of the Living and the Dead.—In the mean while take you care for yourself, and beg of God that you may not lose the Favour which is offered you at this Time by me, one of his unworthy Servants.

*Ind.* ‘ I hope I shall do so, and shall not forget what you have said to me at this Time.—And I believe I shall very soon wait on you again for your further Instruction.’

*Miss.* In the mean time join with me in the following Prayer.

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## The PRAYER.

**O** LORD Jesus Christ, who at thy first Coming didst send thy Messenger *John the Baptist* to prepare thy Way before thee, grant that the Ministers of thy holy Word may likewise so prepare and make ready thy Way, by turning the Hearts of the Disobedient to the Wisdom of the Just;—that at thy second coming to judge the World, we may be found an acceptable People in thy Sight, who livest and reignest with the Father and the Holy Spirit, ever one God, World without End. *Amen.*

## DIALOGUE V.

*Objections against the bad Lives of Christians answered.*

## MISSIONARY.

**I** Expected, as you promised, to have seen you sooner. Has any thing extraordinary hindered you from coming to be further instructed?

*Ind.* 'Why, truly, Sir, since I was with you, I have met with such Discouragements as have given me great Doubts and Scruples, and had almost made me resolve against troubling you any more.'

*Miss.* I shall be exceeding sorry if any thing should make you do yourself so great an Injury.

Injury.—Pray what are the *Discouragements* you have met with?

*Ind.* 'I will tell you the Truth.—After  
' had parted with you, upon what you had  
' said to me, I told our People, that I had  
' some Thoughts of becoming a Christian  
' for that I had met with one who had con-  
' vinced me, that my Condition at present was  
' not so safe as I imagined, and that I should  
' certainly lose the greatest Happiness which  
' the Heart of Man can desire, if I refused  
' now it was offered me, to be instructed in  
' the Knowledge of myself, and of the true  
' God; and how to live and die in his Favour  
' —I told them, also, that you assured me  
' from the Mouth of God himself, that every  
' Man after Death will certainly be happy or  
' miserable for ever; this short Life of our  
' being only a Time of Trial, and a Passage  
' to a State of Happiness or Misery, which  
' to last for ever.—I told them moreover,—  
' that Christians were assured, that God had  
' appointed a Day in which he would judge me  
' righteously, even all that have ever lived in the  
' World;—And that, such as had served and  
' obeyed God would be happy for ever; and such  
' as had led wicked Lives; and did not repent  
' and amend them, should be punished with ever-  
' lasting Fire:—And that, in order to this  
' great Account and Judgment, God has given  
' us, and all Men, *Reason*, whereby to know  
' Good from Evil, that they might chuse the

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one, and refuse the other:—But that, beside this he had given unto Christians, by HIS OWN SON, sent from Heaven, a Revelation of his Will, which, if they embrace, and according to that Revelation, if they repent of their Sins, and believe in this SON of God; and walk according to the holy Rules he has given them, they shall be made Partakers of Happiness with them for ever—Then I told them, that for my own Part, I was persuaded of the Truth of all this; which I thought then all Christians believed, as surely as any Thing they see with their Eyes.

*Miss.* And so, I assure you, all *true Christians* do. But what did they say against your Purpose of becoming a Christian?

*Ind.* Though I am almost afraid to tell you, yet I must do it, both to ease my Mind, and to know whether any Thing can be said to their Objections.

In the first Place, they made a Jest of my Purpose;—but I told them, that if what I had been taught was true, as I did believe it was, it concerned me so much, that I should not be laughed out of my Intention.

Then they told me plainly,—The Christians would have you believe what they do not believe themselves.—For is it likely, that People, who are fully persuaded of such Things as they tell you, would lead such Lives as they commonly do?—What, said they, does it signify to know the God which they worship, and the good Rules he has given

them,

' them, if those Rules are not able to make  
 ' them better than other People?—Are they  
 ' not as careless, as if they were sure that no  
 ' thing is to be feared or hoped for after this  
 ' Life?—You may be certain, that if Christ  
 ' tians did really believe what they told you  
 ' there would not be a wicked Man among  
 ' them;—and yet many of them are as bad  
 ' if not worse, than those who know nothing  
 ' of the Religion they pretend to, or of the  
 ' *Happiness* or *Misery* they speak of.—Are not  
 ' the same Wickednesses seen among them  
 ' as among the Worst of us?—They make  
 ' Conscience to *cheat* and *defraud* even one  
 ' another:—And where they have Power  
 ' they *oppress* without Pity.—*Whoredom* and  
 ' *Drunkenness*, *Falseness* and *Deceit*, *Lying*  
 ' *Cursing*, and *Swearing*, and calling upon the  
 ' God they worship to *damn* each other, upon  
 ' every foolish Occasion:—These and many  
 ' others are the Crimes common among the  
 ' very People who tell you, that the great God  
 ' will call all Men to an Account, and re-  
 ' ward or punish them according to their  
 ' Works.—Can you think that they them-  
 ' selves believe this?

*Miss.* Well, what Answer did you give  
 them?

*Ind.* ' Why, indeed, I gave them no An-  
 ' swer.—I considered, that what they said had  
 ' too much Truth in it; and I held my Peace  
 ' and doubted with myself, whether I should  
 ' trouble you any more or not.

Miss. I hope however, that you will change your Mind when you have heard what we have to say to the Objections.

In the first Place, all good Christians know this, and are grieved to see how much the Christian Religion must suffer by the bad Lives of such People, by whose evil Doings, the Name of God and of Christ is blasphemed.

However, suffer not yourself to be too soon discouraged:—Nor judge of your Religion by the disorderly Lives of these People you have mentioned;—for, assure yourself, that all are not true Christians who go under that Name.—There are too many who live in a shameful Ignorance both of the *Truths* and *Duties* of Christianity; and will not be at any Pains to consider the Religion they profess, nor the sad Danger they themselves are in.—And many there are, who have been instructed in the Way that leads to everlasting Happiness; but the *Cares* of this World, the *Deceitfulness* of Riches, or the *Love* of worldly Pleasures, have blotted the Remembrance of the Truths they had learned out of their Minds.—Nay, there are too many, who even strive to forget such Truths, because they condemn their ungodly Lives.—They therefore endeavour to cast off all fear of God, and provoke him to give them up to a Mind void of Judgement, to commit all Iniquity with Greediness.

Lastly,—*Many profess to know God, but in their Works do deny him.*—These, and all such

as these, are an Abomination in the Sight of God, and a Grief to all true Christians.

*Ind.* 'But you know, Sir, that these will take it ill, if they are not called *Christians*.'

*Miss.* They will so; but that is, because they think it a Name of *Credit* and *Respect* in the Place where they live; and they content themselves with the Name, without thinking seriously what it is to be a Christian.

*Ind.* 'Since so many go under the Name of *Christians*, and are not such, how shall we know who are true Christians?'

*Miss.* The God whom Christians worship hath given them a Rule, by which every one may know who are true Christians.—The Rule is this:—'LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY\*.' Whoever does not do so is no true Christian in the Account of God;—and they, and they only, are true Christians, who not only *believe* the Truth, but also *obey* the Laws, of the Christian Religion.—That is, such *love* the God that made them with all their Hearts, and *fear* his displeasure and offend him; who *love, obey, and trust in* Jesus Christ his *Son*, their *Saviour* and their *Lord*; and bring forth the Fruits of the *Holy Ghost* in all Kinds of Goodness, Righteousness and Truth;—and lastly, such as having always a Conscience void of Offence towards God and Men, dare not for all the

\* 2 Tim. ii. 19.

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World be guilty of those Vices which you just  
now mentioned.  
But then, that you may not be offended  
with the Infirmities, Faults, and Failings, of  
those that are even *good* Christians, you must  
remember what I have already often told you,  
concerning the Weakness and Corruption of  
human Nature. For the best of Christians  
are Men of like Passions with others, and  
may, through the Weakness of their Nature,  
for Want of Consideration, be sometimes  
overtaken in a Fault, of which they after-  
wards truly repent.—But a true Christian  
will not, cannot *live* or *continue* in any *known*  
sin, or bad Way of Life.  
*Ind.* Pray then, good Sir, what Answer  
shall I give to our People, who, to be sure,  
will endeavour to dissuade me again from  
hearkening to your Instructions, by such  
Arguments as I have already mentioned?  
*Miss.* Ask them whether THE GREAT GOD  
has not given every one of them *Reason* and  
*Understanding*, in order to judge betwixt Good  
and Evil?—Surely they will not say, that  
*Reason*, the *Good Gift of God*, is in fault when  
any of their own People do such wicked  
things as their Reason forbids and condemns.  
No more ought they to blame the Christian  
Religion, because some that call themselves  
*Christians* lead such Lives as are a Reproach  
to Christianity.

Wor

*Ind.*

*Ind.* 'It may be, they will tell me, That  
' if neither *Reason* nor *Christianity* can keep  
' People from being wicked, I need not be  
' at the Pains of learning the Christian Reli-  
' gion, or hearkening to Reason.'

*Miss.* Well then, I will shew you in a few  
Words, that of all Means the Christian Reli-  
gion is most likely (*even better than Reason  
itself-ever can be in its present State*) to make  
Men wise and good, unto their Salvation and  
Happinefs.

*1st.* Your Nature is corrupt, and prone to  
Evil; and Experience convinces you, that  
your Reason alone cannot mend and cure this  
Corruption:—But the Christian Religion  
where it is sincerely embraced, will most  
surely do this.

*2dly.* Your Reason will indeed accuse and  
condemn you when you do amiss, but cannot  
give you any certain Assurance of God's Pardon:—But the *Christian Religion* will shew  
you a sure Way to be *forgiven* and *restored*  
to the Favour of your Maker, whenever you  
have offended him.

*3dly.* We are but too apt to think every  
thing very reasonable to which we have a great  
Inclination; and this is the Occasion of very  
much *Evil* and *Mischief* in the World, where  
Men make *their own Will the Measure* of what  
they ought to do;—But the Christian Reli-  
gion, and that only, will inform you what  
is right in the Sight of God, and what

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eed not be *Lastly*, your Reason cannot inform you what will become of you when you die;—but the Christian Religion can assure you, as I have shewn you already, that such as live according to the Rules of that Religion will be happy for ever; and that such as do not so shall be most unhappy and miserable;—and this will be a very powerful Means of obliging you to live as becomes a good Christian.

and prone to *Ind.* ‘ Sir, I do most heartily thank you. —You have given me great Ease of Mind;—and I hope I shall meet with no more such Discouragements from hearing your Instructions——But some few Things I have to ask you, for the Confirmation of the Truths I am to believe.’

d accuse an *Miss.* Come when you will, I shall be ready to instruct you. And may God bless my Endeavours with Success;—and do you pray for yourself in the following Words:

### The P R A Y E R.

think ever **W**ORD, the Frailty of Man without thee, cannot but fail:—In all Temptations, therefore, I beseech thee to succour me, that I may not be overcome by Sin;—Give me a salutary Dread of the Corruption of my own Heart;—Make me truly sensible of the End of Sin, and mindful of my own Infirmities;—Make me afraid of thy Judgments,

ments, and give me Grace and Strength to break my Bonds;—Correct me in Mercy when I go astray;—Make me ever mindful of my Latter End, and fix in my Heart a lively Sense of the Happiness and Misery of the World to come. *Amen.*

## DIALOGUE VI.

*The Holy Scriptures both Necessary and Sufficient for the Salvation of Man.*

INDIAN.

‘ YOU have convinced me, Sir,—  
 ‘ that our Reason alone is not sufficient  
 ‘ to make known to us the things which you  
 ‘ say are most surely believed among Christians;  
 ‘ —That Reason cannot tell us—what  
 ‘ what *Worship* the Great God will be pleased  
 ‘ —nor give us any Certainty of the *Happiness*  
 ‘ or *Misery* of the Life to come;—which  
 ‘ to be sure, makes Men less concerned how  
 ‘ they lead their Lives here.—You have told  
 ‘ me, and I am convinced of it, that Reason  
 ‘ alone cannot assure us, upon what  
 ‘ Terms the GREAT GOD will pardon us, when  
 ‘ we have offended him, as all Men are  
 ‘ to do; and we know and feel, how hard  
 ‘ it is even to follow what our Reason tells  
 ‘ we ought to do.—Of what Use then is Reason  
 ‘ to us?’

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e in Merc  
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my Heart  
d Misery

*Miss.* Of very great Use most certainly—  
will keep you from being imposed upon,  
when any thing is proposed to your Belief, as  
coming from God;—you will be able to  
judge whether you have sufficient Proof to  
receive it as such:—And then, if you find  
you have, your Reason will convince you, that  
it must be necessary for your Happiness, be-  
cause a God of Truth and Goodness cannot  
deceive his Creatures, or require any thing of  
them but what must necessarily be for their  
good.

VI.  
ury and Sus  
Man.

*Ind.* 'It is on this very Account, Sir, I am  
now come to you, not only to learn from  
you, by what other Ways God has made  
his Will known unto Christians; but to  
enquire, whether those Ways be such as no  
Man of common Sense and Reason ought  
to call in question.'

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*Miss.* I hope I shall give you all the Satis-  
faction in those things, that unprejudiced Rea-  
son can desire.—You will remember then what  
I told you before,—That the Great God, in  
his Compassion to his poor bewildered Creatures,  
sent his own Son to let them know how far  
they were departed from the Ways of Reason  
and Truth; and that they would be for ever  
wretched, if they did not return to the Duty  
they owed their Maker:—And, lastly, that  
he was in Christ reconciling the World unto  
himself, and would pardon Mankind upon  
the Condition of their Faith in him, their Repent-

M

ance and future Obedience.—I told you also that he gave them such Evidences, that this Message came from God, as could not be justly called in question by any Man, and among the rest, this very extraordinary one.—He declared, and his Enemies knew it.—*They will put me to Death, and after Three Days I will rise again from the Dead;* which also came exactly to pass.

*Ind.* ‘ I do remember all this.—But how can you be sure that this was really so, being so very long since these things were done?’

*Miss.* You yourself shall judge—You must know then, THAT DIVINE PERSON, when he was on Earth, appointed several Persons to be Witnesses of every thing which he did, said, taught or suffered;—and that the most necessary of these things were put in Writing and published by some of them, even at that Time when great Numbers were alive, who had been Witnesses of his Words and Actions, and while his Enemies, who had put him to Death, were also alive; and yet no one charged them with having written any thing that was not true.—Now, these Writings we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

*Ind.* ‘ But how are you sure, that the People did set down in Writing that Message of God to Men, and all other things, ju

you also as THAT DIVINE PERSON had done and  
that thing told them?'

—*Miss.* We are well assured they did so; be-  
cause they were directed and assisted to write  
those things by God himself, *who bore them*  
*witness, by Signs, and Wonders, and Miracles,*  
*after Throats and other Gifts of the Holy Spirit, that he was*  
*with them*\*.—And they were themselves so

—But how all convinced of the Truth of what they had  
written, and what they taught, that they chose  
really so, to suffer any Death, rather than be silent or  
things were any what they had *seen* with their *Eyes*, and  
heard with their *Ears*.

—You must *And.* ' Pardon me for asking you one Ques-  
tion more:—How can you be assured,  
Persons to be that those Writings, which you now have  
*ne did, said* and call the Holy Scriptures of the NEW  
the most TESTAMENT, are the very same which those  
in Writing Persons who conversed with Christ, did then  
even at the write? May they not have been altered since  
e alive, what that Time?'

and Actions *Miss.* We have this Assurance, that they  
had put him the very same, and that they have not been  
yet no one altered:—THOSE WRITINGS were *copied* at  
then any thing that Time by many Christians, and *carried* with  
*these Writings* in into divers Countries, and distant Na-  
OF THE NEW s which had no Knowledge one of another,  
were put into their several Languages;  
that the Peo they all continue to be the same in *Sub-*  
that Messag *stance*, wherever they are found to this Day.

things, ju

\* *Heb. ii. 4.*

And

And that these *Facts* were so as they are reported to us, we have the credible Relation of those who were EYE-WITNESSES of them, and who approved themselves to be faithful *Historians, Lovers of Truth*, even where it shew'd their own great Weaknesses;—delivering Things plainly and naturally without any the least Appearance of Disguise.—They mention'd *these Facts* with all the Circumstances of *Time and Place*, and so soon after the Death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been *then* contradicted:—*They* publish'd these Relations in the Country, where the mighty *Wonders and Miracles* were perform'd and at a Time when their very Profession was under the severest Reproach;—when *they* were so far from even the remotest Prospect of Advantage, that they were sure of *Persecution* and an ignominious and cruel *Death*; which they might have *avoided*, if they could have prevail'd upon themselves to be *silent*, or *prevaricated* in the least Degree.—The *Commands* they prescribed were *contrary* to the prevailing *Passions* and corrupt *Affections* of Mankind;—the *Rewards* they promised were for the most Part, to be *enjoyed* in another World, and therefore would not have prevail'd much, without the strongest Evidence of their being *divine*:—And yet this GOSPEL SALVATION was *received and believed* by the World,—though it was preach'd at first

they are *mean Instruments*, and, for the most part, *un-learned Men*, who had neither *Eloquence* to commend, — *Power* to force, or *Riches* to describe their followers. — And what could all this be ascribed to, but to the *mere Truth* and *Evidence* of its Divinity, and to the mighty *Power* of God?

They mention Besides all this, --- from that very *Time* to *circumstances* this, there was also *ONE DAY IN SEVEN* appointed, and very strictly observed by *Christians*, on purpose, amongst other Things, to read these *Scriptures* in public, and to keep up the *Memory* of these things which I have told you of; so that if any body had attempted to *add* or *alter* any Thing of Moment, it would have immediately been taken notice of by all good *Christians*.

*Ind.* ' Indeed, Sir, a Man must be very unwilling to believe these things who will not be satisfied with this Account of the Truth of these Writings, especially, if they contain nothing but what is highly worthy of the Great God to command his reasonable Creatures.'

*Miss.* That you will be convinced of, when you come to know what he has commanded them to believe and do.

*Ind.* ' But is it true, Sir, that Christians themselves are not agreed about them?'

*Miss.* Pray, consider, --- that as long as Men have *corrupt Hearts*, and different *Capacities*, and *Inclinations*, and *Interests*, they will differ

with one another, not only in what concerns his Word, but in all other Matters.—But be assured, that all Christians are agreed in these necessary things:—That these Scriptures are the very WORD and WILL of God, being the Revelation of his Holy Spirit.

*Ind.* ‘In what is it then that they differ among themselves?’

*Miss.* Some differ about Words only, and often about Matters of no great Moment.—Many are of a contentious Spirit, and exercise their Wits about foolish Questions, which minister Strife\*, rather than the Design of God in his Word, which is to save us from Ruin.—Many take upon them to be Teachers of others, without understanding what they say, of whom they affirm †: Many will expound the Scriptures as will best suit with their own private Opinions, or corrupt Ways, inventing Ways of serving God, which he has not commanded.—And lastly, too many are brought up in gross Ignorance, and either are not permitted, or will not be at the Pains, to see and know the Truths which concern their Salvation.—These and many such are the Causes of Christians differing among themselves. But be assured of this,—That an All-wise and Good God can make these very Differences serve most blessed Ends; His Glory and the Good of his chosen and faithful Servants,—For by these he tries their Faith, whether they will give Credit

\* 2 Tim. ii. 23.

† 2 Tim. i. 7.

to his Word, or to the Delusions of those Evil Spirits, which lead the Simple into Error.— By *these* he makes his true Servants more careful of their Ways, and to place their whole Dependance upon him, and his Grace, which they therefore pray for more earnestly.— Lastly, *these Differences* have had this good Effect, that forasmuch as all Parties of Christians do acknowledge these Scriptures to be from God—they have ever been jealous of one another, that nothing be *added, omitted, or altered*, by any Party of Christians. And remember what I tell you for a certain Truth,—that the *Differences* amongst Christians are not always of such a Nature as to deprive Men of God's Favour.—For he knows all our Hearts, and the Reasons of Mens' Mistakes;—and no doubt will pity and pardon such Errors and Mistakes as are not wilful, and do not plainly tend to deprave their own Manners, or the Lives of other People.

*Ind.* ' I have only One Favour more to ask you concerning these Scriptures :—*What is the great Use and Necessity of them ?*'

*Miss.* In the first place, *They* are graciously given by God to supply the Defects of our Reason, and to hinder us from abusing and perverting that great Blessing and Gift of God, which, through our Lusts and Passions, we are too apt to do, to the Hurt of ourselves and others.

In the next place, be assured—that you can have no full and true Knowledge of the GREAT GOD, or of his *Will* and *Purposes*, and *gracious Designs*, but from his own *Son*, and from what *He* has made known to us in these Scriptures\*.

By these Scriptures, as in those of the Old Testament, wherein holy Men *spake* and *acted* as they were moved by the Holy Ghost, we learn how *Sin* and *Wickedness*, *Sickness*, *Miseries*, and *Death* itself came into the World;—and how Men lost their Innocence, and forfeited that Happiness for which God made them.—And in the Scriptures we have also a most particular Account, how God in Mercy to his unhappy Creatures, in his own good Time sent HIS OWN SON, to shew poor Sinners their miserable Condition; to deliver them out of it; and by a most wonderful Way, as I shall shew you hereafter, to reconcile God to them, and them to God.—And in order to awaken all who come to the Knowledge of these things, and engage their Attention to them, these Scriptures give them the utmost Assurance,—that God has prepared for them who believe in his Son, and are willing to receive Salvation at his Hands, and who can make this appeal by loving him, and obeying his Commands, a Happiness which passeth Man's Understanding; and that such as will not regard these Things, shall be miserable for ever.—And for

\* Matt. xi. 27.

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 that Law by which God has determined to  
 dge the World, that all Men may order  
 their Lives accordingly.—They teach us what  
 Service is due from reasonable Creatures to  
 their Maker ;—how we must live so as to please  
 him ;—what is truly just, and good, and ac-  
 ceptable to his Divine Majesty ;—as also, what  
 is wrong, and what he has forbidden upon Pain  
 of his everlasting Displeasure.—They contain  
 many wonderful Examples of God's Care of  
 those that love and obey him, and of his Dis-  
 pleasure against such as neglect or despise his  
 Commands.—In short, these Scriptures are a  
 most *invaluable* Blessing, without which we  
 should be ignorant of those things that are of  
 the greatest Concern to the Glory of the great  
 and eternal God, and our own everlasting  
 Welfare.

*Ind.* Well, Sir, you have raised in me a  
 very great Desire of knowing more of these  
 Scriptures, which contain things wonderful  
 and unknown to us indeed.

*Miss.* You must give God the Thanks for  
 that Desire, if it be sincere.—I can only speak  
 to your *Ears* ; it is God alone that can speak  
 to your *Heart*.—Forget not, therefore, to beg  
 of him to make himself and his Will known  
 to you, and to bless the Endeavours of such  
 as desire to instruct you in the Ways of Truth  
 and Happiness.

## The P R A Y E R.

**B**Lessed Lord, who hast caused all Holy Scriptures to be written for our Learning; Grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy Holy Word I may embrace, and ever hold fast, the blessed Hope of everlasting Life, which thou hast given me, in my Saviour Jesus Christ. *Amen.*

## DIALOGUE VII.

*An Account of the Fall of Man, and what followed thereupon; till the Coming of Christ.*

## INDIAN.

**Y**OU assured me, Sir, when I was last with you, that God had made known to you many Things, which our Reason cannot account for:—I am now come to put you in mind of one Difficulty, which I beseech you would explain to me:—“How Man, the Creature of an Holy and Good God, came to have such a strangely disordered Nature, and so prone to Evil?”

*Miss.* I am obliged to do so; for, without the Knowledge of this, you can have no true Notions of the *Justice*, and *Mercy*, and *Goodness* of God.

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What therefore he has made known to us in the Holy Scriptures, is:—That after he had made this World, and all Things in it, in Six Days, and that he might have Creatures capable of praising him for his wonderful Works, he made one Man and one Woman, called ADAM and EVE, *determining to make of one Blood all Nations of Men to dwell upon all the Face of the Earth\**; all which are the Offspring of that one Man and Woman.—He has also made known to us, That these *Two Persons* were at first made after the Likeness of their Creator, being endued with Reason in Perfection, and other heavenly Gifts.—We learn also, that these our *First* Parents, being thus made *perfect* and *good*, and *capable of living for ever †*, were placed in an happy State, called *Paradise*, with a Promise of Life, and Happiness, as long as they continued obedient to their Maker's Commands. Now these *Two Persons* were in a State of Trial and Probation, as we all are at this Day, though in a Manner quite different from ours:—For *they*, coming out of their Maker's Hands *perfect*, that is, endued with clear and strong Apprehensions of their indispensable Obligation to perform all the great Points of Morality, could not well be supposed to lie under any Temptation of violating that chief Part of their Duty.—It was therefore necessary, *that some other TEST* suitable to the Place and Circumstances they

\* Acts xvii. 26.

† Wis. ii. 23.

were in, should be required of them, to prove what was in their Hearts; and whether they would chuse, under the most tempting Offers, to break an exprefs Commandment of God, their CREATOR, PRESERVER, and GOVERNOR, — *even though the Reason of such a Commandment was not made known unto them.* —

A *positive Injunction* of this kind, God was pleased to give them; — at the same Time enforcing their Obedience to it, by Threats of a most dreadful *Penalty*, if they should ever transgress it.

And we are to consider the Command given to *Adam* concerning the Forbidden Tree, not as if God only spoke concerning *That*, but he herein commanded him this One thing, —

OBEDIENCE: — That is, You are to do whatever I shall declare to be the Duties of your Life: — For it was necessary that Man should obey the Divine Being, and never be left to his own Guidance, but to be always kept in the Hand of God's Counsel.

How long *our First Parents* continued in their Duty, *we are no-where told*; but at length by yielding to the Temptation of an Evil Spirit, and not regarding the Command of their Maker \*, they did *fall* from that holy and happy Condition they were in; and by that most grievous Crime (for so it appears by the Punishment a most righteous God inflicted on them for it) they highly displeas'd their Maker,

\* Gen. iii.

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who left them to themselves;—and, having  
lost their Innocence, and that Image of God  
in which they were created \*, their Nature be-  
came sadly changed for the worse.—And the  
Children which they afterwards begot, being  
born of sinful Parents, became even like their  
Parents, disobedient, and prone to Evil, as  
you see they are at this Day: All which these  
FIRST PARENTS OF MANKIND brought upon  
themselves, and their Posterity.

It was thus that *Sin* and *Evils* of every kind,  
and *Death at last*, entered into the World, as  
the just Punishment of their Disobedience to  
the Commands of God;—by which *all Right*  
to his free Promise of eternal Life and Hap-  
piness was *forfeited* and *lost*.

*Ind.* ' This is indeed a plain Account how  
Sin and Wickedness entered into the World;  
and we ought to believe it to be a just Ac-  
count, since God has made it known to you  
in his Revealed Will.'

*Miss.* As to the Corruption of our Nature,  
and the Sin that does so easily beset us, your  
own Experience will convince you of the Truth  
of it.—And no other reasonable Account can  
be given how it came into the World. —  
And you will learn by what followed this Act  
of Disobedience, how displeasing to God it  
was, and the Punishment it deserved.

*Ind.* ' Will you be so kind as to let me  
know what followed this sad Calamity?'

\* Gen. v.

*Miss.* You will easily conceive how miserable the Condition of these our *First Parents* was now become:—They knew that they had *failed* in their Duty to their Maker:—their Reason could not inform them how to help *themselves*:—The *Loss* of their Innocence, and of their Maker's Favour;—their *Forfeiture* of the Happiness they had enjoyed—with their dreadful *Apprehensions* of that Death which was threatened;—the *Sense* of these Things would most certainly have overwhelmed them, had not the Goodness of God immediately interposed to keep them from Despair.—For though his perfect Holiness could not but *bate* the Sin, yet his Goodness *inclined* him to have Compassion on the Sinner; and from thence he took Occasion to make known another of his most glorious Perfections, *his infinite Mercy*.

*Ind.* 'I am most desirous to hear how that was done.'

*Miss.* Why, as a Remedy for what had been done amiss, and could not be undone, the Maker was pleased to enter into a *NEW COVENANT* with them;—so that neither they, nor any of their Posterity, should, on account of *their Disobedience*, be ruined, except it was purely their own Fault.

*Ind.* 'That was indeed a most kind Offer of their offended Maker;—Pray, what was that *COVENANT*?'

*Miss.* It was this:—That on Account of One, who would in due Time satisfy his De-

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vine Justice for their Offence (and take Ven-  
 geance on that Evil Spirit, that had tempted  
 them to disobey his Command) he would re-  
 store them to his Favour upon certain Con-  
 ditions;—and would appoint them *Means*, by  
 which they, and their Posterity, might, upon  
 their Repentance, obtain his Pardon, when  
 they should do amiss, as since their Fall they  
 would be but too apt to do

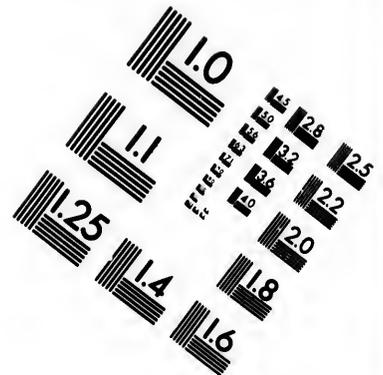
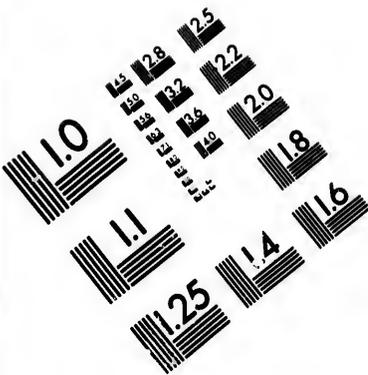
*Ind.* ' You will now be kind, as to let  
 me know what followed this Promise of God  
 to his sinful Creatures.'

*Miss.* You must know then—that some of  
 their Children and Posterity, exercising them-  
 selves in Repentance of Sin, depending on this  
 promised Saviour, keeping up a Sense of these  
 Things, and an Expectation of this Promise,  
 lived in the Fear of God †.—But many others  
 of them, through the Corruption of their  
 Nature, became exceeding wicked: One of  
 their own *Sons* murdered his *Brother*; for  
 which God, to keep others from committing  
 such horrid Crimes, banished him from his  
 Presence, and he spent his Days in Misery.

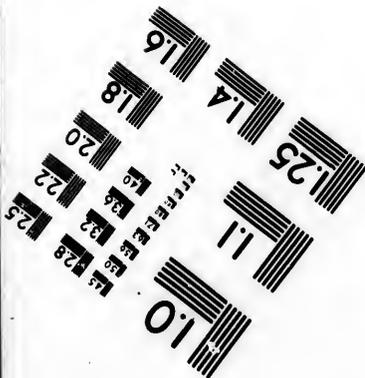
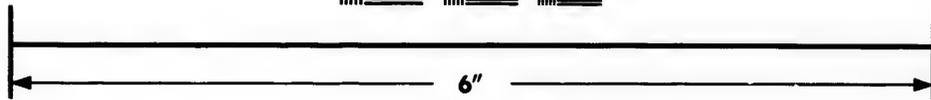
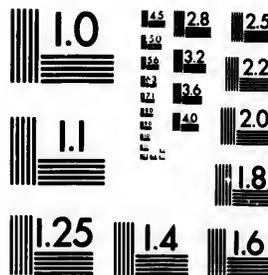
At last, Wickedness increased to such an  
 Height, and became so general, that God was  
 provoked to destroy the whole Race of Men  
 by a Flood (except one upright Man, whose  
 Name was NOAH †, together with his little  
 Family) as I hinted to you before.

\* John iii. 16. and 1 John iv. 9, 10. † Gen. v. 24.—  
 Gen. vii.





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By this good Man and his Family, the whole Earth was again filled with People, as it is this Day—And while his good Instructions, and the Memory of that dreadful Judgment lasted, Men lived in the Fear of God:—But too soon fell into Wickedness again:—And most of these, losing the Knowledge of the true God, fell into Idolatry, a Sin which God principally abhors, as most dishonourable to his Nature, Authority, and Glory, and as leading Men into all other Wickedness\*.

*Ind.* ‘ Pray what is that Sin of Idolatry, which God so hateth?’

*Miss.* It is the giving that Honour and Worship which is only due to the true God, to his Creatures, to the Sun and Moon, and to evil Spirits—and to the Images representing these.

Notwithstanding this,—God never left himself without Witness †; but gave continual Proofs of his Hatred against Wickedness, and of his Favour and Protection of good Men, in all Ages, and amongst all Nations, even unto this Day.—And thus it is,—that Calamities of all Kinds are brought upon Earth; that one Nation makes War upon another; these being only Instruments in the Hands of God, and by his wise and just Appointment, for the Punishment of their Sins.

*Ind.* ‘ Pray, had any of these Nations ever afterwards an Opportunity of coming to the

\* Rom. i. 28.

† Acts xiv. 17.

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‘ Knowledge of the true God, and of the  
‘ Worship due to him?’

*Miss.* Yes, indeed they had. For the Holy Scriptures inform us, that—God made Choice of a certain Person, whose Name was ABRAHAM \*, and called him and his Family, from the Midst of a Nation given to Idolatry; that to this Man he made himself and his glorious Perfections known; and for his Encouragement to persevere in his Duty, he promised,—*That out of his Loins in due Time the DELIVERER OF THE WORLD from Sin and Death should proceed, and that in the mean while He would make his Descendants a great and numerous People*:—all which was made good in a most wonderful Manner. His *Pesterity* increased exceedingly; and wherever they travelled—they *communicated* the Knowledge of the true God,—and told Men how he ought to be *feared* and *worshipped*; so that many Nations might have known these Things, had it not been their own Fault;—for God caused them often to *wander*, that they might make him known amongst Men, and cure them of their Wickedness and Idolatry.

It was in the Time of that good Man, that God shewed his Hatred of Wickedness, and his Displeasure against great and bold Sinners, after a Manner the most frightful and astonishing.—There were several considerable Cities, the chief of which were SODOM and GOMORRAH, the Inhabitants of which, *through Pride*,

\* Gen. xii.

*Fulness of Bread, and much Idleness,* fell into all manner of Wickedness; which provoked God to make them an Example of his Displeasure against such Sins;—for he *rained down Fire and Brimstone upon them* \*, and utterly destroyed both them, their Towns, and their whole Land, the dreadful Marks of which are to be seen at this Day.—At the same Time, God sent his Angels, and delivered One whose Name was LOT, and his Family, of that fearful Destruction †.

After this the Children of ABRAHAM, whom the Promise was made, multiplied exceedingly; to whose Posterity God gave particular Laws and Directions, how they might live so as to please their Maker, and hurt one another ‡;—and wrought wonderful Things before their Eyes, when he delivered them out of a most cruel Bondage—to convince them, and all other Nations that should hear of these Things,—that Idols and evil Spirits, which they worshipped were no Gods—and that there was no but the God of this People.

*Ind.* Pray, what were the Laws and Directions that God gave this People and Nation

*Miss.* The chief of them were these follow:—That they should neither worship any other God but him who had such Wonders for them;—That they should

\* Gen. xix. 24.

† Gen. xix.

‡ Exod. xx.

ell into all not make any visible *Image* or *Representation*  
 oked God of him : That they should not profane his holy  
 Displeasure Name : That they should keep holy *one Day*  
*down* First in Seven, to preserve the Remembrance of him  
 ly destroy and his Works ;—That they should *love* and  
 their whole *honour* their Parents\* ;—That they should *love*  
 n are to be one another, as being all the Creatures of a  
 ime, God good God ;—and neither *bate* nor *murder* any  
 eared him, one,—that they should not commit *Adultery*,  
 good Man, or be guilty of any *Lewdness* :—That they  
 Family, ou should not *steal*, or *lye*, or *bear false Witness*,  
 or *covet*, or *set their Hearts upon what was*  
 ABRAHAM, to *another Man's*—And remember what I tell  
 multiplied ex you,—The Substance of these Laws was given  
 d gave ver soon after the Flood, to NOAH and his *Family*  
 , how the from whom the present Race of Mankind is  
 ker, and no derived, though the greatest Part of their  
 ought most Posterity soon forgot them.

es, when he Soon after God had given his peculiar Peo-  
 el Bondage ple these Laws, he settled them after a most  
 er Nations wonderful Manner, and in a fruitful Land,  
 s,—that th which he had long before promised to ABRA-  
 worshipped HAM their great *Forefather*, and blessed them  
 was no God exceedingly, while they observed his Laws.—  
 ut even these People, through the Corruption  
 ws and Direc of Nature, often transgressed his Commands,  
 and Nation nd were as often punished, and upon their  
 re these th repentance pardoned ;—till, at last, they  
 her have n growing incurably wicked, he permitted their  
 who had do enemies to destroy most of them, their *Cities*,  
 they shou their *Land*, and their *Place of Worship* ;—

† Exod. xx.

\* Exod. xx. 12.

and

and they are at this Day dispersed over the Face of the Earth, without any sure Settlement.

Now, a few Years before this happened the Time was come when the GREAT GOD was pleased to send into the World—<sup>Jesus Christ</sup> That PERSON or PROPHE<sup>t</sup>, whom he had promised to our first Parents, and who had engaged to make Satisfaction to the Divine Justice, for their great Offence.—But a particular Account of this PERSON and BLESSING will take up more Time than I believe you have now to spare: I shall, therefore, defer it till you come next to me. In the meantime pray earnestly to God, that he may not suffer your Heart to be hardened, but that you may ever believe his Promises, and stand in Awe of his Judgments.

### The PRAYER.

**I** Believe: Lord, increase my Faith; and give me Grace that with a holy Life may adorn the Religion I profess.—Keep me steadfast in this Faith, that no Errors may separate me from thee;—But that thy Love, O merciful God;—Thy Grace, O blest Jesus;—Thy Fellowship, O Holy Ghost may defend and comfort me in all Dangers and Adversities, until I attain the End of my Faith, even the Salvation of my Soul. Amen.

## DIALOGUE VIII.

JESUS CHRIST, *the MEDIATOR and SAVIOUR*  
*of the World, and the Head of all Christians.*

INDIAN.

YOU shewed me, Sir, when I waited on you last, how Man came to fall from that upright and happy Condition in which he was created; and how he, and all his Posterity, became subject to *Sin*, to *Misery*, and to *Death*:—As also, how their Maker compared the Lives of our First Parents, although they had deserved immediate Death, on account of One who was engaged to satisfy the Divine Justice for their Transgression, and for the Offences of all their Posterity, upon the most merciful Conditions.—And I left you with a more earnest Desire of knowing more of that SACRED PERSON, who was to come into the World for that End;—and, as you intimated to me, did come about that Time, when God had, for their Sins, cast off that People, whom he had so long so remarkably, favoured and protected above the other Nations of the World;—I told you before,——That this Divine Person knowing into what a miserable condition the two first Parents of Mankind had brought

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brought themselves and their Posterity, by their Disobedience to their Maker;—how dreadfully sad their Punishment would be, and of what an invaluable Happinefs they would be deprived;—He, by God's most gracious Appointment, undertook to satisfy the Divine Justice, by submitting to such Sufferings as God was pleased to accept: by way of Atonement for the Sins of Men.

*Ind.* Pray, Sir, how did Jesus Christ do this?

*Miss.* As I told you before, he, out of Love to his otherwise lost Creatures, took the perfect Nature of a Man, both Body and Soul, into Union with his Divine Nature, and was born of a pure Virgin that he might be seen and converse with Men, and in their Nature capable of suffering for the Sins of Men.

Now, in that Body, here upon Earth, in the first Place, he let Mankind know God's wonderful Goodness and his Readiness to forgive Offenders, even the greatest Offenders upon their Repentance, Belief in him and Undertaking, and Return to their Duty; and also, how they ought to live so as to please God, and be an Honour to their Maker. And by his most wise and holy Life, his Doctrine, and Example,—He shewed what an excellent Creature Man was; before he fell into his Innocence, and fell into a State of Sin and Corruption; as also how hateful to God Sin must be, since so Divine a Person; which,

sterity, but will see hereafter, was the *Son* of the Most  
 ker;—how high God, was obliged to come down from  
 ould be, and Heaven, to satisfy God's Justice, and to save  
 they would Men from the Punishment it deserved.—For  
 ost gracious Divine Nature, tho' it could not suffer, yet  
 the Divine being thus divinely united to his Humanity,  
 sufferings gave such a Virtue and Value to the Sacrifice,  
 y of Atonement rendered it a proper and sufficient Atonement  
 ent to the Divine Justice for our Sins.

us Christ After he had in his public Ministry fully de-  
 out of Love, declared the Design of his Coming, and perform-  
 ook the pain such miraculous Things as were sufficient  
 dy and Soul to convince all well-disposed People, that he  
 ure, and was *the Son of God*; and sent by him to declare  
 ight be seen Father's Will to Men;—after this, that, as  
 heir Nature in of God, he might make full Satisfaction  
 of Men. the Divine Justice, since no less a Sacrifice  
 on Earth, ould do it, He willingly laid down his own  
 e, for his otherwise undone Creatures.

know God *Ind.* 'I begin now to understand what be-  
 adiness to fore I was amazed at, *Why God would suffer*  
 ceft Offender *his own Son to be put to Death by wicked Men*;  
 in him and and why his Son would chuse to be so dealt  
 heir Duty; with, when he could have hindered it: I  
 so as to propose it was because he had undertaken  
 heir Maker the Cause of Sinners, and suffered Death to  
 holy Life, make an Atonement for them, and to satisfy  
 e shewed the Justice of his offended Father, who there-  
 s; before he fore permitted him to be put to Death.'

State of Sin *Miss.* You understand it right.—And the  
 ful to God GREAT GOD, to convince the World, that his  
 son, which, Justice was satisfied by this most worthy Sacri-  
 fice,

fice, raised him from the Dead, the Third Day after he had been crucified and buried;—*which he was in the most convincing and powerful Manner, declared to be the Son of God\**; all which the Holy Scriptures give us a particular Account,—and, for our Comfort, declare,—*that God had laid on him the Iniquity of us all †; that he tasted Death for every Man i. e. for every penitent Sinner, from the first Man that was made, to the last that shall be born into the World;—lastly, that he saved us by his Blood, out of every Kindred, Tongue, and People, and Nation ‡.*

*Ind.* It seems then, that we also have Interest and Right in the Blessings which he has purchased by his Death.

*Miss.* Most certainly you have;—for he hath declared,—*that the Gentiles, such as were Strangers to the true God, should be Fellow-workers with his chosen People, and of the same Body and Partakers of his Promise in Christ §.*

*Ind.* Pray what is meant by the Gentiles being of the same Body?

*Miss.* The Meaning is this:—That we should be of the same holy Society with God's chosen People; and that as we are the Creatures of one and the same God, and Children of one and the same Father, and redeemed by the same Saviour, you shall now be Members of the same Body, an holy Society.

\* Rom. i. 4.

† Isa. liii. 6.

‡ Heb. x.

§ Rev. v. 9.

¶ Eph. iii. 6.

Third Day which is called the Church of God, of which  
buried;—JESUS CHRIST is the HEAD and GOVERNOR.

g and power Ind. ' I should be very thankful if you  
of God \* ; would explain that to me more particu-  
ve us a parlarly.'

Comfort, d Miss. You must know then,—That after  
the Iniquity e Son of God had by his Death made an  
every Man onement for the Sins of Mankind, he com-  
from the f ounded his Apostles to offer the Blessings he  
that shall d purchased unto all the Nations of the  
that be h irth, in order to take out of them a People for  
Kindred, a Glory of God \* ;—and to let all Men know

merciful Favours which the Great God  
also have erred them by his Son, which were,—Re-  
ings which stance on Mens Part, and Forgiveness of Sins  
the Part of God; and that this should be

ve;—for so ached in his Name among all Nations †; and  
s, such as w all such as would receive him as their Re-  
be Fellow be mer and Lawgiver, should be entered into  
the same Bo e Society, called the Church or Body of  
Christ ‡. ist, because he is the Head of this Body,

by the Gent Governor of this Society, which is made  
of all true Believers in all Nations of the

—That yld; that as he had redeemed them, he  
society with Ght protect, and govern, and keep them in  
e are the Cr Way of Life and Happiness; and lastly,  
d, and Child the great Truths of Christianity, and the  
r, and redee y Scriptures, in which they are contained,  
ll now be m at be preserved, being to be constantly  
an holy Socie explained, and preached among them.

|| Heb. i.  
ph. iii. 6.

Acts xv. 14.

† Luke xxiv. 47.

*Ind.* ' But, good Sir,—how can People  
' so many distant Nations, and different Languages  
' and Languages, be *one Society*?'

*Miss.* They are all of *One Society*, as they  
agree in *One Faith*, and profess to be govern-  
ed by *One Law* of Jesus Christ;—as they  
engage to renounce the *Devil*, and all the  
of an evil World, and to *worship* the *One*  
only true *God*;—as they all profess to receive  
the holy Scriptures to be the only *Rule* of  
their *Faith* and *Manners*; as they all are  
deemed by the same Sacrifice;—as they  
pray to *One* and the *same* God, in the  
and for the Sake of the same Mediator  
Advocate;—as they are all received into  
same Society, by one and the same Ordina-  
of *Baptism*; and are under the *Direction*  
*Influence* of the same *Holy Spirit*;—and as they  
all hope to meet together hereafter in the  
Place of Joy and Felicity, the *Kingdom*  
*Heaven*.

*Ind.* ' I think I understand you very  
' —I should be thankful therefore, if  
' would let me know what are the Privileges  
' or Blessings of being a Member of this  
' Society.'

*Miss.* The Blessings are many and great  
such as these following:—You will be enabled  
to answer the End for which we were made  
and sent into the World.—If you enter  
this Society with true Repentance of your  
true Faith in Jesus Christ, and a sincere

of living as a Christian ought to do, *all*  
*past Sins will be forgiven you;*—and, if you  
 afterwards fall into Sin (as you will be but too  
 to do,) *you will have Jesus Christ an Adwo-*  
*with his Father for your Pardon, upon your*  
*stantance and Return to your Duty* \*.—Beside  
 you will be under the *special Care and Pro-*  
*tection of God;*—you will have the Ministers  
 of Christ to instruct you, and God's all-power-  
 spirit to *direct, support, and comfort* you in  
 your Distresses.—You will have an Interest  
 in the *Prayers and Blessings* of that Society  
 throughout the World; every Member of that  
 Society being bound to seek the good of the  
 Body, to *relieve* the Necessities of such  
 as are in Want, or in Miseries, and all being  
 equally obliged to pray for each other.—  
 you will have a most sure Title to  
 Eternal Life and Happiness after Death.  
 'There is no Man, sure, who is in his  
 Mind, but would most earnestly desire  
 to be a Member of such a Society if he could  
 do what will be required of him as  
 a Christian.—For, as I remember, you told  
 that a Christian has many Enemies and  
 Difficulties to strive with.'  
 That is true.—But then take this most  
 Truth along with you,—*That a Righte-*  
*ous good God will not require any thing of his*  
*creatures, but what he will enable them to do, if*  
*they will but use their own Endeavours;*—every  
 \* 1 John i. 9. ii. 1.

Person,

Person, who sincerely proposes to become a Christian, having a most sure Promise of being assisted by God's Holy Spirit to please his Maker, and to keep his Commands.

And, forasmuch as we must be made holy, ever we hope to be happy, it is this Good Holy Spirit, that must make us so.—What he doth,—by putting into our Hearts good Desires and Purposes of pleasing God, and Fear of offending him;—by convincing that nothing is required of us but what is absolutely necessary for our Good and Happiness.—by helping our good Endeavours, and sending us against the Malice and Power of evil Spirits;—by setting home upon our Hearts the Joys and Happiness that are proposed us, and the dreadful Misery which will be the Portion of such as despise them:—All what that Holy Spirit doth perform in us by a Power though an invisible Power.

*Ind.* 'How can you be sure of this, if you say he is not to be seen?'

*Miss.* Can you see the Wind?

*Ind.* 'No.'

*Miss.* How can you be sure there is such a Thing?

*Ind.* 'Because I hear the Sound of it, and feel the force of it upon myself.'

*Miss.* Are you sure that you have a good Spirit within you, which governs all your Actions?

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*Ind.* ' I cannot but be sensible and sure of that, because I feel something within me, sometimes accusing, sometimes excusing, according as I do what is good, or otherwise.'

*Miss.* Yet you never saw that Power; you are sure of it only by its Effects.

*Ind.* ' Pray make that plain to me.'

*Miss.* Do not you know a Tree by the Fruit it bears?—Doth not a *good Tree bring forth good Fruit*?—Doth not a *corrupt Tree bring forth bad Fruit* \*?—Just so, when a good Spirit governs any Person, you see it plainly by his Life and Conversation;—as also, when you see any Man lead an evil Life, you may be sure he is governed by an evil Spirit.

*Ind.* ' I understand you very well;—and I would be thankful, if you would let me know what are the Fruits which distinguish a good Spirit from one that is evil?'

*Miss.* The sure Signs, that the Holy Spirit of God governs any Man, are these following Fruits: *A Love of God*, and of Men for his sake;—*Living in Peace* as much as possible, with all others †;—*Forgiving* those that have injured us, as we hope to be forgiven our many Offences against God;—*A Readiness* to do good to all Men;—*A constant Endeavour* to mortify our corrupt Affections, our Lusts, and evil Desires;—*Being content* with our Condition;—*Being humble, meek, and temperate*;—

\* Matt. vii. 17.

† Gal. v. 22.

And in all Improvements in Knowledge, Faith, Holiness and Obedience, making an humble Acknowledgment of our Unworthiness, giving Christ the Glory of our Salvation, and the Holy Spirit the Honour of our Improvement in these Things:—These, and such as these are sure Signs that a Man is governed by the Holy Spirit of God \*.

On the other Hand,—the sure Signs of a Man's not being under the Influence of the good Spirit, are such evil Fruits as these following: *Adultery, Fornication, Idolatry, Witchcraft, Envy, Hatred, and Malice*; a Disposition to *Revenge and Murder, Drunkenness, Revellings, Hardness of Heart, Unbelief, and Contempt of the Gospel*, and such Sins as these.—God having expressly declared, that those who do such things shall never be happy but shall have their Portion with those evil *Spirits*, by whose wicked Suggestions they had been seduced to commit them.

*Ind.* 'One would think that such as know the dreadful Punishment denounced against Wickedness, would never persist in it, but immediately endeavour to escape from so dangerous a Condition.'

*Miss.* They certainly would do so;—but having wilfully forsaken the Ways of God they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themselves;—so that their Hearts

\* Rom. vii. 14.

hardened

edge, Faith hardened, and their Minds are void of Understanding.

*Ind.* ' If I remember well, you told me, that all Men are subject to Sin, even Christians, as well as others, though they have received that holy Spirit for a principle of a new Life.'

*Miss.* I told you so, and I told you nothing about the Truth; for so they are, until, by the Influence of that good Spirit, they are made as these formerly were, completely holy, which is not to be expected till we die, and go to Heaven.—I told you also another Truth;—That a Christian is not a Disposition, but one who has no Failings;—but he is one, who, by the Power and Favour of that Holy Spirit, watches and strives against the Corruption of his Nature continually, so as never to live in any known Sin whatever.

*Ind.* ' I remember you told me so before; and I am convinced of the Truths you have now explained to me. And I must beg of you, at your Leisure, to let me know, what will be required of me in order to my being baptized, and made a Member of that Society, to which you have convinced me so many Blessings have been promised by the Great God.'

*Miss.* That I will very willingly endeavour to do the next time you come to me.—In the mean time, forget not to beg of God—give his Blessing and Success to such as desire and strive to instruct you in the Ways of

Life and Happiness, and to give you Grace to follow their godly Instructions and Admonitions; in Words to the following Purpose.

The PRAYER.

**O** Merciful God, and Lover of Souls, bless the pious Endeavours of such as are appointed to instruct me in the Ways of Truth and Godliness:—Leave me not to my own Choice, but give me a Heart always open to receive the Truth, and a constant Resolution to observe and obey it: And that I may remember thee my Creator all my Days, cheerfully embrace Salvation by thy Son our Lord and submit to his Government,——let the HOLY SPIRIT ever accompany me, and inspire me with sound Principles of Virtue, Religion, and Holiness, for thy Mercy's Sake Christ Jesus. *Amen.*

DIALOGUE IX.

*Being an Abstract of the former Dialogues and Instructions.*

INDIAN.

**K**IND Sir, I am come to put you in mind of your Promise to instruct me how I may become a Member of the Society, to which you told me so many Blessings do belong.

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*Miss.* I would now do it, but upon second Thoughts I am of Opinion, it will be best for you, that I put you again in mind of the Truths you have already learned, and assented to, that you may be able to answer it to your own *Reason*, and to every one who shall ask you,—‘Why you chuse to be a Christian?’—And that your Faith being surely established, you may be convinced that it is your *Interest*, as well as *Duty*, to make such a Choice; and that you may not hereafter become a scandal to the Christian Religion, or be tempted to forsake it, on account of any Difficulties you may meet with, or the bad Examples of wicked Men who profess it.

*Ind.* ‘I heartily thank you for so kind a Proposal: and I will hear you most willingly.’

*Miss.* You have declared already that you are fully convinced, that there is but one God of all the Nations of the World;—that is—a being most *wise*, most *powerful*, most *good*, most *just* and *good*,—who after he had made the World, and all Things in it, by his great power, made Man, and endued him with *Reason* and *Understanding*, to the end he might have a Creature on Earth capable of knowing and honouring his Maker.

*Ind.* ‘I am most fully convinced of this, and do most firmly believe it.’

*Member of the* *Miss.* How then do you think it comes to pass, that so many People, endued with *Reason*,  
so many Blessings,

son, are so far from being an honour to that God on whom they depend for Life and Breath and all things which they enjoy, or hope for,—that they neither *fear*, nor *love*, nor *honour*, nor are concerned to please him?

*Ind.* I have not, Sir, forgot the Account you gave me,—how this came to pass;—how the first Parents of Mankind came to fall from that happy Temper and Condition in which they were made,—by yielding to the Temptation of an evil Spirit, and breaking a strict Command which their Maker had given them for a Trial of their Obedience:—And what a sad Change and Disorder was thereby made in their Nature, and in the World, insomuch that both they, and their Posterity, which inherited their corrupt Nature, became prone to *Evil*, and subject to *Sin* and *Death*, and to all the *Sorrows*, *Miseries*, and *Afflictions* which lead to *Death*;—and that this was the true Occasion of all the Mischiefs and Wickedness which we see and hear of in the World.

*Miss.* I am very glad you remember this so well.—For indeed, without the Knowledge of this unhappy Fall of Man, and the Corruption of our Nature, which followed, you can never fully understand, nor truly value the *Wisdom*, the *Justice*, the *Mercy*, and the *Goodness of God*; nor would the Christian Religion appear to you so great a Blessing as it really is.

*Ind.*

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*Ind.* ' You will be so kind as to explain this to me a little more particularly; that I may embrace it with full Satisfaction, and never forsake it.'

*Miss.* You will remember then what I told you before: That we know and are assured of this by a Writing which came from God, of which we have most undoubted Proofs, and by which we are informed, how merciful God was in sparing the Lives of these our unhappy Parents which they had forfeited by their great Offence, and this for the Sake of his beloved Son, who undertook to see his Justice fully satisfied, and to use all proper Means to make Men sensible of their Offences, and bring them back to the Duty they owe to their Maker.

That, in order to this, His SON, who is called CHRIST, and *from whom we Christians have our Name*, came down from Heaven to earth, and was made Man, and conversed with Men:—and declared unto them, as he was the Son of the Most High God, and had tender Compassion for poor Sinners, so he had undertaken to be a Peace-Maker between God and them;—and that he was a Messenger sent from him to make his Will known unto Men;—and that God had committed the Government of all Mankind to him. All which God himself confirmed by a voice from Heaven\*.—And his Son, when

\* Matt. iii. 17.

on Earth, convinced all who were disposed to receive the Truth, that these Things were true by his doing such wonderful Works as none but God could do;—by the Holiness of his Life; by the most righteous Laws which he gave unto Men;—and above all, by his Rising again from the Dead, after he had, by wicked Hands, been murdered.

*Ind.* ' All this I remember, and only desire you will repeat *the Message which this WONDERSOME PERSON brought from God to Men.*'

*Miss.* In the First Place, he made known to them their miserable Condition by Nature and Practice: And that it was yet a Condition not without Hope—That as his Justice could not let Sin go unpunished,—so his Goodness would not let his unhappy Creatures be ruined, except they obstinately refused to accept of the merciful Terms proposed to them.

That therefore God had been pleased, for his Son's Sake, to promise,—that all such as should be made sensible of their bad Condition, and would return to the Duty which they owe to their Maker, shall have all their past Offences pardoned, shall be received into his Favour again, and be made for ever happy with him:—But that all who know this, and would not receive, and thankfully comply with, so kind an Offer, shall die in their Sins, and be punished without Mercy. In a Word,

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hat their Happiness or Misery would depend upon their *good* or *bad* Behaviour in this World. For that God had appointed a Day in which he would judge the World most righteously,—reward the truly penitent, and good, and punish those that continue obstinate and wicked\*.

*Ind.* Will you now, Sir, be so good as to let me know the Way which this Wonderful Person did make use of to prevail with Men to embrace this most kind Message of God to Men?

*Miss.* In the first Place,—he shewed them, that a tender Compassion God had for his unhappy Creatures, who were wilfully going on in the Way of Ruin, without perceiving it.—And that he was so good as to send his own Son from Heaven to save them from destruction.

He told them further,—That the Sins of Men were so many, so great and universal, that no less a Satisfaction would be accepted for their Pardon than the Death of his own Son; that therefore he had taken upon himself the Cause of Sinners, and put himself in their Place and Stead, that he might suffer and die for them.

And God, to shew Men how well he was satisfied with his Son's Sufferings for the Sins of Men, raised him from Death, and set him at his own Right-Hand; *where he liveth for*

\* Acts vii. 31.

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ever,

ever, to make Intercession for all such as come unto God by him\*.

*Ind.* All this I remember, and I cannot but admire the great Love of God and Christ for such unworthy Creatures.—Pray, have any other Ways been taken of bringing Men to Sense of the Duty they owe to their Maker, and of promoting their Happiness?

*Miss.* I hope you have not forgot what I told you,—that Christ, after his Ascent into Heaven, sent down the Holy Ghost upon his Apostles in a most wonderful Manner, who established that Society which we call the Church of Christ, as the most proper Means of bringing Men to the Knowledge of the true God—of Salvation by his Son,—and of engaging in the regular and faithful Discharge of the several Duties they owe to God, to themselves, and to all Mankind.

For in that Society he has appointed certain Persons his Ministers, who are to watch for the Souls of Men as they that must give Account of them †;—to let them know what they must do to be saved;—to minister to Men the Means of Grace and Salvation;—to instruct the Ignorant;—to comfort and help the Weak, and raise up them that fall;—to offer up to God Supplications, Prayers, Intercessions, and Thanks for all Men;—and, in one Word, to endeavour that all Men may attain that Happiness, which Jesus Christ has purchased by his most precious Blood.

\* Heb. vii. 25.

† Heb. xiii. 17.

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*Ind.* This I have not forgot:—Nor what you told me further, — That forasmuch as God had determined to judge Mankind according to their Behaviour in this Life, he has given to Christians certain Laws and Rules, by which they shall be judged to Happiness or Misery, at that great Day; and that these Laws and Rules are to be found in that Book which you call *The Word of God*, because it was written by Men appointed of God. May I beg you to give me a short Account of that Book?

*Miss.* In the First Part of those Scriptures, called *The Old Testament*, we have an Account of the Creation of the World, and of God's infinite Power, Wisdom, Justice, and Goodness in the Government of it:—We have there an Account, as I told you, of the original Happiness of our First Parents, and of their sinful Fall from that Condition;—we have also encouraging Notices of the Recovery of Mankind from this sad Condition;—and are informed how, in all Ages, God has often protected and blessed the Good, and punished the Wicked;—In order to convince Men, that he sees and ordereth all Things for his own glory, and the Good of his Creatures.

In that Part of the Scriptures which we call *The Gospel*,—we have a particular Account of the Life of Christ;—his most perfect Example;—his most holy Precepts;—some of his numberless and wonderful Miracles;—how he

was approved of God to be his Son, and the Messenger of his Will to Men; how he was by wicked Hands crucified and slain: That he died, was buried, and that all these his Sufferings were a proper Atonement for our Sins:—that he rose again the Third Day from the Dead—*conversed* with his Followers, and in the Sight ascended into Heaven; from whence he sent down the Holy Ghost, who enabled them to speak all Manner of Languages;—that they might by this astonishing Miracle prove the Mission, and be able to teach all Men the wonderful Things, and bring them to the Knowledge of the Truth, that they might be saved;—and lastly, how great Numbers of the then known World embraced the Christian Religion;—that is, all such as feared God and were concerned to save themselves from that wicked Generation, saw plainly, that the Christian Religion was most agreeable to Reason, and the Blessings it proposed to Men greater than all the World besides could give them.

*Ind.* ‘ Will you be so good as to repeat again the chief of those great Truths, and the Blessing you speak of?’

*Miss.* The Truths which concern us know, and which the Christian Religion, and that only, teaches us, are such as these:—That we are fallen under God’s Displeasure, and may be restored to his Favour, and have our Offences pardoned thro’ the Satisfac-

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of our Lord Jesus Christ;—that our Life here is only a State of Trial, and a Passage to a Life either of Happiness or Misery, which is to last for ever;—that this Happiness or Misery will be according to our Behaviour here, —and that we should so live, as to glorify God, and be Blessings to ourselves and others.

In short,—the Christian religion proposes a Remedy for all the Evils we are subject to, which we either feel or fear;—and is designed to restore Men to that holy Temper, which is absolutely necessary to fit them for Heaven and Happiness;—that is, to make them truly *good and just, wise for themselves, kind, sober, chaste, and temperate, peaceable*, and useful in their Generation.—And it will be purely their own Fault if they are not such; for this Religion affords them all the Encouragement and Assistance, that their Case can possibly demand, or their Hearts can reasonably desire.

*Ind.* ' You have, Sir, fully convinced me of the great Blessing of being a Christian; for which I heartily thank you.'

*Miss.* Give God the Thanks; it is he only can open your Eyes, to see both your Danger, and your Interest.

*Ind.* ' If I shall not be too troublesome, I would only ask you at present, what Answer I shall give to such of our People as shall press me to tell them,—*Why I am resolved to become a Christian?*'

*Miss.*

*Miss.* After what you have already learned, you can tell them with Truth,—That you found you wanted something which you had not in yourself, to make your Mind easy, and your Condition safe;—that your own Reason convinced you,—that such a Creature as Man could not be made, and sent into the World, only to eat and drink, and live and die, as the Beasts of the Field;—that you had often wished to know for what End the Great God made Men;—what Service they owe him;—whether the Way you were in was pleasing or displeasing to him;—and often wished to know;—*What becomes of Men after they die and leave this World.*

You can tell them, that none with whom you had conversed could give you any reasonable Satisfaction concerning these Matters,—until, meeting with sober People among Christians, you have been convinced,—*That you and many other People and Nations, had lost the Knowledge of the only true God, who made the World, and all things in it;—and that Christians have among them a WRITING, which gives them a full and most worthy Account of that great and good Being;—how he made of one Blood all the Nations of the Earth\**;—what excellent and innocent Creatures he made the First Parents of Mankind†; and how they and their Posterity came to be changed so much for the worse, and subject to such evil Disposi-

\* Acts xxvii. 2.

† Gen. i. ii. iii.

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fitions, to so many Miseries and Afflictions as now we see they are.—By whose Writings you can tell them, Christians are assured how wonderfully good and kind God will be *to such as diligently seek him\**, and desire to please him;—and that all who are not Enemies to themselves, may be as happy as their own Hearts can wish.

You can tell them moreover,——That God has made known in these Writings, what Men endued with Reason ought to *do*, and what to *avoid*, if they hope to please their Maker, and their Lord;—what great Happiness they will deprive themselves of, if they strive not to know, and do his Will;—for that such as repent of their Sins, believe in the SAVIOUR he has sent, and obey his Commands, will, when they die, be happy for ever;—free from *Fear*;—from the Malice of their Enemies,—from *Pain*, from *Sorrow*, from *Cares*, from *Oppression*, from *Sickness*, and from *Misery after Death*; and enjoy all the Blessedness of which their Nature is capable.—And that such as have not been careful to please their Maker, shall be condemned to everlasting Misery.

If they ask you, as to be sure they will,—how Christians can be assured, that these Writings and Truths came from God?—You may assure them,—*that if any Man sincerely desires to know God's Will, he shall find such Proofs as shall convince him, that these Writings, and the*

\* Heb. xi. 6.

*Doctrines they contain, are from God, and not of Men\*.*

If they tell you, as they did before, that many who call themselves Christians live as if not one Word of those Scriptures were true: you may assure them—that all good Christians are much concerned for the Offence these give to you, and to others;—That indeed they are not true Christians, but such, as being unwilling to forsake their Sins, and resolved to follow their Lusts without Disturbance,—strive to forget the Truths they have learned, because the Remembrance of them makes them uneasy;—and being by a just Judgment of God left to themselves, they have at last lost all Sense of the dreadful Punishment which hangs over their Heads:—That *this falling away* of Christians from their Holy Profession, and turning the Grace of God, which teaches them *to deny all Ungodliness, and worldly Lusts, into Wantonness*, is so far from being an Objection to the Truth of Christianity, that it is an Argument for it;—since this was foretold by the divinely inspired Penmen of the Holy Scriptures,—that there would be *some, who would bold the Truth in Unrighteousness*,—and others that would *draw back to Perdition*, and quite forsake the Holy Commandments.

*Ind.* ' Kind Sir, your Repetition of these Things, for which I am most thankful, has confirmed me in my earnest Desire and Purpose to become a Christian.—And

\* John vii. 17.

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beseech you once more, to instruct me,—  
what will be required of me in order to be  
made a Member of that Society, which you  
call THE CHURCH OF CHRIST:—  
*Miss.* That I will gladly do when you come  
me again.—And may that *Good Spirit*,  
which has put this Purpose into your Heart,  
keep you in this good Disposition—And do  
not yourself forget to beg of God—That He  
may perfect the good Work which he has  
begun in you.

### The P R A Y E R.

**A**lmighty God, who alone canst order the  
unruly Wills and Affections of sinful  
men, grant me grace to withstand the Temptations  
of the Devil, the World, and the  
Flesh, that I may never follow, nor be led by  
them;—Keep it ever in the Heart of thy Ser-  
vant,—That it is indeed an evil and bitter  
thing to forsake the Lord, that I may never  
return to the Sins I have repented of.—Make  
me ever mindful of my Infirmities, that I may  
look up to Thee for Help and Assistance;—  
and grant that we, to whom thou hast given  
a hearty desire to pray, may, by thy mighty  
Power, be defended and comforted in all Dan-  
gers and Adversities,—through Jesus Christ  
our Saviour and Redeemer. *Amen.*

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## INSTRUCTION FOR INDIANS

## PART II.

Of BAPTISM, and the LORD'S SUPPER; THE  
CREED, the LORD'S PRAYER, and the  
COMMANDMENTS, explained.

## DIALOGUE X.

Of BAPTISM.

MISSIONARY.

I AM glad to see you here again so soon. It is a good Sign that you are in earnest, and sincerely desirous of becoming a Christian.

*Ind.* 'Indeed, Sir, so I am.—You have convinced me,' that it is my Interest as well as Duty to be a Christian.'

*Miss.* I must not suffer you to be under such a Mistake;—It was not I alone that could convince you;—It was the *Good Spirit of God*

no is always ready to *enlighten* the Minds, and *open* the Hearts, of such as are in Fear of themselves, and would gladly know the Will of God, and the Way to please him.—I am only *his Messenger* to you, and, I hope, for your everlasting Good.

*Ind.* 'I hope so too.—And therefore am now come to be instructed,—“How I may be admitted into the Society of Christian People.”

*Miss.* You must know then, that CHRIST the SON of GOD, and the *Head* and *Governor* of that Society, has appointed TWO HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual Use in his Church,—as SIGNS, SEALS, and PLEDGES of God's fulfilling his Promises of Blessing upon our Compliance with the Rules of our Duty; and by which he has determined to bestow his Favours and Blessings on such as are worthy of them:—The one is called BAPTISM, or the *washing* of Water, a *Figure of Regeneration*, by which all that are well disposed and qualified are to be received into his Church, and which is the Society of all Christian People, throughout the World:—The other Sacrament is called—The LORD'S SUPPER, and is appointed by Christ himself as an especial Means, by which that Society is to keep up the Remembrance of what he has done and offered to redeem them from Misery.

By

By the Sacrament of *Baptism*, God is graciously pleased to enter into COVENANT with his poor Creatures, whereby he promises, *on his Part*, to take them under his especial Protection, and to give them all that is necessary to fit them for Heaven and Happiness, when they die;—and *Christians, on their Part*, bind themselves to become Christ's faithful Servants unto their Lives End.

*Ind.* ' Sir, you often mention our being *God's Servants*, and *servi*ng God:—Do you think God want any Service that we can do him?'

*Miss.* No, truly: he stands in no need of our *Prayers*, our *Praises*, or our *Services*. They cannot *profit* him:—But he having given us certain Commands about our addressing ourselves to Him in *Adorations*, *Supplications*, and *Thanksgivings*; when we obey these Commands (though purely for our own Good) He is graciously pleased to deem it serving, honouring, and glorifying him, though in Truth we only *profit* ourselves hereby.

*Ind.* ' You will be pleased to let me know *when* and *how* Christ appointed the Sacrament of *Baptism*?'

*Miss.* Just before he left this World, he gave his Apostles, who were his Ministers, the following *Command*:—' Go ye, and make Disciples of all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;—teaching them to observe all Things whatsoever I have commanded you \*.'

\* Matt. xxviii. 19, 20.

God is great. Now here are several Things which I would  
 ENANT will have you carefully observe and remember:—  
 promises, *First*,—The absolute Necessity of believing  
 especial Promises, and receiving the Message, which God sent to  
 it is necessary for the World by his Son:—*Secondly*,—The Necessity  
 of being joined to his Church by Baptism, when that Blessing can be obtained:—  
*Thirdly*,—The dreadful Condition of such as  
 faithfully continue in their Unbelief, when  
 the Gospel is preached to them:—And *lastly*,  
 God:—Do observe the very strict Command of Christ,  
 can do him? his Ministers, first to *teach*, but then to  
 in no need teach *only*, whatever he has commanded; by  
 our Services. which true Ministers of Christ are to be  
 e having given down from false Teachers.

our addressing *Ind.* 'How is Baptism administered?'  
*Supplication* *Miss.* By dipping the Person under Water,  
 they these Commandments, pouring or sprinkling Water upon him, at  
 our own Good the same Time pronouncing these Words; "I  
 baptize thee in the Name of the *Father*, and  
 of the *Son*, and of the *Holy Ghost*."  
 m, though *Ind.* 'What do you mean by being bap-  
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 Holy Ghost?'  
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World, he gave *Miss.* It is to shew that Men, who through  
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 in the Name of the Holy Ghost, born as it were again,  
 and of the Holy Spirit, made new Creatures; and thus admitted into  
 observe all Things new Covenant, on Condition of their en-  
 ded you\*.' gaging into a solemn Engagement to *believe*  
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and *obey* whatever is commanded in the Gospel of Christ, in the Name, or by the Authority, of *God the Father*, who created them; of *God the Son*, who redeemed them; and of *God the Holy Ghost*, who enlightens and sanctifies them.

*Ind.* 'Are all Persons capable of Baptism?

*Miss.* Yes:—Both *Infants* and *grown Persons*.

*Ind.* 'What is required of those Persons who are grown to Years of Discretion, in order to their Baptism?'

*Miss.* *Faith*, and *Repentance*; that is, believe sincerely all the Doctrines of the Gospel, and to repent of all former Sins.

*Ind.* 'But what if he fall again into Sin?'

*Miss.* It is then necessary that he should restore himself to the *Benefits* of his Baptism by a *Renewal* of his Repentance.

*Ind.* 'But why are *Infants* baptized, who are not capable of these Qualifications?'

*Miss.* Though they are not capable of *Faith* and *Repentance*, they are capable of being admitted into *Covenant* with God, as the Children of the *Jews* were, by the especial Appointment of God, by Circumcision.

*Ind.* 'What is meant by washing with Water such as are baptized?'

*Miss.* It is an *outward Sign* or *Token*, signifying, and assuring us, from Christ himself, that as our Bodies are made clean by Water, so surely the Souls of all, who are true

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ever and Penitents, being thus *dedicated* to God, are *cleansed* from all past Sins, and are put into the Way of Salyation, by being admitted into the Church of Christ, and made Members of his Mystical Body, which is the blessed Company of all faithful People:— and lastly,—we are, by the Words used in this Ordinance, made to understand, how our salvation is brought about;—That is to say, —*By God the Father*, who loved us, even after we had rebelled against him:—*By his Son*, who purchased Salvation for us;—*And by the Holy Ghost*, who *sanctified* us.

Ind. ‘ Pray, Sir, explain this a little clearer and fuller to me.’

Miss. You must know then, that—The washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, *affirms* and *seals* to the Person thus washed, the Covenant of Repentance for the Remission of Sins, of which Covenant Christ is the Mediator; for by him only we have Access to the Father.—*We are born in Sin*, and liable to the Displeasure of our Maker; but by embracing and complying with the Terms of the Gospel, we become *Children of God*, according to the new Covenant\*;—and by outward sensible *Signs* or *Sacraments* are confirmed in the *Hopes* of eternal Life, the *free Gift of God*, through Jesus Christ our Lord: But then *remember*, If you do not endeavor

\* Gal. iv. 7. Rom. viii. 15. your

your to live in Obedience to the Commandments of your Heavenly Father, it will be no Profit to you at all to be called the Child of God. *Lastly*, By Baptism you are admitted into the Hope of everlasting Happiness, and to a *Title* to the Inheritance of the Saints, upon your *believing, embracing, and obeying* the gracious Terms of the Gospel of the *Blessed Jesus*.—God will then treat you, as a *Father* doth the *Child* he loves;—He will, upon your hearty Repentance, and sincere Return to your Duty, *pity* your manifold Infirmities, and *forgive* all your past Offences. He will *correct* you in Mercy when you do what would hurt yourself; and will upon your Prayers, *for the Sake of his Son Jesus Christ*, give you the Grace of his All-powerful Spirit, to *guide, assist, comfort, and support* you in the Way leading to everlasting Life.

*Ind.* Had I no *Right* to these Blessings before I was baptized?

*Miss.*—Consider what Favours they observe and you will find nothing in yourself that deserve such \*.

Can *Sinful Dust and Ashes* pretend to Heavenly Privileges—The Favour of God, and the Graces of his Holy Spirit?

Can *corrupt Nature* think of *deserving*, or being *capable of Glory, and Honour, and Immortality*—*Endeavour to know yourself better*, by being truly humbled with a Sense of your

\* Rom. iii. 23.

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own Vileness and Misery, you may thank-  
fully accept of *Help* and *Mercy* from God.—  
*For they that are whole need not a Physician,*  
*but they that are sick.\**

And seeing God has promised to do so much  
for you, be persuaded to do something for  
yourself.

*Ind.* 'What can so miserable a Creature do  
for himself?'

*Miss.* You can lament your own Unwor-  
thiness, and pray God to pity you.—

You can use the Graces he bestoweth upon  
you, and be thankful for his Favours.—

You can do your Best, and his Goodness  
will expect no more.

*Ind.* 'Was the Sacrament of Baptism, or-  
dained by Christ himself?'

*Miss.* It was, in these Words—*Go ye, and*  
*teach all Nations, baptizing them in the Name of*  
*the Father, and the Son, and the Holy Ghost †.*

—Which Command the Apostles of Christ  
observed;—They preached the Gospel, and  
*as many as believed, them they baptized ‡.*

—By this Sacrament, *adding to the Gentiles*  
*as should be saved §.*—Holding it ne-

cessary to baptize with Water even those that  
*had received the Holy Ghost §.*—Teaching

that this Command of Christ, where it  
may be duly observed, is not to be neglected

on any Account whatever.

Mat. ix. 12. † Ibid. xxviii. 19. ‡ Acts ii. 41.

§ Ibid. ii. 47. § Ibid. x. 47.

*Ind.* 'What further use am I to make of  
'this Sacrament?'

*Miss.* It ought always to bring to your Re-  
membrance, that you are a *Christian*: That  
you have a *New Name*, and *New Powers*,  
given you, on Purpose that you may become  
a *New Creature*.

If you are indeed a *Child of God*, you will  
think what a *dutiful Child* ought to do.—  
You will *fear* his Displeasure, and *trust* in his  
Love: you will pray to him for what you  
want, and be *thankful* for what he gives; and  
you will own his Affection when he *corrects*  
as well as when he *smiles* upon you.

If you look for an *Inheritance in Heaven*,  
your Thoughts will be often *there*: For *where*  
*your Treasure is, there will your Heart be also*\*

And you will not be too eager or anxious  
for the Things of this World—You will ne-  
ther be much afraid of its *Troubles*, nor too  
fond of its *Vanities*, remembering that *both*  
will soon have an End.—

And as you *ever* hope to go to *Heaven*, you  
will endeavour to *fit* yourself for that glorious  
*Place*:—Remembering,—*That without*  
*Holiness no Man shall see the Lord*†.

The sure Promise of God will not suffer you  
to despair:—And the Joy that is set before  
you will encourage you to press forwards.

You will be thankful to God for calling  
you to this State of Salvation:—And glad

\* Matt. vi. 21.

† Heb. xii. 14.

undertake the Condition he requires of you. What these Conditions are, you shall know the next Time I see you. But first, with a thankful Heart, say,

## The PRAYER.

**A**Lmighty and everlasting God, heavenly Father, I give Thee humble Thanks that Thou hast vouchsafed to call me to the Knowledge of thy Grace and Faith in Thee; Increase this Knowledge, and confirm this Faith in me evermore. Heal all the evil Inclinations of my Soul; and create in me an hearty Love unto Holiness, that continuing thy Servant, I may attain thy Promises, and be made a Partaker of thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

## DIALOGUE XI.

*The Conditions required of such as are to be baptized.*

INDIAN.

**T**HE last Time I waited upon you, you were pleased to promise to instruct me in those Conditions that Persons are required to know, and promise to perform, in order to be baptized.

*Miss.* I shall gladly do this.—As Christ will most surely keep the Promise he has made

of many great and valuable Blessings:—So you must on your Part promise,

*To renounce the Devil, and all his Works:  
The World, and all its evil Ways and Customs:  
And the Flesh, and all its sinful Lusts.*

And secondly,

*That you will receive and believe the Truths and Message which God sent unto Men by his Son, which are contained in the Holy Scriptures of the New Testament, and summed up in what we call The Apostles Creed.*

And lastly,——

*You must promise to use the utmost Diligence, and sincere Endeavours, to keep the Commands of God all the Days of your Life.*

And here, as on one Hand I would not discourage you, so on the other I must tell you the Truth,——*That these Things are not so easily performed as promised.*

*Ind.* ‘I see I must give you the Trouble of explaining yourself further:——I should be glad, therefore, to know what sort of Life is required of a Person that is come to Years of Discretion, after he is baptized, that I may not promise what I do not perfectly understand, nor undertake more than I am able to perform.’

*Miss.* You remember, I hope, what I have often told you,——‘*That this Life is a State of Trial;*’——that God having prepared the greatest Happiness for such as believe in him,

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Dial. II. for the INDIANS.

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love, honour, and obey him,—that he may make them fit for the Reward he intends them, he hath determined to try their *Faith*, their *Love*, and their *Obedience*.—Not that *he* is ignorant of their Hearts, and their Sincerity;—but his Design is by these Trials to shew them to themselves, and to humble them by seeing how much they must depend upon his Grace and Help;—and to shew the Power of his Grace over the greatest Adversaries of their Souls.—He has therefore permitted *evil Spirits* to make this Trial, by *tempting* Men to the Sins which they renounced at their Baptism.

*Ind.* ' I remember what you told me concerning the DEVIL, and his EVIL SPIRITS;—  
' that they are such as rebelled against their  
' Maker, and for that Sin were cast out of  
' Heaven;—that their evil Nature leads them  
' to *tempt* and *draw* Men from the true God;  
' —and that God permits them to try the  
' Faith of Christians, and to execute his Judg-  
' ments upon Sinners.—Besides these Enemies  
' of our Souls, I remember what you told me,  
' and what I find true by Experience, that we  
' have an Enemy within ourselves, even our  
' own corrupt Nature, very prone to Evil;  
' and that we have also an evil World, and  
' evil Examples, to lead us to forget or to  
' neglect God, and our own Promise.'

*Miss.* I am glad you remember these Things so well.—I must, therefore, now give you the *necessary Advice*, which our Lord Christ has

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given

given to all such as design to become Christians;—that is,—to do what a wise Man will do, who have any Thing of Moment to undertake,—‘ To sit down and consider, what ‘ it is to be a Christian \*.’—Left afterwards you expose yourself to Shame, and disgrace the Religion you profess, as too many do.

*Ind.* ‘ I heartily thank you, Sir, for this Caution and Advice:—and beg you will let me know the Sins I may be tempted to; —and how I may oppose and avoid falling into them.’

*Miss.* The Sins to which the Devil and his evil Spirits are most eagerly bent to tempt Men,—are first of all, to forsake the true and only God, to *trust* in themselves, and to *fear* and *worship other Beings*.—This is called **IDOLATRY**, and provokes God to give such Persons up—to a *Mind void of Judgment*,—to *commit all Iniquity with Greediness* †.—This is the sad Case of all the Nations of the World who worship not the true God.—They are under the Power of *Satan*, his *Angels*, and his *Agents*; and so are you, until through the Favour and Mercy of God, and in the proper Exercise of Faith and Obedience, you are received into his Church and Family.

REVENGE, and MURDER that too often follows it, are *Satan's* darling Temptations by which Millions of Souls have been sent out of this World.—This is what you must resolve

\* Luke xiv. 28.

† Rom. i.

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against, as a Sin more especially hated of God.  
—If you are *injured*, or *oppressed*; you must  
leave your Cause to God:—He, and he only  
knows what Punishment every *Injury* and *In-*  
*justice* require: and will call Offenders to an  
Account in his own proper Time.—It is true,  
Revenge is sweet and tempting to our corrupt  
Nature; but corrupt Nature you must not fol-  
low; if you resolve to be the Servant of God.

Another Sin, which the Devil tempts Men  
to, is *Lying*: HE IS THE FATHER OF LIES,  
and would have all Men like himself; because  
he knows that God has declared, that *such as*  
*love and make Lies*\*, shall have no Inheri-  
tance in his Kingdom. This you will consider  
and resolve against, as you hope for the Favour  
of God.

There is another very dangerous Error, to  
which Men are strongly tempted:—that is,  
to be proud, and to have an high Conceit of  
their own *Reason, Wisdom, and Ability to know*  
and to *do* what is good, and best for them-  
selves. Now this *Pride* and *Self-Conceit* takes  
Men off from their *Dependance* upon God, his  
*Will and Word*, by which alone we can know  
*what we must do to be saved*;—upon what  
Terms God will pardon a Sinner; and what  
will become of us when we die. Now nothing  
can provoke God more, than for us poor  
Creatures to think, that we want not his Help,  
his Grace, and Light.

\* Rev. xxii. 15.

*Lastly*, You must know,—that the Devil hath his Agents in every Place:—These are Men of *wicked Lives; and wicked Principles*:—who make a mock of Sin; who fear not to blaspheme that God, *who can destroy both Body and Soul in Hell*.—Now the Spirit of God has assured us, that *Conversation with such Persons will corrupt good Manners\**.—Here then will be your Trial;—and you ought to consider before hand, whether the Pleasure of such Company should prevail with you to neglect the Counsel of God; which is, to avoid them as you would avoid your own Destruction:—Or whether you will run the Hazard of being ruined for ever, by conversing with such wicked Persons.

The next Thing, which at your Baptism you promise to renounce, is—‘the World, and all its evil Customs and Manners;—as also, all the Sinful Lusts of the Flesh, so that you will not follow nor be led by them.’

*Ind.* ‘I am afraid, Sir, that without your Instructions, I shall not understand this as I ought.’

*Miss.* You will remember,—that this is not the World for which you were chiefly made—nor must you look for any true and lasting Happiness here.—Now you will meet with many Things in the World which will tempt you with an Appearance and Shew of Happiness; and if you are not resolved to avoid

\* 1 Cor. xv. 33.

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them, they will turn your Heart from the Love of God and the Care of your Soul.

*Ind.* 'You will be so kind as to let me know what these are.'

*Miss.* The Spirit of God will tell you:—They are. 'The Lusts of the Flesh,—that is, —all sinful, unchaste, and impure Pleasures, and whatever leads to such Sins.—*Secondly*,—'The Lust of the Eyes,'—that is,—all sinful and covetous Desires, and Love of Riches.—And *Thirdly*,—'The Pride of Life' \*;—or an *excessive* Value of themselves, accompanied with an *unreasonable* Desire of the Esteem of the World.

*Ind.* 'Pray let me know more particularly what are the Lusts "of the Flesh," which I am to resolve against.'

*Miss.* I will repeat to you the very Words of God, that you may be convinced I do not tell you any Thing but what will be necessary to your Salvation.—Now these *Works of the Flesh are manifest*; that is, they may easily be known by any considering Person, tho' never so unlearned, to be displeasing to a good and holy God.—Such as *Adultery, Whoredom, Idolatry, Witchcraft, Drunkenness, Hatred, Malice, Revenge, Strife, Seditions, Murders, Revellings †, and such like*.—Now, however tempting many of these Sins may be,—you must sit down, consider, and resolve against them, or never hope for the Favour of God.

\* 1 John ii. 16.

† Gal. v. 19, 20, 21.

*Ind.* You will now let me know what is meant by—"The Lust of the Eyes."

*Miss.* I told you before, that it is the eager and covetous Desires of Riches. And that you may be convinced how dangerous a Sin this is, you may hear what Christ himself has said,—*That it is very hard for rich Men to be good Christians* \*; because they are so much exposed to many Evils and Temptations,—such as these following:—They that have Riches are apt to love them too much—to put their Trust in them, and to forget their Dependance upon God; to lord it over and oppress their Inferiors;—and to make Provision for the Flesh, to fulfil the Lusts thereof:—And this may be the true Reason, why our blessed Saviour says it is so hard for a rich Man to enter into the Kingdom of God;—because, being exempted from all the Toil and Care of Life, he is apt to enter too far into the Pleasures of it, and say to his Soul, *Soul, take thine Ease*, and enjoy the good Things before thee;—whereas our Portion here is *Labour and Exercise*, not full Enjoyment.—

The Business of our Salvation is a great Work, which cannot be effected without Diligence, and Zeal, and earnest Contention; but he that is unacquainted with Labour, will scarce take the Pains that is required, towards working out his Salvation, and making his Calling and Election sure.

\* Matt. xix. 23.

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Besides all these—Great Wealth is often attended with such Cares as *choke the Good Seed*\* sown in the Hearts of Men, that is, the holy Desires, and good Resolutions, which are wrought in Men by the Spirit of God, so that this good Seed becometh unfruitful.

And tho' *Riches* may be made use of to good Purposes, yet it will require a more than ordinary Grace of God so to use them;—which extraordinary Grace is seldom asked by, and therefore seldom given, to such whose Hearts are possessed with the Love of Riches.

*Ind.* ' One would conclude then, — that Christians ought not to desire Riches so eager as generally they do; — nor ought they who want them to think themselves unhappy or not beloved by God.'

*Miss.* That is very true. And they who will not be convinced of these Truths, by what God has declared in his Word, will one Day be convinced by sad Experience, when it may be too late to do them any Service.

*Ind.* ' Must then every Man who would save his Soul, renounce the Thoughts of Riches?'

*Miss.* No: Riches may be used to many good Purposes. A great Apostle of Jesus Christ tells you how;—' *Charge* (says he) *them who are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who gives us richly all*

\* Matt. xiii. 22.

' things to enjoy:—That they do Good, that they  
 ' be rich in good Works, ready to distribute,  
 ' willing to communicate; laying up in Store  
 ' for themselves a good Foundation against the  
 ' Time to come, that they may lay hold on eternal  
 ' Life\*.—But still they are dangerous Things;  
 —They are fluctuating and precarious;—the  
 Means, not the End of Happiness:—They  
 may be Instruments of giving large Scope to  
 Virtue; Great Blessings in the Hands of the  
 Upright; to the Good of his own Soul, and  
 the Welfare of Mankind;—But *They are*  
*Thorns and Snares in the Way of the Forward †.*

*Ind.* ' What Advice will you give me, that  
 ' I may neither desire nor enjoy them too  
 ' eagerly?'

*Miss.* That you may not endeavour by un-  
 just Ways to better your Condition, you will  
 find these Words of Jesus Christ in his Gos-  
 pel;—*What will it profit a Man if he should*  
*gain the whole World and lose his own Soul †?*

To moderate your Desires, consider that *the*  
*more you have, the more you must account for.*

To make you more contented, you must  
 know, that Men are not happy, because they  
 have a great deal, but because God gives  
 them Power to enjoy what they have, be that  
 more or less.

That the Favours of God may not tempt  
 you to Idleness, remember,—*That Slothfulness*

\* 1 Tim. vii. 17, 18, 19.

† Mark viii. 36.

† Prov. xxii. 5

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that they distribute, in Store against the on eternal Things;—the —They e Scope to nds of the Soul, and t They are Froward †, ve me, that them too our by un- on, you will in his Gos- if he should own Soul †? sider that the account for. l, you must because they God gives have, be tha vy. not temp at Slothfulness

casteth into a deep Sleep; that is, it makes Men insensible of what concerns the next World, and in this World—*covers them with Rags*.\*.

And, lastly, if you let no worldly Business hinder you from serving God daily, it will keep in your Mind a constant Sense of your Dependance upon him, and make you set your Thoughts upon another World, to which *this* is only a *Passage*.

*Ind.* Pray instruct me how I may best avoid Temptations.

*Miss.* The Directions I give you shall be short and plain, and suited to your Condition.

Let this be ever in your Mind, that Sin is the worst of all Evils,—For all other Evils will have an End, at farthest when you die; but Sin will make you miserable for ever.

Remember that you are naturally inclined to Sin, that the *Devil* will tempt you to it, and that God only can save you.

And then you will never trust in your own Strength, but in the living God.

To him therefore you will constantly pray for Help; and if you draw nigh to him, he will draw nigh to you †.

And yet you must not expect God's Assistance without using your own Endeavours; for that is to tempt the Lord.

If Sinners entice you, you must not consent unto them †. For they are the *Devil's Instruments*.

\* Prov. xxiii. 21.

† James iv. 8.

† Prov. i. 10.

If you fall into evil Company, you must go out of it, immediately, and *not* walk in the Way with them, lest God forsake you.

When the *Holy Spirit* of God puts into your Mind good Desires, or checks you for doing Ill, you must obey the Voice of God; and he will love you, and preserve you from your spiritual Enemies, and from everlasting Death.

*Ind.* ' You will now be pleased to explain to me THAT PRIDE OF LIFE, which a Christian renounces at his Baptism.'

*Miss.* By the *Pride of Life* is meant,—that great Opinion, which through the Corruption of Nature, all People are apt to have of themselves;—with an eager, restless, and immoderate Desire after every thing that may distinguish them from others, which may set them high in the Esteem of the World.

Now this *Pride of Life* is the Occasion of many Evils, which are highly displeasing to God, and must be resolved against by every good Christian.

The *Evils* are these that follow:—They who are under the Power of this Vice, are more concerned for the Esteem of the World, than how to please God:—They are, therefore, too often tempted to support the good Opinion of the World, by laying that out on Vanity, which should be the Support of their Families, or of the Poor:—And they are too apt to despise the Poor, as if they were not Creatures of the same Kind with themselves.—They look upon all

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the Advantages or Blessings they have, whether in their *Persons*, or in their *Possessions*, as their *Due*; and are therefore generally *unthankful* to God, and *rob* him of the Honour of his own Gifts;—In short, they are angry, when they are not valued as they think they *deserve*;—they are apt to be *discontented*, and to think that they deserve *more* than they have;—to *repine* at their Misfortunes; and overlook their own Infirmities; and are therefore utter Strangers to that *Humility*, which must recommend them to the Grace and Favour of God;—*For he resisteth the Proud and giveth Grace to the Humble* \*.

*Ind.* ' Since this Pride of Life and Heart is so natural to us, what can cure us of it?'

*Miss.* Nothing *but the Grace of God*, and possessing your Heart with Things of greater Moment.

Consider, that you are liable to *Eternal Misery*:—That your great Business in this World is to prepare for a happy DEATH, and the DAY of JUDGMENT; and you will be very indifferent about several Things which you now take too much pleasure in.

For which Reason you will neither study to be *vain*, and *foolish* in your Dress, nor *singular* and *conceited* in your Opinions, but imitate such as are sober-minded; as knowing, *That the Ornament of a weak and bumble Spirit* † is in

\* 1 Peter v. 5.

† Ibid. iii. 4.

the *Sight* of God of *great Price*, and should therefore be your great Concern.

And then, if you remember,—*that you have nothing that you have not received*\*,—nothing but what you must give an Account for, you will have more Reason to *fear*, than be proud of your Advantages.

*Ind.* Well, Sir, I see sufficient Reason why every one, who purposes to become a Christian, should renounce the Devil, and all his Works,—the Vanities of the World,—and the Lusts of the Flesh.—I am also convinced of the great Advantage those will reap, who are able to overcome these Difficulties.—But then I am discouraged exceedingly when I see so many, who have undertaken to be Christians upon these Conditions, in a manner renounce that Religion afterwards,—either finding it impossible to observe these Conditions, or thinking that they are not so very necessary to Salvation as you say they are.

*Miss.* Believe not this, because of our saying so only; but because the God of Truth and Mercy hath so said, who would have all Men come to the Knowledge of the Truth, and requires nothing to be done or avoided by Christians, but what is absolutely necessary to their Salvation;—and which he will enable them to perform, if it is not plainly their own Fault.

\* 1 Cor. iv. 7.

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As for such as *call themselves Christians*, but *do not* the things which Christ has commanded, you must not judge of the Christian Religion by *them*, but by your own *Sense*, and *Want of a Redeemer*.—The Christians you speak of have never truly considered the extreme Danger they are in,—nor what the Son of God has declared:—*That it were better for them, that a Mill-stone was hanged about their Necks, and they cast into the Sea, than they should be the Occasion of Offence to well-disposed People*\*.—And indeed none serve the Designs of *Satan* more than such sort of Christians;—and who have no other Choice, but a true and timely *Repentance*, or *everlasting Misery*.—And *Repentance*, one would hope, they would chuse, if they would consider the great *Patience of God*, which ought to fill their Eyes with Tears and their Hearts with that *Shame and Sorrow* which is the *Work of true Repentance*.

Do but remember what I have told you before, *that a true Faith in God, and in his Word*, will enable you to overcome all the Difficulties you can possibly meet with.

It is for this Reason that every one, before he takes upon himself the Christian Profession, is obliged to give an Account of his *Faith*, *without which it is impossible to please God*.

*Ind.* \* Having given you so much Trouble already, I must now ask you to explain to

\* Luke xvii. 2.

‘ me the Particulars of the Christian Faith;  
 ‘ but with your Leave I will wait on you  
 ‘ again very soon.’

*Miss.* As soon as you can.—In the mean  
 time, I must put you in Mind——To beg of  
 God to deliver you from the Attempts of the  
 Devil and his wicked Agents, who will try all  
 Ways to divert you from your good Purposes  
 ——And may God keep you in the good  
 Disposition you seem to be in!

### The PRAYER.

**A**Lmighty and most merciful Father, pre-  
 serve me from all the Temptations of  
 my Adversary the Devil, who goeth about  
 seeking whom he may be permitted to devour.  
 —Give me holy Resolutions and a watchful  
 Spirit that I may persevere in the Way of  
 Godliness, and my Life correspond with the  
 Purity of my Faith.—Oh! let me never dis-  
 honour so excellent a Title as that of *Chris-  
 tian*, but do thou reign in my Heart, by the  
 Spirit of Grace guiding all my Actions, and  
 directing my Intentions, that I may be thy  
 Servant of thy divine Will here, and be ad-  
 mitted to the Holiness and Glories of that  
 State, where thou reignest for ever and ever  
 and art All in all. *Amen.*

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## DIALOGUE XII.

*The Articles of the Christian Faith practically explained.*

INDIAN.

**Y**OU told me, Sir, when I left you last, — *That without Faith no Man can please God\**, nor ought to be admitted into the Society of Christians, — I am therefore now come to learn of you, *What that Faith is*, — which Christians *profess to believe*, before they are baptized.

*Miss.* You must know then, that there are many Things which Christians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explained. — In the mean Time there are certain Truths necessary to be known and believed, before you can be baptized.

*Ind.* How shall I know what these Truths are?

*Miss.* For the Benefit of young Beginners, and for such as cannot read or remember many Things, Truths of the greatest Moment are contained in this following short Account, which we call THE CREED, or the ARTICLES OF THE CHRISTIAN FAITH; and I must prevail with you so to fix them in your Memory,

\* Heb. xi. 6.

that you may not forget them as long as you live: For the Belief of these will be a powerful Means to make you *holy, righteous, and happy*.

*The* CREED, *or* THE ARTICLE  
*of the* CHRISTIAN FAITH.

I believe in God the Father Almighty, Maker of Heaven and Earth:—And in Jesus Christ his only Son our Lord,—who was conceived by the Holy Ghost,—born of the Virgin *Mary*,—suffered under *Pontius Pilate*,—was crucified, dead and buried;—he descended into Hell;—the third Day he rose again from the Dead;—he ascended into Heaven;—and sitteth on the Right-hand of God the Father Almighty;—from thence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost; in the Holy Catholic Church;—

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Communion of Saints;—the For-  
iveness of Sins;—the Resurrec-  
ion of the Body;—and the Life  
verlasting. *Amen.*

*Ind.* I will endeavour to learn them by  
Heart;—and I hope I shall remember them  
as long as I live.—And now I shall be very  
thankful, if you will shew me,—How the  
Knowledge and Belief of these Things are  
necessary to make Men good, as you very  
justly say, all Christians ought to be?

*Miss.* Remember then,—*That to believe in*  
*God, is not only to profess, that there is such a*  
 *glorious Being, who made the World, and all*  
*things in it;—but also to believe whatever he*  
 *hath made known to us, either concerning*  
 *himself, or the Duties we owe to Him, our-*  
 *ses, and others; which is all contained in*  
 *the Holy Scriptures, written by the Inspiration*  
 *God\*, who can neither be deceived, nor*  
 *deceive us.*

Now in these Scriptures he hath made  
known to us,—*That he never left himself with-*  
 *Witnesses†; but hath given sufficient Proofs*  
 *of his Almighty Power, Wisdom, Justice, Good-*  
 *ness, and Truth, in all Ages of the World.*  
He hath made known to us,—that by *his*  
 *mighty Power he created the World and all*  
 *things in it;—and that, by his most wonderful*

\* 2 Tim. iii. 6.

† Acts xiv. 17.

*Wisdom,*

*Wisdom, he has governed and preserved it ever since it was made.*

That he is the *Author of our Being*; and all the Good we do, or ever can enjoy\*.

That he is perfectly Holy, and requires all his Servants to be Holy †.

That he sees us wherever we are, and whatever we do, so that if we pray to Him we are sure to be heard; if we sin we are sure to be punished ‖.

For his *Power is mighty* to reward his faithful Servants, and punish the Disobedient ‡.

That he is *just* in all his Ways; commandeth nothing but what is for the Good of his Creatures: and never punisheth, but where they truly deserve his Displeasure §.

That he is *Long-suffering*, and ready to receive all that are sensible of their Misery †.

And, That he is a *faithful God*; whatever he has promised, will certainly be performed; whatever he has threatned, will surely come to pass\*\*.

For he governeth all Things, both in Heaven and Earth; and *nothing is too hard for him that he thinks fit to do ††*.

Now the *Belief* of these Truths is necessary to give us such worthy Thoughts of the Great and *Glorious God*; as may *bumble* us in our own Eyes;—and make us *fearful* of offending,

\* Acts xvii. 28. † 1 Pet. i. 15, 16. ‖ Prov. xv.

‡ Gen. xvii. 1. § Ibid. xviii. 15. † 2 Pet. iii.

\*\* Deut. viii. 9. †† Jer. xxxii. 17.

ad to please, one who has Power to reward  
 punish such as please or offend him.—On the  
 her Hand,—we shall be disposed to love him  
 love all Things, because we believe him to  
 the Giver of all the Good we either enjoy,  
 ever hope for.——And he having made  
 down to us,——that *his Eyes are in every*  
*place, beholding the Evil and the Good\**; and  
 at from him no Secrets are hid;—this Con-  
 sideration is proper to make us careful of our  
 words and Actions, and afraid of *doing or say-*  
*ing* any thing which may displease so great and  
 great a Being.—And as for his *Justice*, we have  
 the greatest Reason to *fear it*; because he has  
 the Holy Scriptures, made known to us  
 many dreadful Examples of his Displeasure  
 against those who have no Regard to Reason,  
 his Commands; by which we learn what  
 we must expect, if we provoke him by our  
 sins.—*Lastly*,—when we see, as we find it in  
 his Word, that this Great God has been so  
 ready as to spare Men, even when they have  
 deserved Punishment, we are hereby power-  
 edled to adore and admire his Goodness  
 and Patience, *which doth, or ought to lead Men*  
*to Repentance.*

Q. 'Why is God called the FATHER?'  
 A. Because he is the *Maker and Pre-*  
*servator* of all Creatures, which, with the Care  
 and Affection of a Father, he watches over  
 continually.

\* Prov. xv. 3.

He

He is the Father of Man, because He created him after his own Image.

Because he teacheth Man Knowledge;—corrects him when he does amiss;—and rewards him when he does well.

*Ind.* 'What is meant by God's Providence?'

*Miss.* The Wisdom and Power of God, which he knows and appoints how every thing in the World shall be, so that the whole Creation is taken care of:—Not the meanest Creature can suffer without God's Leave, either Malice or Accident\*.

*Ind.* 'Why then do Evils befall Men?'

*Miss.* Very often to punish them, and bring them to Repentance; but especially to wean our Hearts from being too fond of this Life; and that we may think of, delight in, and prepare for a better.

*Ind.* 'Doth God govern the Seasons? Doth not Summer and Winter, Spring and Harvest return certainly at their appointed Time?'

*Miss.*—They do:—But then, to put Men in mind that they depend upon God only, and upon the Seasons, for their daily Bread,—Summer sometimes returns without its usual Heat, and the Harvest without its usual Fruitfulness.

*Ind.* 'Have not wicked Men, and wicked Spirits great Power of doing Mischief?'

*Miss.* 'Tis true—God hath given them great Power both to punish the Wicked, and to preserve the Faith of the Righteous †:—But the W

\* Matt. x. 29. † Hag. i. 9, 10, 11. ‡ 2 Sam. xv. 7.

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 . † 2 Sam. xv

of God assures us, That neither Men nor Devils can do the least Hurt, without the Leave of God:—and this is the Reason that there is not more Mischief in the World, and that all Things are not every where in Confusion\*.

Ind. 'Of what Use is it to believe, that God is our Father.

Miss. If you indeed believe this, you will take your Father's Word for what he promiseth; be pleased for what he ordereth;—Cast all your Care upon him, for he careth for you †.

You will never abuse his Goodness and Long-suffering;—for tho' he hath the Compassion of a Father, yet if his Children are obstinately disobedient, he is a God terrible in Judgment ‡.

In all your Afflictions you will have this Comfort; 'Tis good for a Man to be in Trouble §, and to bear Chastening, if it so seemeth good to his all-wise and gracious Father; not for his own Pleasure, but our Profit, as it may make us Partakers of his Holiness, and yield the peaceable Fruit of Righteousness to them that are exercised thereby ||.

Lastly, If God is your Father, your Inheritance is in Heaven; which you ought frequently and seriously to think of,——' That where your Treasure is, there may your Heart be also †.

Ind. 'I am convinced, and do believe these Perfections of God; and I see how necessary

\* Job i. 11. † 1 Pet. v. 7. ‡ Psal. xlvii. 2.  
 † 2 Sam. xv. Ibid. cxix. 71. || Heb. xii. 5, &c. † Matt. vi. 21.

‘ they are to be known and believed, in order  
 ‘ to make Men *fear* before him,—and to *love*  
 ‘ and *obey* him.’

*Miss.* But you have not perhaps considered  
 —what little Comfort the Belief of these  
 Things will be to a Man who knows himself  
 to be a Sinner, and that as such he must needs  
 be under the Displeasure of this *holy, just, and*  
*powerful God*;—and yet knows not how to be  
 restored to his Favour.

*Ind.* ‘ That is indeed a perplexing, tor-  
 ‘ menting Thought;—and I remember what  
 ‘ you told me before,—That until God was  
 ‘ pleased to let Men know upon what Terms  
 ‘ he would accept of their Repentance, and  
 ‘ pardon the the wisest Men on Earth could  
 ‘ not find it out, so as to make the Minds of  
 ‘ Sinners easy.’

*Miss.* This will convince you of *the great*  
*Blessing of Christianity*,—and the great Good-  
 ness and Mercy of God in delivering Man-  
 kind from the *fear of Death*, and what will  
 certainly follow;—which without the Gospe-  
 was the Torment of Sinners, and kept them in  
*Bondage all their Life long*\*.—How God has  
 delivered us from this Bondage, you will un-  
 derstand in the next *Article of the Christian*  
*Faith*.

*Ind.* ‘ You will be so kind as to explain  
 ‘ that to me.’

\* Heb. ii. 15.

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*Miff* That I will do.—But I must be oblig'd to repeat some Truths of Moment, which I have told you before :—That after the FIRST PARENTS OF MANKIND had lost their Maker's Favour by their Disobedience, and brought Sin, and Misery, and Death, into the World,—God in great Pity promised them a SAVIOUR; one who would satisfy his Justice, for the Dishonour done to him by their Sins, and would restrain the Power of that *evil Spirit*, which had tempted them to so great a Sin.

Now this *promised SAVIOUR* is the *very Person*, in whom we Christians profess to believe, when we say,——*We believe in Jesus Christ, the only Son of our Lord.*

For when the World was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himself the Nature of Man, by being *born of a Virgin*, that as a Man he might be capable of suffering for the Sins of Men for which from the Beginning of the World he had engaged to suffer\*, to save us from being lost for ever.

Accordingly, the Rulers and the Generality of the People of the *Jews*, amongst whom he was born and lived, being grown very corrupt and wicked, did not only reject HIM, and the MESSAGE of Salvation that he brought them from God, and the Holy Rules of Living which he assured them were necessary to please God; but they also used him most barbarously, and at

\* Rom. xiii. 8.

last prevailed with *Pontius Pilate*, the Roman Governor, to put him to Death, *even against his Conscience*;—which Death the Son of God submitted to; *for he could easily have delivered himself out of the Hands of his Enemies*.—Now, by willingly offering himself to Death, he became a *Sacrifice* acceptable to God for the Sins of the whole World;—and *restored* Mankind to the Favour of their Maker, upon most *reasonable Conditions*.—And that all such as do believe in him might be assured of this—*God raised him the third Day from the Dead, and shewed him openly*.—And by this most powerful Proof—*declared him to be his Son*;—and that whatever he had *said, or done, or taught*, was agreeable to his Will and Appointment.

After this, in the Sight of many, *He ascended into Heaven*, and was *set at the Right-hand of God*, having all Power granted him for the Benefit of his Church, *to give eternal Life to all such as shall believe in, and obey him* \*.—And last, *We believe that this our Saviour shall come again at the End of the World, to judge the Living and the Dead*.

*Ind.* ‘ You will now be so good as to shew me,— what Effects this Belief ought to have upon those that know these things.’

*Miss.* You cannot but perceive the powerful Influence, which the Belief of these things must needs have upon every thoughtful Christian.

The Person in whom we believe is THE SON OF THE MOST HIGH GOD; his true, and

\* John-xvii, 2.

proper, his *only begotten*, and *dearly beloved Son*.—Surely, said God himself, *they will reverence my Son*\*.—And have not Men all the Reason in the World, to reverence and obey him, since, for us Men, and for our Salvation, he came down from Heaven,—*to redeem us*,—*to suffer* for our Sins, to declare to us his Father's Readiness to pardon Sinners,—and to put us in the Way of Salvation.

In the next place,—we receive Jesus Christ for *our Lord*;—we are therefore no longer *our own Masters*;—but we are to do what he hath commanded.—*Nor must we pretend to serve two Masters*, that is, *our Lord*, and *our own corrupt Inclinations*.

*Our Lord*, is the *Son of God*, and as such has *all Power given him in Heaven and in Earth*;—He is therefore able to defend us in all Assaults of our Enemies; nor need we fear the Power of any Adversaries of our Souls.

*He was made Man*;—he knows, therefore, the *Temptations*, the *Weaknesses*, the *Miseries* we are subject to; and will pity us, being as willing, as he is able, to help us in all our Distress, when we call upon him.

*By his being obliged to suffer Death in the Place of Sinners*,—we learn how sad the Condition of Mankind was, since the *Justice of God* would not be satisfied with a *less Sacrifice*.—By this also we see the dreadful Nature of Sin, how

\* Matt. xxi. 37.

displeasing it is to God; and what Punishment it must have, if it be not repented of.

But then, for our Comfort, we have this Assurance, that though our Sins be never so great, they cannot be greater than the Price the Son of God has paid for our Pardon, if we do *repent*, and *return* to our Duty.

By the *Resurrection* of Christ, and his *Ascension* into Heaven, our Belief in him is confirmed beyond any Doubt;—and he having all Power with God—(for that is the Meaning of *sitting at his Right-hand*) *he is able to do for us more than we can ask or think.*

*You believe that he died, was buried, and rose the third Day from the Dead.*

Then you are sure, that *God can raise the Dead*; and therefore we hope, both for ourselves and Friends, that we shall live again:—*For them that sleep in Jesus, shall God bring with him\*.*

*If God raised Christ from the Dead*, then are we most sure, that whatever he *taught* was true;—whatever he *promised*, will be performed;—whatever he *threatened*, will come to pass;—Otherwise God would not have raised him from Death to Life;—for that would have been to have deceived his Creatures.—

But further, the Belief of *his Return from Heaven to judge the World in Righteousness*, is a most powerful Motive to awaken Christians, and oblige them to endeavour to *live answer-*

\* 1 Thess. iv. 14.

able to their *Profession* and *Belief*; that their Sins may not rise up in Judgment against them at the great Day of Account.

And will not this awaken you, and make you seriously prepare for that great Day, by a timely Repentance?

Can you think of *Judgment* and *Wrath* to come, and will not this terrify you from following your Sins?

If the Secrets of all Hearts will then be disclosed, will not you be afraid to indulge such Thoughts, and such Designs, as will not bear the Light, and Judgment of God?

And, above all, consider that you must then be judged, not as the World judgeth of things, but by the Word of God; by which, therefore, you must resolve to live, and not according to the foolish Opinions, and sinful Customs of the World.

*Lastly*,—This belief hath *Comforts* as well as *Terrors*; for tho' we shall indeed be called to a strict Account, yet we are sure to be heard with Favour, and treated with Compassion, if our Case will bear it:—For *He* who *knows* our Infirmities,—*He* that *died* to save us, is to be our JUDGE.

In one Word, you may see, that THE SON OF GOD has given Christians the greatest Reason to love and adore him, that they might have the greatest Reason to obey him, and trust in him as their LORD and REDEEMER, and by doing so, by him be made happy for ever.

*Ind.* ' I am very thankful for what you have now told me.—But may I ask you this Question ;—If Christ has *redeemed* Christians, are they not then *safe*, and *out of Danger* ?'

*Miss.* Yes, most surely, if it is not their own Fault.

*Ind.* ' I wish you would explain to me what you mean by that.'

*Miss.* It is very true,—JESUS CHRIST has *redeemed* us, and *restored* us to the Favour of God. But then it is upon Condition, that since we know God, and what he has done for us, we glorify him by our *Deeds*, as well as by our *Words* ;—but if Men call themselves Christians, and yet will not obey him in their Practice, he deals with *them* as he did with the *Heathens* ; *he gives them up to a Mind void of Judgment* \*, to follow the Desires of their own Hearts, by which they will be ruined for ever.

\* And this is the Reason why you see so many even among Christians,—upon whom neither the *Fear* of an Almighty and just God,—nor the *Love* of Christ his Son, who has saved them, has any Power to keep them in their Duty.—And altho' they have had the Holy Spirit to *direct*, *sanctify*, and *govern* them, yet him they grieved by their wilful Sins, and forced him to forsake them, so *that they commit all Iniquity with Greediness* †.

*Ind.* ' You will now be so good as to let me

\* Rom. i. 28.

† Ibid.

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‘ know what Christians believe concerning  
‘ the HOLY GHOST.’

*Miss.* I have already shewn, that before JESUS CHRIST ascended into Heaven,—He promised his Disciples to send another Divine Person, the HOLY GHOST, to supply his Place and Presence with them.—Accordingly, this HOLY SPIRIT descended upon them in a most wonderful manner, and enabled them to speak all Languages, as also to remember the Truths which Christ had taught, and the Works which he had done, and to write them truly for the Benefit of Mankind.

He also assisted and directed the Apostles of Christ to lay the Foundation of the Society of Christians, which are now spread over the whole Earth, and are called the HOLY CATHOLICK CHURCH, because it consists of Christians of all Nations and Languages, who ought all of them to be holy.

All Christians, thus dedicated to God, are *one Body, under one Head, THE LORD CHRIST;* and, as such, are obliged to *hold Communion* one with another, as Members of the same Body ought to do.

To every Member of this Society is promised the *Forgiveness of Sins*, upon his true Repentance, and return to his Duty.

To this Church the same holy Spirit has made known, that all Men shall *rise again from the Dead* with their own Bodies, and give Account of their own Works;—And that after

this will follow *an everlasting Life* of Happiness or Misery.

*Ind.* Will you, Sir, now be pleased to make me understand, what are the natural Fruits of such a Faith, and what such a Benefit obliges Christians to do?

*Miss.* Remember then,—That the HOLY GHOST is he, to whom, with the Father and the Son, all Christians are dedicated in Baptism;—that it is this HOLY SPIRIT who is to fit Men for Heaven and Happiness;—which he does,—by convincing all such as are *disposed for eternal Life*, and will attend to his holy Motions,—by convincing them that they are *Sinners*, that, as such, they stand in Need of a *Redeemer*:—As also, by putting into their Hearts *the Fear of God*,—*a Love for his Laws*,—*and a serious Concern* for their Souls;—by *restraining* them from Evil,—and *changing* their Dispositions from Evil to Good.

*Ind.* But it is plain, Sir, that this Holy Spirit doth not thus govern and direct all Christians.

*Miss.* That is too true;—but then, as I told you before, the Fault is purely in themselves.—They neglect to use the Means God has bestowed upon them, and the Graces he has provided for them; and then they become useless and *he often takes them away*. Too many grieve the Holy Spirit by their evil Deeds, and force him to forsake them.—And very many

† Matt. xv. 29.

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who are not so wicked, do yet never lay Claim to that Promise of God,—that he will give the Holy Spirit to them that ask him. —Whereas all good Christians do pray for this Holy Spirit, and do find the wonderful Effects and Blessing of his Guidance and Assistance.

And here take Notice of a Truth I now tell you, that every Soul of Man is under the Influence either of good or evil Spirits:—But then these good Spirits may be provoked by our evil Lives to forsake us; and then the evil Spirits are always ready to take Possession of such as they find forsaken of God, and not under his immediate Protection.

Ind. And pray, Sir, how is this to be prevented?

Miss. Every Christian must keep in his Mind the Promise he made when he was baptized; and, in every thing wherein he fails, he ought forthwith to beg Forgiveness of God, lest, continuing in Sin wilfully, he becomes a Slave to Satan and his Angels, instead of being a Servant of God.

I shall only mention another Blessing which we receive from the Holy Ghost, and the Effect it ought to have upon us.—It is from him we have the Holy Scriptures, which are therefore very truly called the WORD OF GOD; —and the WORD OF OUR SALVATION.—

These Scriptures, therefore, every one who would continue in the Favour of God, must

\* Luke xi. 13.

wh

*read*, or *bear* them read with the greatest Reverence and Attention, and conform his Belief and Practice strictly to them.

*Ind.* 'I desire you would explain more particularly what you mean by THE HOLY CATHOLICK CHURCH,—and THE COMMUNION OF SAINTS.'

*Miss.* It is plain from the Holy Scripture, That it was the Design of our Lord *Jesus Christ* to deliver to Mankind the whole Will of God, so far as their Salvation was concerned in it.—All these things which were thus revealed, is called the Christian Religion:—And this Religion was taught to the World by our SAVIOUR, and by his APOSTLES; and this Religion was put into Writing by inspired Men, and is now extant amongst us in the Books of the New Testament.—It was our Lord's Design, that all who should embrace this Religion of his, should be united amongst themselves, and with this Head JESUS CHRIST, and so become *One Body* by the Means of One HOLY SPIRIT, which should actuate and influence them.—And it was our Lord's Design, that all *Believers*, all that professed his Religion, should be admitted to the Participation of this *Spirit*, and so be made Members of this Common Body, by the Sacrament of BAPTISM, and receive continual Influence from the same Spirit, by eating and drinking in the *Sacrament of the Communion of his Body and Blood*; or what we call the LORD'S SUPPER.

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By the CHURCH then is meant the whole Multitude of those Persons, whether *Jews* or *Gentiles*, that do embrace and profess the Christian Religion, and are joined together by the Means of these Sacraments, in one Body or Society, under one Head *JESUS CHRIST*.—This Church was to extend throughout all the World, and to be made up of all Nations.

*Ind.* 'Pray what is meant by the *Catholick Church*?'

*Miss.* By CATHOLICK is meant UNIVER-  
SAL; so that whenever we name or speak of the *Catholick Church*, we mean by those Words, the whole Multitude of Christians throughout the World, that profess the Common Faith, and enjoy the Administration of the Word and Sacraments.—All these People wherever they live, or by what Name soever they call themselves, make up together *that one Body of Christ*, which we call the CATHOLICK CHURCH.

The Church is called *boly*, because every Member of that Society obliges himself, by the gracious Assistance of God's Holy Spirit, —*to be boly*.—He that is not so, or does not immediately repent, and become such, is but a *rotten* Member, and is in danger of being *cut off*.

As to the *Communion of Saints*:—As every Person owes something to the Society of which he is a Member, so especially in the Society of Christians, every one is bound, by the Laws of the Gospel, to use the Talents and Advan-  
tages

tages which God has given him, whether of *Knowledge* and *Learning*, or *Power*, or *Riches*, or *Grace*, for the Good of the whole Body:— To pray for them;—to assist those that are in Want;—to instruct the Ignorant, and them that are out of the Way;—and to study the *Things that make for Peace, and for mutual Edification* \*.

*Ind.* ' You told me before, that in the  
' Church of Christ there is a Promise OF THE  
' FORGIVENESS OF SINS.'

*Miss.* And a mighty Blessing sure it is,— That Men, who on account of their many Sins, are liable to the Displeasure of God,— may be assured, that in the Church of Christ they will obtain *the forgiveness of their Sins* upon most merciful Conditions;—upon a true Repentance, and return to their Duty;—and a ready Disposition to forgive others, as they themselves do hope for Forgiveness from God.

THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH— These are Truths which Jesus Christ has made known to his Church;— And they are as certain as God himself is true. And that they may make the greater Impression upon your Heart, I will repeat to you the very Words of Christ:— ' The Hour is coming, in which  
' all that are in their Graves shall hear his Voice  
' and come forth; they that have done Good,

\* Rom. xiv. 19.

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‘ unto the Resurrection of Life; and they that  
‘ have done Evil, unto the Resurrection of  
‘ Damnation \*.’—So that all Christians who  
know this, may be assured, that this Life is  
the only Time to chuse *where* and *what* they  
are to be for ever; and may learn not to trifle  
away that precious Time, which is chiefly al-  
lowed them to prepare for Eternity.

*Ind.* ‘ Well, Sir, I plainly see the Reason  
‘ why every one who desires to be a Christian  
‘ should believe these Truths.’

*Miss.* These Things are true, and will at  
last be found to be so, whether Men believe  
them or not.—And if a Man is lost for ever,  
for want of giving Credit to them, or for not  
considering them, it will signify little whether  
he was called a *Christian*, or an *Heathen*.

*Ind.* ‘ Indeed one would wonder, that so  
‘ many Christians, who know these Things,  
‘ can be so easy, and so careless of their Sal-  
‘ vation.’

*Miss.* Be you careful for yourself, and con-  
tinue so, when you are a Christian.—In the  
mean Time, I tell you again,—the true Rea-  
sons, why so many among Christians forget  
the Promises they made at their Baptism, are  
these:—Through the Corruption of Nature  
they fall into Sin;—they do not what they  
ought to do, that is, *repent and turn to their  
Duty immediately*;—and continuing in Sin,  
*these Truths are uneasy* to them, because they

\* John v. 28, 29.

put

put them in mind of their Ingratitude to THE GOD who made them;—to GOD THE SON, who died for them;—and to GOD THE HOLY GHOST, whom they had grieved by obstinately persisting in a vicious Course of Life.— They will not consider, that *without Holiness*, i. e. without keeping the Commands of God, and doing his Will, no Man can be saved; and, besides this, these Truths put them in mind of an *endless Life of Happiness*, which they are not disposed to prepare for,—and of a *miserable Eternity*, which they have Reason to fear above all Things:—Therefore they *strive to forget* the Truths they have known and believed:—and if the Goodness and Long-suffering of God does not lead them to Repentance;—“*These Articles of their Faith will be the Articles of their Condemnation.*”

*Ind.* ‘ I am convinced, Sir, that these Truths are most powerful Motives, where they are known and believed, to oblige Men to keep the Holy Will and Commands of God, and to walk in the same all the Days of their Life:—Which you told me was another Part of that Promise which Christians make at their Baptism, and which I hope you will explain to me when I come again.’—

*Miss.* That I will gladly do.—And for *your Part*, I exhort you to beg of God to confirm your Faith in him, and in his Son Jesus Christ, and cause it to bring forth in you the Fruit of good

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for the INDIANS.

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good Living, to his Glory and your own Sal-  
vation. Amen.

The PRAYER.

**O** Saviour of the World, who by thy Cross  
and precious Blood hast redeemed us,  
save us, we most humbly beseech Thee.—  
Grant that the Belief of these great Truths  
may ever be present in our Minds,—That we  
may die from Sin, and rise again unto Righte-  
ousness:—That we may, with joyful Hearts,  
ascend to thee, and with thee continually  
dwell;—That we may judge ourselves, and  
that we may not be condemned, when Thou  
comest to judge the World in Righteousness.  
—O Lord grant that we may expect thy  
Coming with Joy, and find Mercy in the Great  
Day of Recompence. *Amen.*

DIALOGUE XIII.

*The COMMANDMENTS of GOD practically  
explained.*

PART I.

INDIAN.

**Y**OU told me, Sir, that my believing  
the Truths of the Gospel will not qua-  
lify me to become a Christian, unless I pro-  
mise to obey the Will of God, and endeavour  
to keep his Commands.

*Miss.*

*Miss.* I told you the Truth:—For altho' we firmly believe, that it is only on the Account of what his Son Jesus Christ has done and suffered for us, that God will pardon our Sins, and receive us into Favour;—yet it is on this Condition, that we repent and forsake our Sins and obey his Commands.

*Ind.* 'I hope you will continue your kind Instructions, and let me know what his Will and Commands are.'

*Miss.* We learn from the Holy Scriptures, that when almost all Mankind had lost the Knowledge of the true and only God, and the Way of worshipping him, which he had appointed, it pleased him to make himself and his Will known again, at first to one Man, whose Name was *Abraham*\*, and afterwards to his most numerous Posterity, after he had convinced them, that he was the true and only God, by many amazing *Miracles* and *Judgments* upon their Oppressors, and by delivering them out of a most cruel *Bondage* and *Slavery*.—After which, in order to preserve this Knowledge among them, and to keep them from being corrupted, he gave them certain Commands, in a Manner so *dreadful* and *astonishing*, that they could not but be convinced, that they were the Commands of a most holy, and an *all-powerful God*, in disobeying of whom they were sure of exposing themselves to the greatest Punishments.

\* Gen. xx.

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And that these Commands belong to us  
*Christians*, as well as unto the People of *Israel*,  
we may be sure of,—because *Jesus Christ* has  
*confirmed, explained, and enforced* them in the  
Gospel.—He is the Lord our God, as well  
as *theirs*\*.—He brought *them* out of the  
House of Bondage:—*And he brought us from  
Darkness to Light, and from the Power of Satan  
unto God* †.

*Ind.* ' You will be pleased to let me know  
these Commands.'

*Miss.* They were Ten in Number.—The  
first of which was this:

I. I am the Lord thy God.—  
Thou shalt have none other Gods  
but me.

*Ind.* ' Why do these Commands begin with  
these Words,——*I am the Lord thy God?*'

*Miss.* That we may prepare our Hearts to  
receive his Commands, with the greatest Con-  
cern, Attention, and Reverence.

When the Lord of *Heaven* and *Earth*, of  
*Life*, and *Death*, speaks, sure his Creatures will  
*dreadful* hear, and obey, for Conscience-sake—that is  
because God commands them.—

The Design of this First Command was,—to  
store and preserve the Knowledge of the true  
God; He having a Right to be *honoured, fear-*  
*ed, and loved;* as the Author of all the Good

\* Matt. v. vi.

† Acts xxvi. 18.

we enjoy or hope for;—by which therefore we are forbidden to expect our Happiness from any other, or *place our Dependence on*, or exercise our religious Fear towards, any other Being in Heaven, or on Earth.

The full Import of this grand First Command is,——That we should have the LORD for our God; and that we should have no other besides him.

*Ind.* ‘What is it to have the Lord for our God?’

*Miss.* It is to *think* of him, and to *worship* him, as God.

*Ind.* ‘How ought we to think of God?’

*Miss.* As of an *Eternal* and *All-perfect* Being the MAKER and PRESERVER of all Things and our most Gracious and Merciful FATHER in and through his *Son Jesus Christ our Lord*.

You are forbidden by this Law to depend upon *yourself*, upon your own *Labour* and *Care* for *Prosperity*,—upon your *Friends* for *Security*; upon your *Wealth* for *Happiness*:—For these are Blessings, *only* when God is pleased to make them so.

You are also, by this Command, forbidden to *murmur* at God’s Dealings with yourself or others; *for he is Lord of all*.

*Ind.* ‘What is further commanded in this Law?’

*Miss.* You are hereby commanded to live always *as in the Sight of God*;—To pray for his Blessing in *publick* and in *private*, upon

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Therefore we every Thing you undertake ;—And to give  
 Thanks from him Thanks for all his Favours :—And to do  
 all this with the *Heart*, as well as the *Lips* and  
 *bodily Gestures* :—For whatever you *think*, is  
 known to him, as well as what you *speak*.

Ind. ' What is the other Thing included in  
 this Command ?'

Miss. You are forbid having any other,  
 besides the LORD, for your God.

Ind. ' Is there any other God, besides the  
 LORD ?'

Miss. —No, there is not ; nor does this  
 commandment at all suppose that there is.  
 But, when these Commandments were deli-  
 vered, the World generally *believed* in, and  
 worshipped, OTHER GODS besides the LORD,  
 who was almost utterly forgotten by them.—  
 And therefore, it was highly necessary, that  
 the *Great God* of Heaven and Earth should,  
 in the First Place, caution his People, and,  
 by them, all future Generations, against this  
 folly, Impiety, and Idolatry.

This following was the *Second Command*.

II. Thou shalt not make to thy-  
 self any graven Image, nor the  
 likeness of any Thing that is in  
 heaven above, or in the Earth be-  
 neath, or in the Water under the  
 Earth :

Earth: Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and shew Mercy unto Thousands, in them that love me and keep my Commandments.

*Ind.* You will be so good as to let me know the Meaning and Reason of this Commandment.

*Miss.* You must know then, through the Suggestions of the *Devil*, most Nations have been led into a vile Custom of representing and worshipping God by Images; by which they came to have mean and unworthy Thoughts of the Divine Majesty, as if he were like any of his Creatures.

Now, by this Command, God has forbidden all that love and fear him, even to attempt to represent him by any Image or Picture, or to worship him before such; and this on Pain of his most high Displeasure upon them, and their Posterity, who shall disobey this Command;—promising an especial Blessing to

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them and their Children, who shall take care  
to worship him as he has commanded.

*Ind.* 'What is the *positive Duty* required of  
us in this Commandment?'

*Miss.* You are to *worship God*, after a Man-  
ner suitable to his Spiritual Nature;—*God is a*  
*spirit, and they that worship him must worship*  
*him in Spirit and in Truth*\*:—That is to say,  
—with *Sincerity, Love, and Purity of Heart*;—  
with the *Inward Devotion and Fervor* of the  
Mind, without which the *Outward Exercises*  
of Prayer and Adoration will be of no Worth.

*Ind.* 'How must I behave myself in God's  
*House and Presence*?'

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*Miss.* Consider seriously—That you go to  
Church to ask such Things, which you can-  
not want without being miserable,——

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Therefore your Behaviour must be such as  
may be apt to procure in yourself and others a  
great Regard for God, and an humble Opi-  
nion of yourself.——

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You must with great Humility ask God's  
Pardon and Blessing, and praise him for his  
Works and Favours.

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You must carefully attend to what is read  
and explained to you out of the Scripture——  
for *it is the Word of God.*

And then you will return home with God's  
Blessing upon your *Self, your Family, and*  
your *Labours.*——

\* John iv. 24.

*Ind.* 'Doth the Command afford any further Instruction?'

*Miss.* Yes.—It shews us, That the Piety of Parents shall be remembered for the Good of their Children, to many Generations :

That the best Portion Children can receive from their Parents, is God's Blessing :

And that such Parents as are not careful to love God, and to keep his Commandments, do leave Calamities to their Posterity.

The *Third Command* is this :

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

The Intent of this Command is,——to preserve the great Regard which all Men ought to have for God, forbidding them to speak of him, or even to use his Holy Name, without Fear and Consideration.

*Ind.* 'What are the necessary Occasions, which Men have to make of the Name of God?'

*Miss.* First when they worship him, which they should strive to do with Reverence and Attention.—Secondly, when by a lawful Authority they are obliged to take an Oath.—

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\* Zech.

And lastly, when they speak of God, or of any thing that belongs to him, upon any serious Occasion.

*Ind.* 'Why are People obliged to take an Oath before a Magistrate?'

*Miss.* *It is to put an End to Strife amongst Men;—it being God's Pleasure, that the Truth should appear, and Justice be done to every one.—Now the likeliest Way to come to the Truth is this,—To put Men in mind, when they are going to swear,—That they are in the Presence of that Great God, who has declared—That a Curse shall enter into the House of him that sweareth falsely by his Name to consume it\*.*

Which is, surely, sufficient to oblige every Man, who believes and fears God, to speak the whole Truth, and nothing but the Truth, as they hope to escape that Curse, and God's Vengeance.—As for those who out of an evil Custom do swear or curse, blaspheme, or speak lightly of God, such Persons have no other Choice, but Repentance and Amendment, or Damnation.—And where these Sins are become common, and are not punished, that Nation and People may expect public and heavy Judgments to fall upon them †.

*Ind.* 'What is the Meaning of that Expression, *The Lord will not hold him guiltless?*'

*Miss.* The Meaning is, that this Sin shall certainly be punished, and that in a Manner

\* Zech. v. 4. † Jer. xxiii. 10. Mal. ii. 2.

more dreadful than Words can express; however common it is, and little regarded.

*Ind.* 'What are we commanded in this Law?'

*Miss.* To speak of God, and of religious Matters, after such a serious Manner, that People may learn to have the most devout and reverend Thoughts of Him, and his Service.

We come now to the *Fourth Command* :

IV. Remember that thou keep holy the Sabbath-Day; Six Days shalt thou labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates;—for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; Wherefore the Lord blessed the Seventh Day, and hallowed it.

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*Ind.* 'You will be so good as to shew me  
'the Reason and Intent of this Command.'

*Miss.* Remember what I told you before,  
—That after God had made this World in  
Six Days, and Man the Governor of it: he  
ordained by a perpetua<sup>l</sup> Law, that the *Se-*  
*venth Day* should be set apart, and kept holy  
in Memory and Honour of him, the Creator  
and Maker of all Things.

Now, in Procefs of Time, this Command,  
through the Corruption of Man's Nature,  
became neglected, and the true God forgot-  
ten, and Wickedness and Idolatry increased  
every where, which is the miserable Case of  
very many Nations to this Day.

But when God separated the People of *Is-*  
*rael* from the rest of the Nations, he renewed  
his Command, so that the Knowledge of the  
only true God, the great *Creator* of Heaven  
and Earth, has been preserved among them  
through all Ages.

*Ind.* 'Do Christians observe that Day?'

*Miss.* Christians do, according to the Design  
of the Law, observe One Day in Seven, which  
we call *the Lord's Day*, because on that Day  
our Lord Christ our Redeemer rose from the  
dead;—And on the same Day sent down the  
*Holy Ghost*, to guide his Church unto the  
world's End;—The *Apostles* of Jesus Christ  
therefore set apart that Day, calling it—*The*  
*Lord's Day*. Since which Time all good  
Christians do or should lay aside all worldly

Business, Cares and Pleasures, and meet together—to give public Honour to God, to acknowledge his Power, Wisdom, Justice, and Goodness,—to praise him for the Blessings he has given them,—and to pray for the Blessings they want.

*Ind.* ‘Why are we bid in an especial Manner to keep this Law?’

*Miss.* Because if this HOLY DAY should be forgotten, all Religion would soon be forgotten with it, and the very Knowledge of the true God (as it is in many Nations) would be lost amongst us, were not *his Day* set apart, and *Persons* appointed to bring to our Remembrance Truths of the highest Consequence both to our present and everlasting Interests.

*Ind.* ‘Are all bound to observe this Day?’

*Miss.* Yes—all that can be spared from the NECESSARY Business of the Family.

*Children*,—That they may learn their Duty and from their Infancy to fear God.

*Servants*,—That they may not forget that they have a Master in Heaven.

And the *very Beasts* are to rest, unless Necessity requires it to be otherwise, that the WHOLE CREATION may rejoice in the Mercy of God.

*Ind.* ‘Why is it said—*Six Days* shalt thou labour?’

*Miss.* To put us in mind, that it is God who gives us *all our Time*:

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*Lastly*,—That it is purely by God's Per-  
mission, that we prosper in our daily Labours;  
—That therefore we ought to serve him truly  
all our Days.

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*Ind.* 'How is the Lord's Day profaned?'  
*Miss.* By neglecting to go to the Place where  
the Great God is publickly worshipped; by  
neglecting Family and private Devotion, by  
not meditating upon, and recollecting in pri-  
vate, what we are taught, or pray for, in pub-  
lic;—by Idleness; and trifling Conversation;—  
unnecessary Business, and Journies;—and by  
vain Sports and Gaming, unbecoming the Se-  
riousness of the Day, and of Christianity.

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*Ind.* 'It is well, if too many Christians will  
not think this a hard Command, and neglect  
it, when they must lose so much Time, in  
which they might increase their Wealth, or  
enjoy their Pleasures.'

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*Miss.* They must be Christians then of very  
little Knowledge and Faith;—and do not con-  
sider the Power and the Promises of God, and  
of his Son\*, to make them sufficient Amends  
for the Loss of their own and their Servants  
Labour. And especially when the Respite  
of One Day in Seven would enable their Ser-  
vants to perform the Business of the other Six  
Days with more Chearfulness and Vigour.

\* Matt. vi. 33.

*These four Commands have respect to God, and the Honour due to him.—The Six following concern our Neighbour, and the Peace and Welfare of Mankind in general.*

*Ind.* ' You will be pleased to let me know ' what they are.'

*Miss.* Remember what I have at present told you, and the next Time you come, I will explain to you the rest of the Commands:— In the mean Time pray to God in the following Words.

### THE PRAYER.

**O** GOD, who alone art worthy of our Love, give me Grace that I may never forget Thee, nor thy glorious Perfections; but that I may serve Thee according to thy Word, in Sincerity and godly Fear;—That I may never mention thy sacred Name without Reverence;—That I may not spend thy Holy Day in Vanity and Idleness, nor in a customary Attendance at thy House only;— but that I may serve Thee with my Soul as well as with my Body, through Jesus Christ our Lord. *Amen.*

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## DIALOGUE XIV.

### PART II.

INDIAN.

I AM come to desire you to explain to me those Commands that relate to my Duty to my *Neighbour.*

*Miss.* The *Fifth Command* is this :

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

*Ind.* I beg you will explain these Commands to me, and let me know the Design of them.

*Miss.* The Design of this *Fifth Command* is, —to teach us from our very Childhood, to shew *Honour* and *Obedience* to our Parents; that when we grow up, we may know how to respect and honour all who are our Betters; —that *Subjects* may honour their *Governors*; —*Servants* may obey their *Masters*; and all may love and esteem their *Spiritual Pastors* and *Teachers*. —And the *Peace* and *Good* of the World do so much depend on the Discharge of these Obligations, that God for Encouragement hath

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promised an especial Blessing to such as shall observe them faithfully.

*Ind.* 'Why is the Duty of Children to their Parents only mentioned?'

*Miss.* Because that is a Duty *first* learned, and *best* understood:—*Children* very naturally *love* their *Parents*, and are generally kept in Subjection by them, and therefore when they are commanded *so to honour* Others, as they do their *Parents*, they easily know what That meaneth, and will more readily pay the Duties owing to *all their Superiors*.

*Ind.* 'How must I honour my *Father* and *Mother*?'

*Miss.* You must in all lawful Things cheerfully submit to them, be careful not to grieve them by stubborn or evil Courses:—You must shew them all due Respect, and thankfully acknowledge their Kindness to you;—*bear* with their Infirmities,—*hide* their Failings,—*supply* their Wants,—and *pray* for their present and everlasting Happiness:—Which if you do, in Obedience to the Command of God, you may expect to live to be a happy Parent yourself.

*Ind.* 'What would then be my Duty?'

*Miss.* *The Duty of Parents* is, to bring up their Children in Obedience, and in the Fear of God;—To take Care that they be instructed in true Religion;—To *provide* for them by all lawful Ways;—To admonish and correct them when they say or do Things which are amiss

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amifs;—To be *Examples* to them of *Piety*,  
*Sobriety*, and *Diligence*;—And, lastly, to *bles*  
 them, and *pray* for them.—All which—  
*Parents* will be careful to do, if they consider  
 what a dreadful Thing it will be should their  
 Children be miserable in *this* World, and the  
*next*, through their Negligence, Countenance,  
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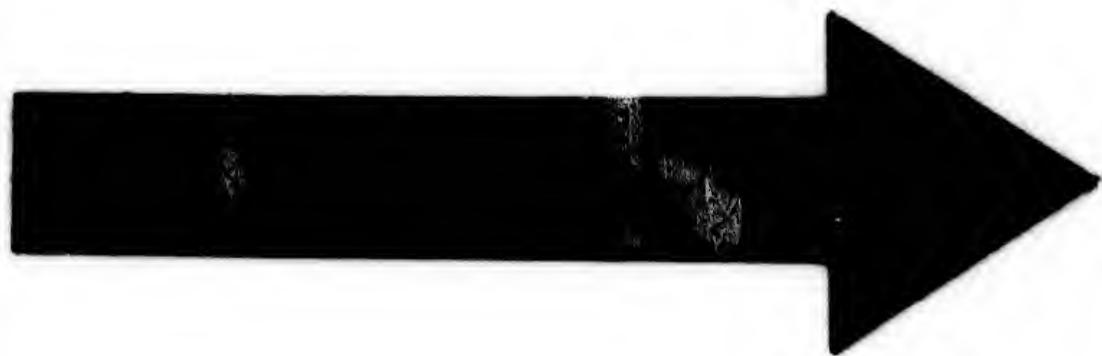
*Ind.* 'What is the Duty of *Servants*?'

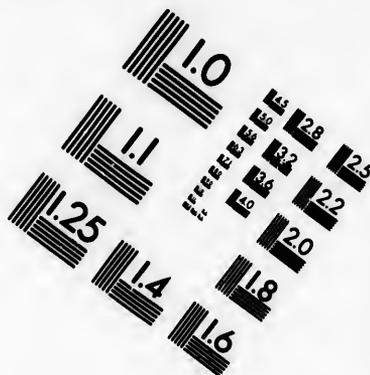
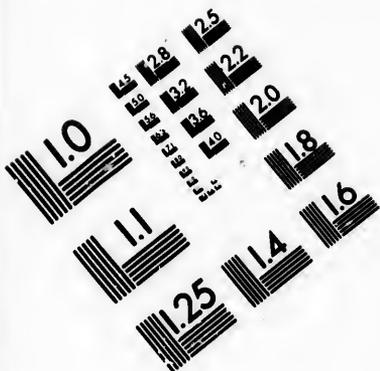
*Miss.* The Duty of *Servants* is, to be obe-  
 dient to their *Masters*, *diligent* in their Busi-  
 nesses;—*Not with Eye-service, as Men-pleasers*,  
 —But to use the same Industry and Integrity  
 in their *Master's* Absence, as they would do if  
 he was present with them;—To be as careful  
 of their *Master's* Goods, as if they were their  
 own;—Neither *wasting* them, nor suffering  
*Others* to do so,—To be no *Tale-bearers*; but,  
 above all, to be *honest*, not only for *Conscience*,  
 but for *Credit's* Sake;—*Deceit* and *Pilfering*,  
 and *Stealing*, being abominable Qualities,  
 never forgotten by others, and very hardly  
 left off by those who give Way to them.

*Ind.* 'What is our Duty towards them that  
 have the Rule and Government over us?'

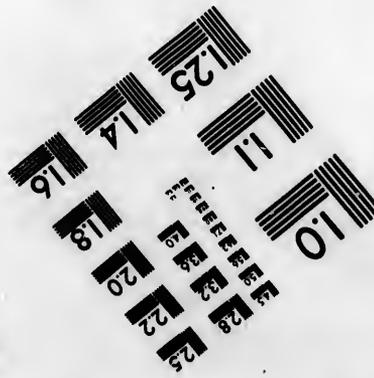
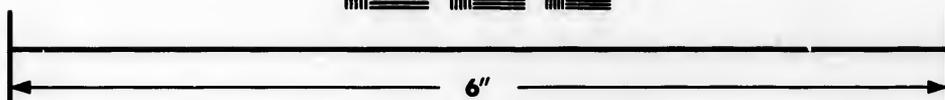
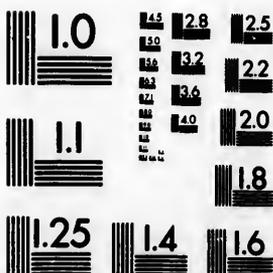
*Miss.* Your Duty is to obey them, not only  
 for Fear of Punishment, but for *Conscience-*  
*fake*\*;—Not to speak Evil of them, but to  
 shew them all becoming Respect;—And to  
 pray that God may bles them, and make them  
 Instruments of great Good to the World.

\* Rom. xiii. 5. 2 Pet. ii. 10.





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For Men in Authority, fearing God, are a great Blessing;—*Their Duty* being to keep the People in *Peace* and *Quietness*;—To *defend* the *Persons* and *Rights* of honest Men;—To *punish* the *Unruly*;—To *advise* them that have no Counsellors;—And in all Things to promote the Glory of God, and the Welfare of all below them.

*Ind.* ‘What is the Duty of People to their *Ministers* and *Pastors*?’

*Miss.* To *respect* them\*, for their *Master’s* Sake, and for their *Work’s* Sake. Your Duty it is to attend at the public Service of the Church, and hearken to their Instructions;—and to pray that God may bless their Labours.

For it is their Business and Duty, to study all Ways of *teaching* you *how you should walk* and *please* God;—To *reprove* you when you do amiss;—To *pray* that you may do well;—To be *wholesome Examples* in *Word* and *Deed*:—And they have much to answer for, if they are not such.

*Ind.* ‘Whom else must I honour?’

*Miss.* All that are your Superiors, by reason of their greater *Age*,—their *Learning*,—their *Places* and *Stations*,—to whom you must shew a just Regard.

*And it is their Duty*, not to be *high-minded*, but to be *grave*, *courteous*, *easy* to be spoke to, and ready to help all that want their Assistance.

\* 1 Theff. v. 13.

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*Ind.* 'What is the Meaning of the Pro-  
'mise which God hath made to such as keep  
'this Command?'

*Miss.* That God will bless them in the Way  
they shall go, which will be a Means of *pro-  
longing* their Lives:—On the contrary,—*He  
that despiseth his Father and Mother the Ravens  
shall pick-out his Eyes\**;—that is, this Sin has  
a Tendency to lead Men into such Practices  
as will bring them to an unnatural, untimely,  
and ignominious Death.

## VI. Thou shalt do no murder.

This is the *Sixth Command*;—and is intend-  
ed to secure the *Life* of every Man from the  
*Malice, Revenge, and Violence* of others.—This  
is a *Sin* most odious to God, and a sure Ven-  
geance has been frequently observed to follow  
those who send Men out of the World, by a  
violent Death, sooner than God and Nature  
intended.—And for the same Reason we are  
not to shorten Mens' Lives by *Oppression, In-  
justice*, or any other *evil Dealings*,—for a Man  
may be *murdered*, and his Heart *broken*, by these  
as well as by *Violence*;—as also by *Intemperance,  
Gluttony, and Drunkenness*.—By these we may  
shorten our own, or other Peoples' Lives,  
which is absolutely forbidden by this Precept.

*Self-murder* is also forbid by this Command.  
For consider, *That the Great God, the Maker  
of all Things, has assumed to himself the Power  
and Lordship of Life and Death*,—'I kill, and I

*Ind.*

\* Prov. xxx. 17.

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‘make alive\*.’—It is God sends us into the World, and He expects that we should wait his Will, to send us out of it.—He has the only Right to determine the Time of our Continuance in it, and when we shall remove out of it:—And it is a gross Invasion of that *Divine Right and Prerogative*, for us to appoint the Time for ourselves, without his Order, and contrary to the Rules He has given us for our Government.—As this Action is highly criminal in the Sight of God, so remember, that whoever is so hardy as to commit it, sends himself out of the World with the Guilt of a wilful Sin.—And a *wilful Sinner, thus dying impenitent, has no Hopes of Salvation*. And this is a dreadful Consideration.

There are several other Practices, too common in the World, which have a Tendency to this Sin of Murder, and which, in some measure, partake of the *Guilt* of it, though the Sinner himself does not intend Violence against his own Life: Particularly that *pernicious and fatal* Custom of drinking RUM, GIN, and other *SPIRITUOUS LIQVORS*, which kills, every Year, *many Thousands* of the *lower Part* of Mankind. This is a Practice which you must abhor, as you would do *Poison* itself; for it actually is in its Consequence. It is highly to be wished, that the *GOVERNORS* of every Country would have a strict Eye to the bold Encroachments of this terrible Destroyer,

\* Deut. xxii. 39.

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which so many make themselves away, and remove it at least out of the Reach of the laborious, industrious, and useful Part of Mankind.

*Ind.* What is the Duty required in this Commandment?

*Miss.* It is your Duty, as much as in you lieth,—*To live peaceably with all Men* \*;—*To avoid the Company of angry, passionate, and contentious People*;—*To deliver the Oppressed* †;—*To be merciful to such as are in Misery*;—*To forbear and forgive one another* ‡;—*And be well pleased with the Welfare and Happiness of all Men.*

## VII. Thou shalt not commit Adultery.

This is the *Seventh Command*. In order to understand the Reason of this, you must know that God, at the Beginning of the World, did appoint *Marriage*, for the Increase of Mankind, and for the Society, Help, and Comfort of a Man and his Wife.—Now you cannot but observe the great Goodness of God in commanding, on Pain of his Displeasure, That neither the Man nor his Wife, should be unfaithful to the Marriage-bed;—which would occasion infinite Troubles and Calamities in Families, and, after all, a very bitter Repentance, or Damnation.—By Virtue of this Command we are likewise bound to abstain from

\* Rom. xii. 18, † Prov. xxii. 22. ‡ Ephes. iv. 33.

*Fornication, and from all Manner of Lewdness, Wantonness and Debauchery; from all Lascivious Actions, immodest Words, and impure Desires, and whatever else has any Tendency towards the heinous Vices of Whoredom and Adultery.*

### VIII. Thou shalt not steal.

This is the *Eighth Command*:—And is intended by a righteous God, to secure to every Man what is his own;—He having declared, *That a Curse shall enter into the House of a Thief and a Robber, even to consume it* \*; and which is worst of all, such Persons must not expect to go to Heaven, but to Hell.

*Ind.* ‘How is this Command further transgressed?’

*Miss.* Not only by *Theft*, which is a base Vice, and openly abhorred;—but by *Oppression, Deceit, Concealing of found Goods;—receiving Goods knowing them to be stolen;—defrauding the Public by running of Goods, and buying or receiving such as we know are run, and for which the King’s Custom is not paid;—wearying Men out of their Rights by vexatious Law-Suits, by Power, Interest, Bribery, or Craft;—*—which are Crimes too often committed by those who never expect to be punished for the Breach of this Command

\* Zech. v. 4.      1 Cor. vi. 10.

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and yet God is most surely *the Avenger of all such Deeds* \*.

*Ind.* 'What is required of us, that we may keep this Law?'

*Miss.* It is your Duty to be *diligent* in your Calling, that you may be able to live without taking unlawful Ways; to be careful of what God has given you, lest, having vainly or wickedly thrown it away, you be tempted to live by Deceit.

To be contented with your Condition, believing, *That better is a little with Righteousness, than great Revenues without Right* †.

*Lastly*, to depend upon God's good Providence; which takes Care of all Creatures, and will certainly reward the *honest poor Man*, who chuses to *beg*, if he cannot *labour*, rather than *steal*.

*Ind.* 'What is the Duty of one who is sensible of his Sin, and sorry that he hath broken this Law?'

*Miss.* He must confess his Sin unto God, and, if he can possibly do it, *he must make Amends to the Person he has wronged* ‡.

And this is that which makes THIS SIN so very hard to be repented of; because, through *Shame*, and *Stubbornness*, People will not make RESTITUTION of what they have got by *Fraud, Injustice, Violence, and Oppression*;—

\* 1 Theff. iv. 6.

† Prov. xvi. 8.  
Ezek. xxxiii. 15.

‡ Levit. vi. 2.

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and yet they hope to be saved:—*But this is the Hope of Hypocrites, which shall perish* \*.

### IX. Thou shalt not bear false Witness against thy Neighbour.

This is the *Ninth Command*:—And whoever considers the Mischiefs Men are capable of doing to the *Lives* and the *Estates* of their Neighbours, by *false Oaths* and *Perjuries*, or *concealing* or *disguising* the Truth, when they are *lawfully* called upon to declare or attest it; must see how kind and good God has been to Men; to forbid, on Pain of his Displeasure, such Sins as these, which are the Occasion of so much Sorrow and Loss to the unhappy Sufferers.

*Ind.* “Is any Thing more forbidden, than the being a false Witness?”

*Miss.* Yes: You are hereby forbidden to say any Thing of other Men, which may hurt them, unless it be with an honest Design, to bring them to *Repentance*, or to hinder them from doing great Mischiefs to others.

Therefore to *invent* Stories, to *add* to them and to *set them abroad*; To encourage *Talebearers*;—To give Men *ill Names*;—To publish *their Infirmities*;—To make their Faults *worse* than they are; are all condemned by the Law, and in many other Places of the Holy Scriptures;—as the very *Work of an evil*

\* Job viii. 13.

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Spirit \*, as the Destruction of all good Neighbourhood, and Christian Charity.

This Sin proceeds from a base Disposition ; — some People love Mischief, and are pleased, the more there is of it in the World : — Sometimes from a *busy Temper* ; from *Pride* ; from *evil Designs* : — And sometimes People do it for *Diversion*. — But from whencesoever it proceeds it is a Sign of a very evil Heart, to speak ill of others, as if such Men had *no Faults of their own*, — to jest with a Man's good Name, *which is more valuable than his Estate* † ; — To set Friends at *Variance*, and to disturb the *Peace and Happiness* of Families ; — and therefore *Revilers* are reckoned amongst those, that, without Repentance, *must not go to Heaven* ‡.

*Ind.* What is further required of us by this Law ?

*Miss.* It is your Duty to speak the Truth, *when it is fit and proper*, as well as when you are upon your Oath ; — To be tender of your Neighbour's Reputation ; — To be disposed to hear, to believe, and to speak the best, and never to take Pleasure in *foolish, malicious, and wicked Stories* : — And we shall be disposed to observe these good Rules the better, if we consider — What a sore Grief it is to ourselves to be abused, by *Lies, Calumny, and Defamation*.

\* John viii. 44. † Prov. xxii. 1. ‡ 1 Cor. vi. 10.

X. Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife; nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

This is the *Tenth* and *last* of these Commands. —Now the gracious Design of God, in this Command, is to lay a *Restraint* upon the very *Desires* of our Hearts, which are all known to Him, forbidding us to *covet*, that is, to set our Hearts upon, that which is another's *Right*, and which he is not willing to part with —for an *unjust* Desire, through the Temptation of the Devil, has too often been followed by an *unjust* Attempt to get what we desire, either by *Fraud* or *Violence*.—So kind is God in putting a Stop to the very Beginning of Sin, *which is in the Heart* \*.

*Ind.* 'But may not a Man desire to buy what belongs to another?'

*Miss.* Yes, no doubt of it, provided the other can *lawfully* dispose of it, and that he is *willing* to do so;—But if he is not willing then to continue to desire it, is a Sin against this Law.

\* Matt. xv. 19.

## GAMING

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GAMING is certainly a Violation of the *Tenth* Command.—It is a Vice that has always its Root in Covetousness, and which in its greedy Wishes devours—its Neighbour's *Houses* and *Lands, and every Thing else that is his.*

This *Sin* is often found to go still further, to bring Men at last to downright *Stealing, Robbery, and Murder* :—and when the near Prospect of Death obliges these wretched Creatures to confess the Evil of their Ways, it may be observed, that a Caution against this abominable Vice of *Gaming* always makes one Part of their *dying* Admonitions, as it hath always been one main Road that led them to that miserable End.

*Ind.* 'What does this Law require?'

*Miss.* *That you keep your Heart with all Diligence, because out of it proceedeth all Manner of Wickedness,* 1 Kings xxi. Prov. iv. 23.

That you be contented with your own Lot, that which is appointed you by a wise and just God.

Lastly,—That you set God always before you, who seeth the very Secrets of your Heart, and will punish all its sinful Lusts and Appetites.

*Ind.* 'I am convinced, Sir, of the Truth of what you told me before,—that these Commands of God are *holy, just, and good,* and necessary to keep the World in order.'

*Miss.* But I must tell you besides,—That *these Commands* as they have been explained by

by Jesus Christ, and his Apostles, we must all be *judged* at the last Day to Happiness or Misery; these being the Foundation of the Duty which Men owe to *God*, to their *Neighbour*, and to *themselves*.

*Ind.* 'Are these Duties hard to be understood and remembered?'

*Miss.* You shall judge yourself, when I have repeated them to you, which I will do the next Time you come to me: In the mean Time use the following Prayer.

### The PRAYER.

**O**PEN mine Eyes, O Lord, that I may see that thy Law is holy, just, and good; and that I may keep it with my whole Heart;—that I may love and honour all those whom thy Providence hath made my Betters;—That I may do Violence to no Man;—That I may abhor all unchaste Desires, Words, and Actions;—all Deceit and Oppression;—all the Evils of a lying Tongue, all covetous Desires, and first Beginnings of Sin.

Lord have Mercy upon me, and write these Laws in my Heart, I most humbly beseech thee. *Amen.*

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## DIALOGUE XV.

*Duty towards God explained.*

INDIAN.

THE last Time I was here, you promised to explain to me what was my Duty to God.

*Miss.* Your Duty to God is,

To believe in him, to fear him, to love him, with all your Heart, with all your Mind, with all your Soul, and with all your Strength: To worship him, to give him Thanks, to put your whole Trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the Days of your Life.

Now this should be fixed strongly in your Memory, so as never to be forgot; and it will direct you, on all Occasions, how to live so as to please God:—These Words, often repeated, and imprinted upon your Memory, will also awaken your Conscience, when, at any Time, you do amiss, that you may repent, and

and amend, and obtain Forgiveness of your Sin, through God's infinite Goodness and Mercy, and the Merits of our Lord Jesus Christ.

*Ind.* '—Is a Christian's Duty hard to be understood?'

*Miss.* By no Means;—Religion being the Business of all Men. —*A plain Man*, if he is well-disposed, may know his Duty, and be able to perform it, as well as the greatest Scholar.

*Ind.* 'This is a comfortable Truth: Pray make me sensible of it.'

*Miss.* Do you not see, that all necessary Knowledge lieth in a very narrow compass? —**YOUR DUTY TO GOD,**—and **TO YOUR NEIGHBOUR**, is contained in a few Words, very easy to be *understood* and *remembered*, where People truly believe in God, and heartily desire to be saved.

*Ind.* 'Then I trust I shall not perish; for I do believe in God,—and I heartily wish to be saved.'

*Miss.* You must not be deceived in a Matter of so great Moment.—It may be you *do not believe in, nor fear, nor love God with all your Heart*, though you are persuaded you do.

*Ind.* 'Can you, Sir, direct me how to know for certain, when I do, or do not my Duty?'

*Miss.* You must consult your Life to know this,—and compare your Way of Living with these Rules of your Duty.

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*Ind.* 'I wish you would shew me how, by some Instances.'

*Miss.* Your *Duty is* to believe in God;—that is, to keep these great Truths in your Mind,——That God is most *Powerful*, most *Holy*, *Just*, *Merciful*, and *Good*; and that none of our *Thoughts*, *Words*, or *Actions*, can be hid from him;—that therefore his Displeasure is more to be feared than all Things;—and that his Love and Goodness to us require all possible Acknowledgments on our Part.

Now you will very easily see, that you do not fear God as you ought, if you are more afraid of *Men* than of *God*;—or if you willfully do any Thing which he has *forbidden*, or which you know will *displease* him;—or lastly, if you do not immediately *repent* when you have done amiss, and *return* to your *Duty*.—or must you say that you love God,——if you do not often think of him, of his *Mercy* and *Goodness*, and of the *Happiness* he has promised to them that love him;—If you do not take Delight in doing what you believe will please him——rejoice to see him obeyed and honoured, and be troubled to see him honoured by his own Creatures.

It may be you think——*You love God above Things*;—but if you are not concerned to keep his *Laws*, and angry with yourself when you break any of them;—then you do not love God;—For this (says the Apostle St.

*John*)

*John*)—*is the Love of God, that we keep his Commandments* \*.

*Ind.* 'I see it is my Duty to put my whole Trust in God; but is it possible for me to do so, when he suffers me to fall into Affliction?'  
'fiction?'

*Miss.* Good Men have always done so;—*Though he slay me, yet will I trust in him, said the holy Job.*—Remember—*That it is good to be in Trouble* †, when God sees meet, which otherwise doth not delight in the Misery of any of his Creatures.—It is therefore your Duty to be patient under Afflictions;—To consider your Ways;—To turn to God immediately, and pray that he may make the Troubles of this *Life* a Means to bring you to a better.

*Ind.* 'Must I trust in God, and believe that he careth for me, though I am in Poverty?'

*Miss.* You must do so:—For *Riches* are not always a Sign of God's Favour, nor *Power* of his Displeasure.

To comfort yourself, and confirm your Faith, consider, that this is the Will of God—That he can make you sufficient Amen in the next World, for what you want in this.

Think of these Things, and you will be content with your Condition, and never desire to better it by unjust or wicked Ways.

\* 1 John v. 3.

† Psalm cxix. 71.

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You will, therefore, neither envy the Rich or Great, nor question the Goodness of God, under the greatest Difficulties of Life.——

Again, you will not say, that you *trust* in God, if you are not well pleased with his Providence, so far, at least, as cheerfully to submit to what his infinite *Wisdom* and *Goodness* order as the very best for you, and for all other.

You will not imagine, that you *worship* God as you ought to do, if you content yourself with having an high Esteem for him in your Heart, without paying him the Honour due unto his Divine Majesty, both in your *secret Retirements* as well as in the *public Assemblies of Christians*,—acknowledging before the World, that you are a miserable Sinner, and daily stand in need of his Mercy and Pardon;—that you owe him all possible Thanks for the Blessings you have received from him;—and that you want his Grace and Help every Day of your Life.

Lastly, You yourself will not say,——That you *honour God's Name and his Word*, if you take an Oath without Thought and Fear; speak of God and of what belongs to him, after an *idle Manner*, and *without Reverence*;—or delight in the Company of such as do so.——You cannot but know, that this is not the proper Behaviour of one who purposes to serve God all the Days of his Life.

*Ind.* 'I find it is my Duty to *honour God's Holy Name and his Word*.——How shall I bring myself to do so?'

*Miss.* Take care never to speak of the *Great God of Heaven and Earth*, but when you are very *serious*. Consider often that he seeth you, and so you will be apt to do what is most for the *Honour of his Name*.

And if you often remember, that the *BIBLE* is a *Book* given by *God*, to *teach* us what we are to believe, and how we are to *live*, that we may attain eternal Happiness;—and that your *Salvation* depends upon knowing what *that Book* containeth;—you will often read it, or hear it read and explained, and whenever you do so, you will attend to it carefully, as the *Rule* of your *Life*;—endeavour to follow the *Directions* it gives you; never repeat any *Part* of it but to serious and holy Purposes; and so you will delight in, and *honour his holy Word*.

*Ind.* ‘ Pray what is meant by *loving God* with all the *Heart*, and *Soul*, and *Mind*, and *Strength*?’

*Miss.* This is for the great *Comfort* of such as sincerely strive to do their *Duty*;—they shall be accepted of *God*, though they attain not to that high *Degree* of *Love* and *Obedience*, which *God* himself commands in his *Law*, or even to that which some others arrive at, provided they *love*, and *fear*, and *serve God*, with all their *Hearts*, that is, as well as they are able.—*God* will proportion their *Rewards* to their *Endeavours*.

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*Ind.* ' You say it is my Duty to serve him truly all the Days of my Life.—But will not necessary Business hinder me from doing so much as is required of me ?'

*Miss.* No :—Whatever God requireth of any Man may be done without neglecting his worldly Business.

ONE DAY IN SEVEN, you are forbid to labour :—Do what you are commanded on that Day, and spare a few Moments, in the Morning and Evening of every other Day, to praise God, and to ask his Blessing :—And then, when in the Fear of God, and a just Sense of your Duty, you are employed with honest Industry in your daily Labours, you are serving God as truly, and you are as certainly in the Way to Heaven,—as they who are at their Prayers.—*And this you may do all the Days of your Life.*

*Ind.* ' Pray will you shew me my Duty towards my Neighbour ?'

*Miss.* When you come next, I will endeavour to explain it fully to you.—In the meantime pray to God to enable you to perform your Duty to him.

### THE PRAYER.

O RACIOUS God, who alone art worthy of all our Service, grant that I may serve and please thee according to my Duty, with my Heart and Strength ;—That I may

give thee Thanks, and do thee Honour; and that continuing in the Faith, and Fear, and Love of God, unto my Life's End, I may be made by him eternally happy, through the Merits of Jesus Christ our Lord. *Amen.*

DIALOGUE XVI.

*The Duty towards, our NEIGHBOUR explained.*

INDIAN.

• I AM come now to beg that you would  
• teach me my Duty towards my Neigh-  
• bour.'

*Miss.* Your Duty to your Neighbour is,

To love him as yourself, and to do unto all Men as you would they should do unto you;—to love, honour, and succour your Father and Mother;—to honour and obey the King, and all that are put in Authority under him; to submit yourself to all your Governors, Teachers, Spiritual Pastors and Masters;—to order yourself lowly and reverently to all your Bet

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ters;—to hurt nobody by Word or Deed;—to be true and just in all your Dealings;—to bear no Malice nor Hatred in your Heart;—to keep your Hands from Picking and Stealing,—your Tongue from Evil-speaking, Lying, and Slandering;—to keep your Body in Temperance, Soberness and Chastity;—not to covet or desire other Men's Goods, but to learn and labour to get your own Living,—and to do your Duty in that State of Life, unto which it shall please God to call you.

*Ind.* ' Now, Sir, if it would not be too much Trouble, I would beg you would explain to me that Love which Christians owe *to themselves and to their Neighbour*, that is, as you told me, *all Mankind.*'

*Miss.* In the first Place observe,—That this is a Rule to such only as *first love and fear God*:—*Thou shalt love thy Neighbour, as Men fearing God love themselves*;—that is, *'to do to others as we think they ought to do to us in the like Case.'*

Now God being the *God and Father of Mankind*, he would have every one to be secure in his *Life and Estate*, easy in his *Mind*, good and holy while he lives, and happy when he dies.— For this Reason he has given this Command, —*Thou shalt love thy Neighbour as thyself*;— which, if truly observed, would have a most happy and blessed Effect, and be a Direction to the most unlearned, how to behave himself to others, so as to please God\*.

*Ind.* ‘ You will, I hope, explain this a little more particularly.’

*Miss.* *Consult then your own Reason*, and you will acknowledge the *Justice* of this Command, — That Men should love and deal with others as sincerely as they would have others to love and deal with them:— And that they should do nothing which they themselves would condemn as hard and unjust, if done by another Person.

For Example;— your own Desire is, that all should *respect* and *love* you;— that none should *oppress*, *wrong*, or *deal deceitfully* with you;— should take Advantage of your *Ignorance*, or *Necessities*:— or should take *tedious*, *spiteful*, or *expensive* Ways to keep you from your Rights. You would have nobody to *bear Malice*, or imagine *Evil* in their Hearts against you:— You are concerned for your own *good Name and Credit*;— you grieve to be despised by those above you, as well as to be

\* Rom. xiii. 10.

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disregarded by your Inferiors;—you earnestly desire your own *Welfare* and *Prosperity*, and *Peace of Mind*, and *Health of Body*. Now as you, and every Man living, is thus affected towards himself, so will every Man living be condemned by God, and his own Conscience, who does not thus deal with others, and act by this short and plain Rule.

Men cannot live without the Assistance and Support of one another. Their *Governors* protect them.—The Concern of *Parents* for their *Children*,—the Care of *Masters* for their *Servants*,—the Account that *Pastors* must give of their *Flock* are great and necessary; and if all these are not *honoured* and *obeyed*, the World would every Day grow more and more *wild* and *wicked*, and we ourselves, as well as others, should be *Sufferers*, and *miserable*.

*Ind.* 'Are Christians obliged to love those that do not love them?'

*Miss.* Yes, most certainly, or they are no better than *Unbelievers*—*for these love those that love them*.—But God so *loved us*, when we were *Enemies* to him by our evil Deeds, as to *give his only begotten Son to die for us*; and therefore he most reasonably requires, that we should *love one another*.

*Ind.* 'How may we attain to such a *Christian Temper*?'

*Miss.* You must take all *Occasions* of wishing well, and doing Good to others, continually exercising your *Compassion* by relieving

ing the Poor, helping such as are in Distress, comforting the Afflicted, and *mourning with them that mourn*; which will *sweeten* your Temper, and inure you to this happy Disposition.

You must beware of taking Pleasure in the Calamities of other Men, though your greatest Enemies: For that would make you inhuman and hard-hearted.

But above all, consider that this is God's exprefs Command,—*That we love one another*: And it is greatly enforced by his amazing and condescending Love to us.

When you have gained these good Dispositions, you will find, that being *obedient* and *dutiful* to your *Governors, Masters, and Betters*, *civil* to your *Equals*, and *kind* to your *Inferiors*, is the true Way of being easy and happy yourself.

*Ind.* 'What is my Duty, if my Neighbour speaketh Ill of me?'

*Miss.* If you are indeed abused, you ought privately to reprove him that hath done it; and if he should not amend, your Duty is to bear the Injury patiently, to return Good for Evil, to forgive and to pray for him.—For so hath Christ exprefsly commanded\*.

And for your Comfort consider, that, by thus freely forgiving him, you may with the more Courage and Comfort plead the gracious Promise God has made of the Pardon of your

\* Matt. v. 44.

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\* Rom. x

own Sins, so that you become the greatest Gainer by the Wrong that was done you.

*Ind.* 'But will not this encourage bad Men to abuse their innocent Neighbours?'

*Miss.* *It is probable it will not* \*.—However that be, we are not to be more concerned for our own Reputation, than for the Honour and Commands of Jesus Christ; *who hath also set us an Example, that we should follow his Steps, who, when he was reviled, reviled not again, but committed his Cause to Him that judgeth righteously* †.

*Ind.* 'Will my Duty to my Neighbour oblige me at all Times to conceal his Faults?'

*Miss.* No: Sometimes it is your Duty to speak of them;—but then it must be with a good Design of leading him to Repentance, —by bringing him before such Persons as have Authority to call him to an Account; —otherwise you are a *Slanderer* or *Backbiter*, and as such, *reckoned amongst the most scandalous Offenders* †.

*Ind.* 'May I not be true and just in my Dealings, and yet make myself as good a Bargain as I can?'

*Miss.* Only consider, that if the Person you deal with makes himself an ill Bargain, out of Ignorance, Necessity, or out of Fear, it is a wicked Thing to take Advantage of him; and though you may defend it by Law, you cannot answer it to God.

\* Rom. xii. 20. † 1 Pet. ii. 23. † Rom. i. 3.

*Ind.* 'What is my Duty, if I have wronged  
' my Neighbour?'

*Miss.* You are bound to acknowledge your  
Fault, and make him what Amends you can,  
to ask God's Pardon, and then you may hope  
for Forgiveness; for this is what you would  
expect from others.—And this is the great  
Rule of the Gospel:—'Whatsoever ye would  
' that Men should do unto you, do you even  
' so to them\*.'

*Ind.* 'But how should such poor, ignorant  
' People as we, know how to walk at all  
' Times by this Rule?'

*Miss.* One of our Saviour's *Apostles* saith,  
—*He that loveth his Brother, abideth in the  
Light, and there is no Occasion of stumbling in  
him †; that is, his Love will always direct  
him what to do, and will not suffer him to do  
Wrong to others, either in Word or Deed.—  
For Love worketh no Ill to his Neighbour;  
thinketh no Evil, and therefore speaks none;  
beareth all Things, believeth all Things, hopeth  
all Things, endureth all Things ‡.*

*Ind.* 'Must I always speak the Truth?'

*Miss.* Yes, sure; for if you consider what  
Mischief is done by Falshood,—how ill you  
take it to be deceived yourself,—you will be  
convinced, that *Lying* is a base Vice, and that  
there is great Reason for those terrible *Threat-  
nings §*, which we find in God's Word against  
such as are guilty of this Sin.

\* Matt. vi. 12. † 1 John ii. 10. ‡ 1 Cor. xiii  
§ Rev. xxi. 8, 27.

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*Ind.* What are the Rules of *Temperance*,  
*Soberness*, and *Chastity*, which a Christian is  
to walk by?

*Miss.* Whether you eat or drink, do all to the  
*Glory of God*\*:—that is,—Take care that the  
Name of God, and the holy Religion you  
profess, be not evil spoken of by your Excess  
in these Things.

Let us walk honestly as in the Day, not in  
Rioting and Drunkenness †. For no Man that  
doth so habitually, can with any true Delight  
think of the Joys of Heaven.

Besides, sure it is, that they who give them-  
selves up to *Intemperance*, are in great Danger  
of dying suddenly in their Sins unrepented of.

What was inflicted upon Man for the Pu-  
nishment of his first Transgression [*That in the  
Sweat of his Face he should eat Bread*] is now  
become the most likely Means of preserving us  
from all other Sins.—For our Souls are as ac-  
tive and inquisitive as ever, and must always  
be employed one Way or other:—And there-  
fore, if we don't constantly find some proper  
Business for them—*The Thoughts and Imagina-  
tions of our Hearts will be only evil continually.*

*Ind.* —What Reason have we to be con-  
tented, and not to desire other Men's Goods?

*Miss.* Because our own Condition is cer-  
tainly the best for us, being the Appointment  
of a wise, just, and good God,—who will  
supply us with every Thing needful here, and

\* 1 Cor. x. 31. † Rom. xiii. 13.

give us our Portion in a better World, where we shall not need these Things.

*Ind.* 'But may we not endeavour to better our Conditions?'

*Miss.* Yes, by God's Blessing upon your honest Industry; but no Man should desire to live in Plenty here, and hazard his Salvation for it; nor strive to leave his Family a great deal, and be miserable for ever in another Life, for his Covetousness, Oppression, and ill Dealing here.

*Ind.* 'May I do what I please with what is justly my own?'

*Miss.* No:—But you must do good with it.—First, live decently yourself; *provide for your own House*, that is, such of your Relations as are in Want; and then relieve the Poor with what you can well spare.—And so you will shew your Thankfulness to God—and *he will reward you for it* \*.

And this is the best Security you can have that you shall never want.

*He that giveth unto the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again †.*

*Ind.* 'Sure, Sir, Christians do not believe these Duties to God and Man to be so necessary as you say they are, or else they think it impossible to observe them.'

*Miss.* Assure yourself they are the Duties and Conditions on which their Happiness or

\* Matt. xxv. 34.

† Prov. xix. 17.

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*Misery* everlasting depends; and they know this; but too many will not lay it to Heart.—They know also, that God, to whom all Things are possible, will not let them want any Assistance, which they sincerely desire, and ask for. But they who are not willing to forsake their Sins, are not disposed to beg that Help of God which is necessary to enable them to break their Bonds; and such Persons, by a just Judgment of God, are often left to their own evil Dispositions;—and this is the great Occasion of so much Wickedness as is seen among Christians.

Therefore, as ever you hope to do the Will of God, and by him be made happy, keep these Truths in your Mind and Memory:—

That such is the Corruption of our Nature, and Proneness to Evil, that we cannot of ourselves, without God's special Grace and Help, keep his Commands, and serve him as we ought to do;—That when we have done our best, we are but unprofitable Servants; and that it is only through the Satisfaction of Christ we can be justified;—and that God is so good and merciful, that he has promised upon our sincere Desires and Prayers, to give us all the Help we shall want to do our Duty, so as to please him, and to secure our Happiness for ever.

PRAYER, therefore, being appointed by God himself as a Means of obtaining all the  
Blés-

Blessings we stand in need of, you must be instructed in that Duty; how to ask of God, so as to obtain his Grace and Help.

*Ind.* 'I cannot in Reason expect that Favour from you now; but I will wait on you as soon as I can hope you will have Leisure.'

*Miss.* It will be a great Pleasure and Blessing to me; to be made an Instrument in the Hand of God, *to bring you from Darknes to Light*, and *from the Power of Satan unto God\**, that you may be made happy for ever.

### THE PRAYER.

**O** LORD Jesus Christ, who hast loved us, and given thyself for us, give us Grace to love, and to forgive, and to do good;—And that, running the Way of thy Commandments, I may live and die thy Servant, and find Mercy at the great Day, when we must all appear before the Judgment-seat of Christ. *Amen.*

### DIALOGUE XVII.

Of PRAYER and THANKSGIVING, being the MEANS and CONDITIONS of obtaining the GRACES and BLESSINGS of God.

#### INDIAN.

'I AM come again, good Sir, for your further Instruction.—You have explained

\* Acts xxvi. 18.

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to me the Commands of God, and con-  
vinced me of the Necessity of observing  
them in order to be happy.—At the same  
Time you told me, *That we cannot observe  
them as we ought to do, without the Grace of  
God, which I must seek by diligent Prayer.*

*Miss.* So indeed it is:—For such is the  
Disorder and Weakness of our Nature, and  
the Temptations to Sin so many, that neither  
our *Reason*,—nor the *Goodness* of God's Com-  
mands,—nor the *Authority* of so powerful a  
Being,—nor the *Happiness* which he proposes,  
—nor the *Danger* of our Disobedience, are  
sufficient to keep us within the Bounds of Duty  
without God's especial *Grace*: which he is so  
good as to promise to all such, as being sen-  
sible of their Wants, do pray for his Grace  
and Assistance.

*Ind.* Pray, Sir, what do you mean by the  
*Grace of God?*

*Miss.* We mean every Favour which God  
freely bestows on us, in order to make his  
Ordinances and Commands effectual for our  
Salvation.

For Example—God gives us his Holy  
Spirit to be the Author of a new and holy  
Life.—This *Holy Spirit* has made known to  
us in the Scriptures the Ways of Life and of  
Death,—the Blessing and Happiness of such  
as love and obey God,—and the miserable End  
of the Wicked and Disobedient.—These are  
the first Graces and Favours of God.

Besides

Besides these,—to all such as are well disposed, and receive these Truths, *the Spirit of God* enlightens their Understandings;— touches their Hearts with a Fear of *God* and with a Fear for *themselves*, on account of their Sins, and the Corruption of their Nature;— he shews them the Necessity of a *Saviour*, and what he has done to deliver them from Misery, and to make them happy for ever.

In short,—whatever saving *Truths* Men know, whatever *Good* they do, whatever *Evils* they avoid,—*these*, and many, very many more, are the Effects of the *Grace* and *Favour* of *God*, and the effectual Workings of his *Good Spirit* on our Hearts and Minds.

*Ind.* ‘What do you mean by *Prayer*?’

*Miss.* We mean,—the laying our Wants and Desires before *God*, and begging of him to hear and help us, and particularly to give us the Assistances of his Holy Spirit.

*Ind.* ‘Doth not *God* know all our Wants, before we lay them before him?—And doth not he give his Blessings to many that never pray for them?’

*Miss.* *God* doth most surely know our Wants much better than we ourselves do;—He also often gives us those Things which we neither *desire* nor *deserve*;—and yet he has commanded us to pray, and hath made it a Part of the Duty we owe to him;—and that for our own Sake, and that we may be made more worthy of the Favours which he designs us, and that

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we may not forget (as too many do) our De-  
pendence upon him for *Life*, and *Breath*, and  
*all Things*.  
For, being obliged to pray to God daily,  
we can hardly chuse but think of him often;  
—of his *Power* to help us; of his *Goodness* and  
*Promise* to do so;—of his *Wisdom* to give  
what is best for us;—and of his *Justice* to  
punish those that live without God in the  
World: We can hardly help thinking of our  
own *Sinfulness* and *Unworthiness* of any *Fa-  
vour* at the *Hand* of God;—and we are led to  
remember the only Way by which every *Mercy*  
is to be obtained: even through the *Merit* and  
*Mediation* of our *Lord Jesus Christ*.—By all  
which we are taught to *know*, to *love*, to *bo-  
nour*, to *obey*, to *rely* upon, and to *praise* our  
Maker every Day more and more perfectly,  
in all our Ways to acknowledge him, and live  
in an entire Dependence upon him;—which  
is the sure Way to be happy for ever.  
*Ind.* ‘Hath God promised to give *Chris-  
tians* what they pray for?’  
*Miss.* He hath promised to give them what-  
ever they ask agreeable to his Will, and what-  
ever he in his infinite Wisdom shall think  
proper for them\*.—And because through our  
*ignorance*, and *the Corruption of our Nature*,  
were we left to ourselves, we should be tempted  
to pray for such Things as might hurt both our-  
selves and others, and which would not be for  
\* John xiv. 14. Ibid. xvi. 23. Matt. xxi. 22.  
the

the Honour of God, or for his Goodness, to grant, therefore his *Son*, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for, so as to please God.—And this Prayer is so short, that the most unlearned Christian may get it by heart, and, by a very little Help and Attention, may understand it so well, as never to be at a Loss what to ask of God.

*Ind.* ‘I hope you will be so good as to teach me that Prayer, and to explain it to me.’

*Miss.* I will do so, and endeavour to make you understand the Reason and Meaning of every Petition:—You must know then, that it is called the **LORD'S PRAYER**, because it was given by our Lord Christ to his Disciples for the Use of them and his Followers; and it is in these Words:

### *The Lord's Prayer.*

Our Father which art in Heaven;—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us.—And lead us

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not into Temptation, but deliv-  
us from Evil.—For, thine is the  
Kingdom, the Power, and the  
Glory, for ever and ever. *Amen.*

*Ind.* 'I should be much to blame, indeed,  
If I should not get so short a Prayer by heart.  
You will now be so kind as to explain it to  
me.'

*Miss.* Before I do that, I must first observe  
to you, That we are not taught to say *My Fa-  
ther*, but *Our Father*,—because God, who is  
the God of all Mankind, would have all of us  
to love and to be concerned for one another.  
—And to increase and confirm our Love, he  
hath taught us, when we beg any Favour for  
ourselves, to pray for all *others*, that he may  
be glorified by *them*, as well as by *us*;—and  
that none may be deprived of those Blessings  
which *Jesus Christ* hath purchased for Man-  
kind.

You will also observe, that God hath per-  
mitted us to call *him our Father*, to the End  
that we may pray with an humble Confidence  
being kindly received:—Being assured,  
*that as a Father pitieth his own Children, so  
the Lord pitieth them that fear him* \*.

But then we are to consider,—That this  
FATHER, is the GOD OF HEAVEN, who sees

\* Psalm ciii. 13.

no

our

our *Behaviour*, and the very *Thoughts* of our *Hearts*, which should oblige us to approach him with *Reverence*, and *godly Fear*,—because *He* is in *Heaven*, and *We* are upon *Earth* which is his *Footstool*.

Lastly,—observe—That *in the Three first Petitions* we pray for the *Glory* of *God*; that *we*, and all *People*, may *know* him, *worship* him, and *obey* him, as we ought to do.—And *in the Three last Petitions* we pray for ourselves,—for the *Necessaries* of *Life*,—for the *Pardon* of our *Sins*, and *Grace* to do our *Duty*,—and for *God's Protection* and *Deliverance* from the *Evils* we either *suffer*, or *fear*.

‘ And therefore I beseech Thee, O Heavenly Father, not for myself only, but for all thy Children, That we may all live worthy of the Relation which we bear to Thee.—That we may not sin, knowing that we are accounted thine, nor wilfully offend thee, O great, so good, so tender a Father:—But that we may love Thee not as *Slaves*, but as *Children*;—That we may put our whole Trust in Thee, and depend upon thine infinite *Power*, *Wisdom*, *Goodness*, and *Promerence* to take Care of us:—That we may leave all to Thee to chuse what is best for us, and bear with *Patience* and *Resignation* all thy *Fatherly Corrections*.—And that we may serve Thee with *Comfort* and *Pleasure* all our *Days*, in *Hopes* of the everlasting

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Dial. 17.

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eclared, *That*  
*honour* \*; that  
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‘ Let us e  
thou art our  
*Lord*, our n  
*seeing Judge*.—  
thy *almighty*  
*dence*, and th  
*boundless Good*  
for thine innu  
thy *Wisdom*  
*Name*, as long

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heritance which thou hast promised to thy obedient children.'

## Hallowed be thy Name.

Now in this first Petition we pray,—That all Men may have a very high Regard for the Divine Majesty of God, and for his Honour:—And especially, that all Christians, to whom he has made himself and his Will known by no less a Person than his own Son, may honour him, by a firm Faith in him, and by leading *just* and *holy* Lives, as becomes the Children of God, that others, seeing their good Works, may be converted, and glorify their Father which is in Heaven,—And, for their Encouragement in doing this, God hath declared, *That them who honour him he will honour*\*; that is, he will bless them, and make them happy.

Let us ever remember, O God, That thou art our great *Creator*, our absolute *Lord*, our merciful *Saviour*, and our *all-seeing Judge*.—May we stand in Awe of thy *almighty Power*, thine *all-seeing Providence*, and thine *angry Justice*, and love thy *boundless Goodness*, and be always thankful for thine innumerable *Benefits*, and trust in thy *Wisdom* and *Truth*, and *call upon thy Name*, as long as we live!

## Thy Kingdom come.

\* 1 Sam. ii. 30.

In

In order to understand this Petition, you must know,—That wherever the Christian Religion is received, *there is the Kingdom of God*, because God is there obeyed, feared, and loved.—We pray, therefore, in these Words That all the Nations of the Earth may come to the Knowledge of the true and only God the Creator and Preserver of all Things;—and that the Gospel of his Son, which contains the Laws of his Kingdom, may everywhere be received to the Glory of God, and the Good of Mankind;—and that every one of us may labour to advance the Kingdom of God and his Honour.

‘ And thus, O Lord, *Let thy Kingdom come*  
 ‘ —Let it be as universal, as the PROPHET  
 ‘ foretold it should be, and extend to every  
 ‘ Corner of the Earth, and reach every Man  
 ‘ Heart and Soul: And may the Days come  
 ‘ when no Persecution, Division, or Schism  
 ‘ no Evils or Troubles of any kind shall  
 ‘ known in it!—And may none who are calle  
 ‘ by thy Name, oppose this Coming of th  
 ‘ Kingdom by any Scandal, or by resistin  
 ‘ the Power and Efficacy of it in himself!’

How meanly and basely do those act, who profess themselves *Members* of this Kingdom and yet have no Care or Concern for the Conduct of it;—but withal how inconsistently while they are bidding open Defiance to the Lord, to wish, as they do in this Prayer for his Coming.

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titution, you We are also supposed to pray in this Peti-  
 e Christian tion,—That God would be pleased to remove  
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 feared, and he would restrain the Power of the Devil,  
 these Words who leads so many Nations captive at his Will :  
 a may come —That all such as are yet ignorant of the true  
 d only God God, may no longer want the necessary Means  
 Things ;— of their Conversion ;—and that all Christians  
 which con- ay, by their good Lives, convince Unbe-  
 may ever vers, how happy they are in being under the  
 of God, and laws and Government of their Maker :  
 at every one Ind. ‘ But pray, Good Sir, how can that be  
 ne Kingdom called the Kingdom of God, in which there  
 are so many wicked Subjects ?’

Kingdom come Miss. God permits it to be so for the pre-  
 e PROPHEC t, in this State of Trial, to make all Men  
 tend to ever what they would be without the Assistance  
 every Man d Help of his Grace ; to shew his Goodness  
 e Days come d Patience, by which many of the Wicked  
 n, or Schism brought to Repentance ; whereby also the  
 kind shall bower of his Grace is both seen and glorified.  
 who are calle By these also he tries the Sincerity of his  
 oming of th faithful Subjects.—But a Time is coming,  
 e by resistin when a Separation will be made of the *Wheat*  
 n himself! m the *Tares*, the good Seed from the bad,  
 ose act; wh the Justice of God will appear in the  
 his Kingdom adful Punishment of all such as now give  
 n for the Co sence to his good Subjects, and hinder the  
 inconsistent pagating the Gospel.

fiance to the Thy Will be done in Earth,  
 this Prayer it is in Heaven.

This is the next Petition;—by which we pray,—That God by his Grace may dispose the Hearts of all his Subjects to a chearful Obedience to his Laws, and an entire Submission to his Will and Direction;—and to a Performance of their Duty in that State of Life, in which his Providence hath placed them;—and this as chearfully as his Angels do their Duty and obey his Will in Heaven—by which God will be greatly glorified, his Kingdom enlarged,—his Angels delighted, and all who obey him will be prepared for eternal Happiness.

Now we come to the three last Petitions which concern our own Wants, and which none but God can supply.—And these I shall explain to you the next Time you come.—the mean Time address yourself to the Throne of Grace in the following Words.

### The PRAYER.

**D**ispose me, and all thy Children, O Lord, my Father, to submit chearfully to whatever thy Providence shall order for us:—Hearken not to the corrupt Desires of our own Hearts, but to the Voice of thine Wisdom, Goodness, and Mercy.—Give us true Knowledge of our Duty, and an Heart disposed to close with thy Will, whenever shall be made known to us, and to obey it with Pleasure.---Subdue in us whatever is contrary

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to thy holy Will, that, through thy Grace, we may at last become perfect as our Heavenly Pattern is, through Jesus Christ our blessed Saviour and Redeemer. *Amen.*

## DIALOGUE XVIII.

### INDIAN.

**I** AM now come to desire you would explain to me the remaining Part of the Lord's Prayer.

*Miss.* The Three last Petitions concern our own Wants, and which none but God can supply. The first of these is,

**Give us this Day, our Daily Bread.**

In which Words we pray, That God would be pleased to give us all Things which are either needful or convenient for the Health

and Support of our Bodies, and for the Good of our Souls.—**BREAD**, being of most necessary and universal Use, has obtained not only Desires of Scripture, but in common Discourse all of thine over the World, to be put very often for all Necessaries of Life.—Thus, *Poverty* is expressed by *want of BREAD*, and *Prosperity* by *Fulness of BREAD*.

*Ind.* Why do you ask for these Things Day by Day?

K

*Miss.*

*Miss.* Because we have by this an Occasion of remembering our daily *Dependence* upon God, and of giving him *Thanks* for his Favours to us every Day of our Lives; and forasmuch as we acknowledge that we depend upon God's Blessing on our honest Endeavours to us for our daily Bread, we should not for our Lives attempt to take such Ways for a Livelihood as we cannot hope God will bless.—And lastly,—we learn by this Prayer,—not to be too much concerned or anxious for ourselves for the Time to come,—because God ever liveth to supply our Wants.

*Ind.* It seems then that Christians are not to pray for *great Riches, Honours, and Powers*, since they are directed only to pray for their daily Bread.

*Miss.* It is certainly so: For these Things should be left wholly to God's Wisdom, since Men *cannot*, and none but God *can*, know what Use any one may make of such Things.—Not but that, if God gives Men such Things, they may receive them with Thanks, and should use them to good Purposes.

*Ind.* How may they do that?

*Miss.* By assisting, *with their Riches*, those that are in Want:—by defending, *with their Power*, such as are oppressed, &c.—And taking Care always to remember God in the Midst of their Abundance, and the Account they must give to him of both the *Use* and *Abuse* of it.

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‘ We look up unto, and depend upon  
 ‘ Thee, O heavenly Father, for all the Ne-  
 ‘ cessaries, Conveniencies, and Comfords of  
 ‘ this Life;—And may our Bodily Wants en-  
 ‘ gage us to go daily to the Throne of Grace,  
 ‘ for the Wants of our Souls!

‘ —Let thy Blessing go along with our  
 ‘ honest Endeavours, and keep us from all  
 ‘ unjust Ways of bettering our Condition;  
 ‘ and that with all thy other Favours, give us,  
 ‘ we beseech thee, the Blessing of a thankful  
 ‘ and contented Mind!

The next Petition, which concerns our-  
 selves, is this following:—

Forgive us our Trespases, as  
 we forgive them that trespass  
 against us.

Now in these Words we pray,—That God  
 for Christ’s Sake would be merciful unto us,  
 and forgive us our Sins, whether known or  
 unknown, and that he would not punish us as  
 we deserve. And, to shew our *Thankfulness*  
 for this great Mercy, we oblige ourselves to  
*forgive*, and *love*, and *do Good* to those who  
 have any way injured us, as sincerely as we  
 hope for Pardon from God.

*Ind.* ‘ And may a Christian be assured,  
 that God will pardon his Sins, provided he

‘ deals with others as kindly as he desires God  
‘ would deal with him ?’

*Miss.* We have his faithful Promise by his  
Son, that, upon our true Repentance, he will  
do so \* :—By which he hath, as it were, put  
our Pardon into our own Power, and left us  
to consider, that there will be no Mercy for  
him who will not shew Mercy.

‘ Forgive us those Sins, O Heavenly Fa-  
‘ ther, which separate us from thee : For-  
‘ give us every Day of our Lives, for every  
‘ Day we stand in need of Pardon ;—Give  
‘ me and all Christians, a forgiving Temper,  
‘ —that we may fulfil the Condition of our  
‘ Pardon.—Thou art good and merciful in  
‘ forgiving us ;—Grant that we may all live  
‘ in the same charitable Temper, in which we  
‘ hope and desire to die.’—

The last Petition of this Prayer is :

Lead us not into Temptation ;  
but deliver us from Evil.

That is, we pray that God would so order  
Things in the Course of his Providence, that  
we may not be exposed to great and dangerous  
Trials, which may prove hazardous to our  
Virtue.—*That he would not suffer us to be  
tempted above what we are able, but would with  
the Temptation make a Way for us to escape, that  
we may be able to bear it.*

\* Matt. vi. 14.

*Ind.* 'What must I understand by the  
' Word *Evil*?'

*Miss.* First and chiefly, the evil Spirit, *i. e.*  
the DEVIL, who is the great Tempter of  
Mankind to all Evil.

*2dly.* Evil Practices, and evil Examples.

*3dly.* Everlasting Misery.

Now you will observe from this Petition,  
that it is not sufficient to beg Pardon for our  
past Offences,—but that every good Christian  
must pray God to enable him to keep out of  
the Way of Temptation, and not suffer him to  
fall again into the Sins he has repented of:—  
And that whenever he suffers us to be tempt-  
ed for the Trial of our Faith and Trust in  
him, he would in Mercy deliver us from the  
*Power and Snares of the Devil*;—from our  
own *corrupt Inclinations*;—from the *ill Exam-  
ples* of a wicked World;—and from *everlast-  
ing Misery*, the most dreadful of all Evils  
whatever.

And the Reason why this Desire is by our  
Lord expressed in these Words—*And lead us  
not into Temptation, but deliver us from Evil*,  
is this:

To admonish us, that even the best of us  
are in Danger of falling into the same Sins,  
that we have once, much more that we have  
often, been guilty of; and that, because there  
are several *Temptations*, which in the Course  
of our Lives we shall surely meet with; and  
therefore, that none of us are to be secure,  
but ought always to *watch* and *pray*, and

*Ind*

stand upon our Guard, and to look well to ourselves, that we be not overcome.

And you will be further convinced of the absolute Necessity of this Petition, when you see so many, even amongst those who bear the Name of Christians, running headlong into everlasting Ruin, for want of God's gracious Assistance, which can only be obtained by constant and diligent Prayer.

O God, who hatest Iniquity, and knowest our Infirmities,—leave us not to the *Malice* and *Power* of the *Evil one* the *Devil*, to deal with us as he pleaseth;—Leave us not, O merciful Father, to ourselves, and to our own corrupt Hearts and Lusts, lest we rashly run into Temptations;—Keep us always under the Protection of thy good Spirit; suffer us not to be surprized, nor off our Guard, nor tempted above what we are able to bear;—Give us Grace to resist the World, the Flesh, and the Devil, and to watch and pray daily, that we enter not into Temptation.

We conclude this Prayer with these following Words; which are a solemn Form of *Praise*, and an *Acknowledgment* to Him to whom we have been praying.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

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That is, in other Words—We *praise*, and *worship*, and *depend* upon Thee, the *great*, and *true*, and *only* God;—whose *Kingdom* ruleth over all the World;—whose *Power* nothing can resist;—whose *Glory* ought to be our chief Aim and Desire;—who alone can give us what we want and pray for;—who alone can forgive us our Sins, and dispose us to forgive one another;—who can *help*, *secure*, and *save* us in the Hour of Temptation, and *deliver* us from the Evils to which we are daily exposed.—To Thee, therefore, we give all *Honour*, *Praise*, and *Thanks*, and wish that all the World would do the same. *Amen.*

*Ind.* ‘ I observe, that you conclude all your Prayers with that Word—AMEN.’

*Miss.* We do so.—By which we express our most earnest Desire, that God would grant us what we have prayed for;—which we firmly believe he will do, so far as may really promote his *Glory* and our *best Interest*;—forasmuch as we are assured, *That no Man did ever trust in the Lord, and was confounded\**, or *disappointed* of his Hopes; and therefore we conclude all our Prayers with saying *Amen*, or *So be it, let it be as we have prayed, and do desire.*—

*Ind.* \* Can it be expected, that the IGNORANT and UNLEARNED should pray?’

*Miss.* It is most surely the Duty of every Man, however *ignorant* and *unlearned*, to pray

\* Eccles ii. 10.

and give Praise to God; whereby he owns his Dependence upon him, for every Thing he wants, and *returns his Thanks* for all the Blessings he receives.

Now every Man, even the most *unlearned*, cannot but know, that he is *subject to be tempted to Sin*, and that God only can deliver him from it.—Every one knows, that it is God only that can *blefs* his honest Endeavours for a Livelihood;—that God therefore ought to be sought to for these Blessings, and that every one is obliged to be thankful to him when he receives them.

A very *Child* can tell his *Father* what he wants; and you see God permits us to call him OUR FATHER, that we may lay our Desires and Wants before him after the best Manner we are able, and leave it to him to help us:—He knows our Wants, however imperfectly we express them with our Tongues.—And we may be assured, that, when we devoutly use this very Prayer, God will hear and answer us, not according to our weak Understandings; but in a Manner suitable to our real Necessities, *and according to the Love of a Father for his Children.*

*Ind.* ‘Do Christians think, that they are bound to pray every Day?’

*Miss.* They should do so; and every good Christian will do so: because he knows he wants God’s *Help* and *Pardon*, and *Blessings* every Day of his Life.—And it is chiefly

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owing to the Omission of this Duty, that we see so much Wickedness and Mischiefs even amongst Christians.—People venture every Day into a World full of Temptations to Sin, and of Dangers innumerable, without begging the Protection of God:—And they too often lie down to sleep, without praying to be delivered from the Powers of Darkness, and the sad Accidents which may befall them, *when all Eyes are shut, but his only who never sleepeth.*

*Ind.* 'Is it expected, that such as cannot read, should pray?'

*Miss.* It is an Unhappiness that People cannot read; but God forbid, *that* should hinder them from praying?—Whoever hath Sense to know that he is a Sinner, or that he wants God's Help, is bound to pray as well as he can.—If such a Person wants a Kindness from his Neighbour, he will find Words to ask it in:—If he is to ask it of his Betters, he will think of doing it in a becoming Manner, and will wait with Patience, and receive it thankfully.—Let him so behave himself towards his *Maker*; and God, who is always pleased with the Desires of a Heart truly sensible of its Misery and Wants, will favourably answer his Requests.—

*Ind.* 'I observe that you make *Thanksgiving* also a Duty, and a Service, which you owe to God.'

*Miss.* God himself has made it so \*,—and it is agreeable to our Reason.—We expect Thanks from one another, when we have done a Kindness.—And if Christians would take Notice of, and give God Thanks for, the Mercies and Blessings they receive daily from his Bounty, they would engage the Divine Goodness to multiply his Favours, which they often hinder by their Ingratitude.—‘But then they must shew their Thankfulness, not only with their Lips but by their Lives.’

*Ind.* ‘How often should we pray?’

*Miss.* We should pray without ceasing †; that is, we should let no Day pass without begging God’s Blessing; and giving him Thanks for his Mercies;—for every Blessing we receive; for every Danger we escape;—and for every Affliction we meet with, and are supported under. Our Meals should put us in mind,—that we do not live by Bread alone; that therefore God’s Blessing must make our Meat to do us good ‡.—In our Business we should remember, that it is but lost Labour, so rise early, and take little Rest,—if God blesses not our Endeavours §.—In the Morning, we should pray to God to bless our Labours all the Day; and, in the Evening, return our humble Thanks for all the Mercies of the foregoing Day, and pray for Preservation, and the other Mercies of the Night.

\* 1 Thess. v. 18.

† Ibid. v. 17.

‡ Deut. viii. 3.

§ Psalm cxxvii. 3.

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*Ind.* ' Are there any further Instructions  
' that you think necessary to give me, con-  
' cerning this Duty of Prayer ?'

*Miss.* Only remember, — That whenever  
you say this Prayer, or beg any Favour from  
God, you do it with the Humility of one who  
is *sensible* of his *Wants* and *Misery* ; — with *Sub-  
mission* to God's Will ; with great *Reverence*,  
*Attention* of Mind, and *Deliberation*, that your  
*Heart* may go along with your *Lips*. — And  
lastly, which you must never forget, — you  
must ask every Blessing you want of God, FOR  
THE SAKE OF HIS SON JESUS CHRIST ; it be-  
ing on *his* Account alone, and *for what he has  
done and suffered*, that God will own us for his  
Children, or grant us what we pray for.

*Ind.* ' I hope I shall always remember to  
' do so.'

*Miss.* Indeed it is of so very great Moment,  
that JESUS CHRIST himself has appointed an  
HOLY ORDINANCE to be observed by all  
Christians, on purpose that they may always  
*remember* the wonderful Things he has done,  
and the great Blessings he hath obtained for  
them : — Particularly *the Sacrifice of his Death*,  
and the Benefits which we receive by it ; *viz.*  
*the Pardon of our Sins*, and the sure and cer-  
tain Hope of everlasting Life. — When, there-  
fore, you come again to me, I will explain  
*this* to you more fully, than I can do at pre-  
sent for want of Time.

*Ind.* ' You have said enough, Sir, to make  
' me return to you as soon as possibly I can.'

The P R A Y E R.

**B**lessed be thy Name, O God, for this great  
Privilege of laying our Wants before  
Thee, and for the great Hopes we have of  
being heard.—Make me ever sensible of my  
Wants, and of thy Power and Goodness to help  
me, that at all Times I may call upon Thee,  
by diligent Prayer.—And hear me, O King of  
Heaven, when I call upon Thee, in the Name  
of our Lord *Jesus Christ*; that I may effectually  
obtain the Relief of my Necessities, and ever  
give Thee Praise for the same. *Amen.*

DIALOGUE XIX.

*The SACRAMENT OF THE LORD'S SUPPER*  
*explained.*

INDIAN.

• **Y**OUR Promise, Sir, to explain to me  
• an HOLY ORDINANCE, which, you  
• told me, all Christians are bound to observe  
• for a continual Remembrance of the Sacri-  
• fice of the Death of Christ, ever since that  
• Sacrifice was offered, this has brought me to  
• you now, as soon as I could hope you would  
• have Time to instruct me.'

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*Miss.* I have now Time to do it.—You remember, I hope, what I have told you before;—that there are *two Special Ordinances* of the Christian Religion, which we call SACRAMENTS, appointed by Christ himself as necessary Means of Salvation, when they may be regularly had.—These are BAPTISM, and the LORD'S SUPPER.—By *Baptism* we are introduced into the Christian Character;—at which Time we enter into a *Covenant with God*, wherein, on our Part, we promise,—to *believe* in him, to *fear*, to *love*, and *obey* him all our Days:—And God, on his Part, receives us into his Family, which is his Church, and promiseth to treat us as his Children,—to *protect* us, while we live, and, when we die, to make us happy, if we have behaved ourselves as his dutiful Children ought to do; *and thus we give ourselves up unto Christ.*

*Ind.* 'This I have not forgot.'

*Miss.* But then, forasmuch as this high Favour hath been bestowed upon Christians—*to be called and treated as the Children of God, not for any Thing they have done to deserve it, but purely for the Sake of what his Son Jesus Christ hath done and suffered for them,*—He hath appointed ANOTHER SACRAMENT, which we call the LORD'S SUPPER, in order to keep up the Remembrance of what he hath done for us:—His laying down his Life for us to *redeem* us from the Wrath of God, to *purchase*

purchase us to himself to be a People zealous of good Works.

*Ind.* 'Why do you call THIS SACRAMENT by the Name of the LORD'S SUPPER?'

*Miss.* Because our Lord Christ did appoint THIS ORDINANCE at *his Last Supper* with his Disciples, the Evening before he was crucified; to preserve the *Memory* and the *Reasons* of his Death; the *Knowledge* of which is the Foundation of the Christian Religion, and *that* on which the *Happiness* and *Salvation* of all Men doth depend.

*Ind.* 'You will not wonder, if I am very desirous to know all that is necessary concerning this Ordinance.'

*Miss.* That you may do so, you must carry your Thoughts back to what I have already told you of,—*the first Parents of Mankind*;—that they *rebelled* against their Maker's Command;—that they *lost* his Favour, and all Right and Title to the Happiness which he had promised them;—that this very *Nature* became *prone* to Evil;—and both *they* and their *Posterity* became subject to *Sin*, to *Misery*, and to *Death*:—And, lastly, that the *Son of God*, pitying their Calamity, undertook to *redeem* them,—to *satisfy* his Father's Justice, and to *suffer* in his own Person for their Sins; as also to impart to them a *Spirit* and *Principle* of a new Life, in order to renew that Nature which they had so sadly spoiled.—

In order having purchased he offered himself for our Redemption his Father obtaining that we were made

By which worthy Sacrament that he hath pardoned all your sins happy for ever

*Ind.* 'As I complained to me again I shall never

*Miss.* It is to remember it depends upon

*Ind.* 'Is it in this Sacrament as Jesus

*Miss.* No, in it.—We are Love to Mankind

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In order to which he was made *Man*; and, having put himself in the Place of Sinners, he offered himself to suffer Death for their Redemption; by which he restored them to his *Father's* Favour, and to a Possibility of obtaining the Happiness for which they at first were made.

By which wonderful Goodness, and most worthy *Sacrifice*, God was so well pleased,—that he hath, for his *Son's* Sake, promised to pardon all penitent Sinners, and to make them happy for ever.

*Ind.* 'All this I now remember you explained to me; and I thank you for putting me again in mind of it: and I hope now I shall never forget it.'

*Miss.* It will certainly be your Interest to remember it; for indeed your Happiness depends upon it.

*Ind.* 'Is it sufficient for me to remember in this *Sacrament*, that there was such a Person as *Jesus Christ*?'

*Miss.* No, surely; much more is contained in it.—We are to call to mind his wonderful Love to Mankind, which engaged him to take our Nature upon him, and to submit to the Infirmities and Miseries of it; which made him content to *live* amongst us, and to *die* for us:—It is to call to mind his unwearyed *Patience* and *Diligence* in doing Good;—healing the *Diseases*, and instructing the *Ignorance*, of Men; and particularly his most grievous

grievous *Sufferings* and *Death*, by which he made an *Atonement* to his Father for the Sins of Mankind.—He was made *Sin for us, who knew no Sin, that we might be made the Righteousness of God in him* \*. And if we truly remember him, we shall endeavour to copy the Example of his Virtues, and especially those which were most conspicuous in his Life.

*Ind.* ‘ Where shall I learn the History of his Life and Actions, that I may follow his Example ?’

*Miss.* In the FOUR GOSPELS, or in what is called the NEW TESTAMENT.

*Ind.* ‘ What do you mean by the GOSPELS ?’

*Miss.* I mean FOUR SMALL TREATISES, in which the *Life* and *Actions* of our *Saviour* are written for the Benefit of all succeeding Christians; and, when it shall be your Happiness to read them, you will there find abundant Matter and Reason for the perpetual Remembrance of Jesus Christ.

*Ind.* ‘ What need was there of this Sacrament, since it seems impossible for Men ever to forget so great a Benefactor ?’

*Miss.* Jesus Christ, who knew our Nature better than we ourselves do, and how very apt we are to forget the greatest Favours of God, has by this HOLY ORDINANCE provided, that such as have any Sense or Regard for his Love, or even for their own Happiness, shall never want a proper Occasion of remembering what

\* 2 Cor. v. 21.

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he hath done and suffered to redeem them from Misery, and to put them in a Way of being happy for ever:—He likewise intended this HOLY ORDINANCE as a standing Proof or Evidence of this important Fact of his Death, thereby to strengthen and renew our Faith in it.

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*Ind.* ‘ You will now, Sir, be pleased to let me know how he hath done this.’

what is

*Miss.* Our GREAT LORD and SAVI-OUR JESUS CHRIST, the Night before he was crucified, ‘ took Bread, and blessed and brake it, and gave it to his Disciples, and said, Take, eat; this is my Body, that is given for you:—Do this in Remembrance of me.—After Supper also took a Cup of Wine, and gave Thanks, and gave it to them, saying, Drink ye all of this;—for this is my Blood of the new Covenant, which is shed for you, and for many, for the Remission of Sin.—Do this, as often as ye shall drink it, in Remembrance of me.—For as oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord’s Death till he come.’

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*Ind.* ‘ You will now, Sir, let me know how this Sacrament is observed amongst Christians.’

*Miss.* They do it after this Manner:—First, the Minister of Christ placeth, or causeth to be placed, upon a Table in our Churches, a Portion of Bread and Wine, in the Sight of all

be

the People. This *Bread* and *Wine*, which are to represent the Sacrifice of Christ's Body and Blood, are *sanctified*, or *set apart*, for this holy Use, by giving Thanks to God for all his Favours, and especially for having sent his only Son to redeem us by his Death; and by begging of him, that when we receive, and eat and drink this Bread and Wine, we may be so far made Partakers of the Sacrifice of his most blessed Body and Blood, as to share in all the Benefits which he hath obtained for us by his Death. At the same Time he breaketh the Bread into Pieces, and poureth the Wine into a Cup, to represent unto our Senses, by these *outward* and *visible* Signs, the Death of Christ, whose Body was *broken*, and Blood *poured out*, upon the Cross.

*Ind.* ' Pray, Sir, how doth he, after this, ' dispose of this Bread and Wine ?'

*Miss.* This Bread and Wine, being *sanctified* by the Word of God and Prayer, he distributes among those who are there present; — putting them in mind, that Jesus Christ died for them, and for their Salvation; — preferring their Happiness to his own Life; — that therefore they ought never to forget so great a Kindness, *but to keep up the Remembrance of him*, after this Manner, which he hath appointed, UNTIL HIS COMING AGAIN.

*Ind.* ' Is this all that is required of Christians, — " To keep up the Remembrance of " Christ, and of his Death.?"

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*Miss.* No, surely;—no serious Christians think *that alone* sufficient.—They know that it is an humble Heart in which Christ delights to dwell;—they therefore look upon this Sacrament as a proper Occasion of humbling themselves before God, and of abhorring those Sins which cost Jesus Christ his Life and Blood.

They know also, that the Blessings obtained for us by Christ's Death, of which this Sacrament is a Remembrance, are as much the *Food* of the Soul, as *Bread* and *Wine* are of the *Body*—that this *Food* or *Support* we receive by a lively Faith in his Merits; and do therefore, at this Time, more especially acknowledge the Efficacy of his Death.—*This is the true Bread, which nourisheth to eternal life* \*.—*That God who spared not his own Son, but gave him up for us all, will he not with him freely give us all Things?*

Besides this, every penitent Christian will look upon this as a proper Time to remember and comfort himself with the great *Extent of God's Mercy* declared by his Son, and this even with an Oath,—‘That all Sins shall be forgiven unto the Sons of Men †.’

Every humble Christian also, who feels in his Soul the Want of God's Help to support him against the Temptations of the *World, the Flesh,* and the *Devil,* will think this a very proper Time *to beg of God* his Son's Promise,

\* John vi.

† Mark iii. 28.

—‘ That he will give the holy Spirit to them  
‘ that ask him.’

Lastly,—Every Christian must be supposed  
to receive this Sacrament in Token that he  
acknowledgeth Jesus Christ to be his *Lord* and  
*Saviour*—to be his *Lawgiver here*, and his  
*Judge hereafter*.

*Ind.* ‘ I remark, that Christ commanded  
‘ this Ordinance to be observed by his Fol-  
‘ lowers TILL HIS COMING AGAIN: Pray,  
‘ what is meant by that?’

*Miss.* Why, as I have told you before, we  
Christians do know, and firmly believe, that  
Jesus Christ will come again at the End of the  
World—TO JUDGE THE LIVING AND THE  
DEAD;—to call all Men that ever have lived  
to an Account for the Use they have made of  
the Favours which God has given them; and  
to reward or punish them, as they have lived  
well or ill in this World.

And this Intimation he gave his Followers  
when he appointed this Ordinance, that they  
may consider, every Time they go to this Sac-  
rament, what Account they will be able to  
give of themselves, ‘ when he shall come to  
judge the World in Righteousness.’

*Ind.* ‘ Is there any Thing else required  
‘ Christians, before they go to this Sacra-  
‘ ment?’

*Miss.* Yes:—They ought, in the first Place  
to consider what Sort of Life they have led  
since they took on them the Christian Charac-

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ter;—at which Time they obliged themselves  
 ‘to make the Laws of God the Rule of their  
 ‘Faith, and Life, and Actions:’—And to  
 examine themselves, whether they have not  
 led a *wicked*, at least an *idle, uselefs* Life;—or  
 whether they now live in any known Sin;—  
 because they are bound, when they go to that  
 Sacrament,——seriously to acknowledge their  
 Offences and Sins before God, and to beg his  
 Pardon, with a full Purpose of Amendment  
 of Life; otherwise they will receive nothing  
 there, but their own Condemnation.

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A Christian is obliged also to have a grate-  
 ful Sense of God’s Goodness, by considering  
 his Mercy in sending his own Son to redeem  
 us, whom by his Death he hath reconciled to  
 his Father, and put us in a Way to be for ever  
 happy, if it is not merely our own Fault.

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And lastly, *Jesus Christ* having expressly  
 commanded, ‘That all his Disciples should  
 love one another, as he hath loved them,  
 and given his Life for them\*,’—every Chris-  
 tian is bound, before he goeth to this Sacra-  
 ment (the chief End of which is to put him-  
 self in Mind of this great Instance of Christ’s  
 Love, every Christian, I say, is bound), to  
 consider whether he hath any Thing in his  
 Heart, contrary to this Pattern of true Love,  
 and Command of his Saviour.

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*Ind.* ‘Do you believe, that Christians are  
 generally careful to prepare themselves for  
 this Ordinance after this Manner?’

\* John xiii. 34.

*Miss.* All *serious* Christians are so:—But, too many, it is to be feared, are not.—And this is the Reason why so many receive no Benefit from this *Sacrament*;—for otherwise, THIS ORDINANCE would be a most powerful Restraint to keep them from leading a *thoughtless* and an *evil* Life,—by affording them so many blessed Occasions of remembering and renewing their Covenant with God, laying them under continual Obligations of leading a new and Christian Life, and obtaining Grace from God to do so.

*Ind.* ‘What do you think of those Christians that never go to this Sacrament?’

*Miss.* Why they are generally to be esteemed in the Way of Ruin, without seeing their Danger.—They do not consider, that, as they are Sinners, God cannot be pleased with them;—and that there is no Pardon for Sinners, no Salvation to be hoped for, but only through the Merits of Christ’s Death, which is *commemorated* in this Sacrament.

*Ind.* ‘But sure, Sir, all Christians are not so thoughtless;—they must have some Reasons for neglecting so necessary a Duty, as you seem to represent it.’

*Miss.* There may be *Reasons* and *Scruples* for *abstaining for a Time*;—but, generally speaking, some of these following are the *true Reasons*, why Men turn their Backs upon the *Lord’s Supper*, when invited to it, let them pretend what they please.

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Either they live in some *known Sin*, which they will not at present resolve to forsake;— or this *World*, its *Business* or *Pleasures*, have taken such Possession of their Hearts, that they have no Time even to think of their Souls, or of what must come hereafter; Or lastly, —they delude themselves with a want Purpose, that thus it shall not always be with them;—that some Time or other they will make the Care of their Souls their great Concern. But such Persons should consider, that while they thus despise one of the greatest Instances of God's Love, they continue in a *Sin* which too nearly resembles the *Denial* of their *Lord* and *Saviour*: More particularly they should reflect, that by persisting in such a wilful Disobedience to Christ's positive Command, they have no well-grounded Assurance that any of their Prayers will be granted: For as Christ's Death is the only solid Foundation of our Communion with God, so his *MEDIATION* is the only *Chanel* through which it is to be conveyed to Christians. Whether, therefore, those who refuse to commemorate the *one*, can lay any just Claim to the *other*, is left to every Man's serious Meditation:—And they should consider with what Face they can hereafter appear before their Saviour in Judgment, whom they refused to remember in his Ordinance here, *on Earth*;—it having been observed,— *that whatever keeps a Man from the Sacrament, whether he has been instructed in the true Nature of it,*

*it, will, generally speaking, hinder him from going to Heaven.*

*Ind.* ' Can a Christian know whether he hath gone to this Sacrament as he ought to have done, so as to hope for the Blessing attending it?'

*Miss.* That will best be known by the Manner of his Life afterwards:—If a Person went as a *true Penitent*, he will be very careful of falling into the Sins he hath repented of.—If he was indeed grieved with the Remembrance of his Sins, and the Burthen of them was intolerable;—if he did in good earnest *purpose to lead a new Life*, he will be more careful to beg of God to enable him to do so.—If he went with a *lively Faith in God's Mercy through Christ*, that Faith will appear in a better Obedience to God's Laws.—If *he had a thankful Remembrance of Christ's Death*,—the grateful Acknowledgment of that invaluable Blessing will constrain him to live so as to please his merciful Redeemer.—Lastly, if he went with a *truly charitable Disposition* to the Sacrament, he will afterwards make the Love of Christ the Pattern of his Love to all others,—he will *forgive, and give, and love* as becomes a Disciple of Jesus Christ.

*Ind.* ' Will not the Blessings which Christians hath obtained by his Death, as represented by this Sacrament, encourage Christians to hope for Salvation without Amendment of Life?'

*Miss.* I delude the all well in that tho' yet *these* of his Dea and *Comm* there will Repentanc Life; and or any oth not avail, deavour to as it resp

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*Miss.* Ignorant and *unthoughtful* People may delude themselves with such vain Hopes; but all well instructed Christians should know,—that tho' Christ died for the Salvation of all, yet *these only* shall actually enjoy the Benefits of his Death, who live according to the *Will* and *Commands* of him *who died for them*; that there will be no Forgiveness of Sins without Repentance, and a thorough Reformation of Life; and that the strictest Adherence to this or any other positive Ordinance of God will not avail, without an earnest and sincere Endeavour to perform the whole Will of God, as it respects HIM, our NEIGHBOUR, and OURSELVES.

*Ind.* 'I cannot, Sir, but be very thankful for the great Pains you have taken to instruct me, and to make me understand the *Nature* and *Benefit* of the Sacrament of the Lord's Supper;—and indeed, Sir, I am very desirous to be baptized, if you know of nothing that ought to hinder me.'

*Miss.* I would not hinder you one Moment;—but that I have one Thing more to make you sensible of; before I would encourage you to be baptized.—And this is—'The Deception, the Danger, and the Mischief, of being a Christian without Christianity.'

*Ind.* 'Indeed, Sir, I do not understand you.'

*Miss.* I will explain to you what I mean, when you come to me again.—In the mean Time, I shall pray God to keep you in this

good Disposition, and from every Thing that may any Way hinder your true Conversion.

The P R A Y E R.

**A**LMIGHTY God, who gavest thine only Son *Jesus Christ* to suffer Death for our Redemption, give me Grace to keep up the Remembrance of this great Mercy. — Grant that I may never be ashamed to confess the Faith of Christ crucified; — That I may never despise the Blessings he has purchased for me, nor the Means of Grace which he hath ordained; which I most humbly beg for the Sake of the same *Jesus Christ* our Lord. *Amen.*

DIALOGUE XX.

*The DELUSION, the DANGER, and the MISCHIEF, of being Christians without Christianity.*

INDIAN.

‘ **M**OST kind Sir, I left you with a very earnest Desire of being baptiz’d; but you said you had something of Moment to say to me, before I was to take upon me the Character of a Christian: For that Reason I am now come to wait on you.’

*Miss.* To tell you the Truth, then, notwithstanding the Pains I have taken to in-

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struēt you, and shew you both your true *Interest*, and your great *Danger* in not following it, I cannot but be afraid, lest, when you come to be more conversant with the World, and instead of finding the good Fruits which you might naturally expect from so excellent a Religion, you should find amongst too many professing that Religion, little or no Fear of God, nor any true Concern for themselves, or for what must come hereafter;—I cannot but be afraid therefore, lest, seeing this, you should be tempted to *suspect* the Truths I have told you, and so either *renounce* Christianity, or else content yourself, as too many do, with the *borrowed Name* of a Christian, and with mere Shadows of Religion, without endeavouring after *that substantial Holiness*, without which no Man must ever hope to be happy.

*Ind.* ‘ I am very thankful for your Concern for me, and I shall hear with Attention the Instructions you will be pleased to give, for preventing my Fall.’

*Miss.* You must know then,—that the *Christian Religion* is intended by God to *cure* the Corruption of our Nature, and to make us *happy*, by making us *holy, just, and good*; —by making *Christians* the best *Neighbours*,—the truest *Friends*,—the kindest *Masters*,—the most faithful *Servants*,—the best *Husbands* and *Wives*,—the most careful and tender *Parents*, and the most dutiful *Children*,—the justest *Magistrates*, and the most faithful and obedient

dient *Subjects*;—and, above all, the devoutest *Worshippers* of the true and only God, and strict *Observers* of his Laws.—Now my Fears are,—That when you shall see too many Christians live without any Regard to these Duties, *professing to know God, but in their Works denying him* \* ;—I say again, I cannot but be afraid for you—lest you should forget the HOLY COVENANT you made with God, when you were baptized,—and fall insensibly into the Way of the World, which leads to Destruction.

*Ind.* ‘ Pray, Sir, what do you mean by the ‘ *Way of the World?*’

*Miss.* I mean, ‘ that sad, but too common ‘ *Delusion, of being Christians without Chris- ‘ tianity:*’—That is,—of *professing to obey the Laws, and to follow the Example of Christ, and at the same Time leading careless and unchristian Lives*;—by which God is exceedingly dishonoured;—the Gospel despised;—and too, too many deceived to their everlasting Ruin;—the ill Consequences of which can never be sufficiently lamented:—For the poor Heathens observing, that these People call themselves Christians; and yet seeing them *corrupt* in their Manners, *Contemners* of the God they worship, and his Laws;—*mind- ing* neither his Promises nor Threats:—but having their Hearts wholly set upon their worldly *Interests* or *Pleasures*;—they, seeing this, do very naturally conclude,—that if

\* Rom. i. 21.

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such People as these can think themselves secure of Happiness in the next Life, no one needs to be concerned whether he be an HEATHEN or a CHRISTIAN in this.

*Ind.* ' You remember, Sir, what I told you before, that this very Thing had once made me resolve never to think of becoming a Christian; till you assured me, that such as these are NO TRUE CHRISTIANS;—but are either wholly ignorant of what they profess, or deceive themselves with the Thoughts, that there is something *in the very Name of a Christian*, which may recommend them to the Favour of God, and save them from his *Displeasure*, and their own Ruin.'

*Miss.* I told you the Truth, and what the Son of God hath commanded all Mankind to take Notice of;—' That not every one who calls himself a Christian, shall enter into the Kingdom of Heaven, but such only as do the Will of his Father which is in Heaven, and observe his Laws \*.'

*Ind.* ' I shall be very thankful, if you will let me know who they are that thus delude and deceive themselves, that I may not follow them to my Ruin.'

*Miss.* I must first tell you, that there are those amongst us, who, *being wise in their own Conceits* †, will not receive the Son of God as *their Teacher*, nor his *Gospel* as the *Rule of their Faith and Manners*:—Now these Men

\* Matt. vii. 21.

† Rom. xii. 16.



*Ind.* ' Pray, Sir, what other Mistakes are there amongst Chistians, which endanger their Salvation?'

*Miss.* There are too many, who, for want of Attention to the good Instructions which are given them, consider not how they *live*, nor what will become of them when they *die*;—who know not the Evil of Sin, nor the Mischief it has brought into the World;—how hateful it is to an holy God,—how strict his Commands are to avoid it, and what the Portion of Sinners in the *next* Life is to be;—and therefore propose no other End to themselves, in this Life, but only to *live* and *die* as easy as they can.—*Beside those who walk in Darknes, and know not whither they go* \*, and are secure, because ignorant;—there are others, that are even afraid of being instructed.

*Ind.* ' That is strange indeed.'

*Miss.* But it is true: And the Reason is; because, if we deal faithfully with Sinners, we must *testify against them, that their Deeds are evil* †, and that they are in very great Danger, if they do not forsake their beloved Sins; *and when they will hate both us*, and those unwelcome *Truths*, which condemn them, and their Way of Life:—No wonder therefore, that both these Sorts of Christians, by their unrighteous Lives, furnish Unbelievers with Arguments for persisting in their Obstinacy,—and hazard their own Salvation.

\* John xii. 35.

† John vii. 7.

There are others also, who have been better informed, and perhaps well inclined; but, suffering their Hearts to be possessed with the *Love of the World* \*, its *Business, Riches, or Pleasures*, they lose thereby the Knowledge and Remembrance of the Truth, and forget their good Purposes, and fall into the Way of Living which the Christian Religion condemns, and which will be punished with the Loss of *Heaven and Happiness*. And there are too many, who, having not cast off all Fear of God, and Concern for their Souls, do yet content themselves with a punctual Performance of the *external* Part of Religion, vainly thinking that an *outward* Shew of religious Worship will atone for the Want of that *inward* Purity of Heart, which is indispensably required from every Christian.

*Ind.* ' I would be glad to know who this Sort of mistaken Christians are.'

*Miss.* Beside those already mentioned, there are many, who, though they know themselves not to be in the Way of Salvation, make their Minds easy, by purposing to repent, and be converted, foolishly supposing *that Repentance is absolutely in their own Power*;—at the same Time provoking God, who alone can give them the Grace of Conversion, to leave them to their own Choice and Destruction.

Others flatter themselves, that *Repentance, and a Change of Life*, are only required, where

\* Matt. xiii. 22.

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People have been guilty of *great* and *scandalous* Sins, such as *Murder*, *Adultery*, and the like;—not considering that a Man, who is innocent of great Crimes, may be far from being a true Christian, and in the Way of Salvation;—the best of Men standing in need of Repentance and Pardon, and of the Mercy of God.

*Ind.* ‘ I have heard, that Christians do depend very much upon the Goodness and Mercy of God.’

*Miss.* And so they may; and ought to do, provided they do not deceive themselves, by abusing his Mercy, *which is intended to lead Men to Repentance, and Amendment of Life.*

*Ind.* ‘ Pray, how do Men abuse this Mercy of God?’

*Miss.* When they continue to live in any *known Sin*; or wilfully neglect any Duty; and yet hope, that God of his great Mercy will forgive them.

*Ind.* ‘ You have often mentioned the *Corruption* and *Weakness* of human Nature; will not this plead our Excuse, and prevail with so good and merciful a Being to pardon such as have not done what he hath commanded?’

*Miss.* Yes: And he hath faithfully promised, that upon Condition of their *Repentance, and Amendment of Life* (according to the Terms and Conditions in the Gospel) he will pardon the greatest Sinners.

*Ind.* ' Perhaps they will say, that they are  
' not able to perform these Conditions.'

*Miss.* What would you think of one who  
should make that an Excuse, and yet would  
be sorry to be made *able*, only because he is  
*unwilling* to part with his Sins?

*Ind.* ' Such an one, to be sure, complains  
' without Reason, and his Ruin will be from  
' himself.'

*Miss.* And yet this is the Case of all *careless*  
and wicked Christians.—God would have all  
his Creatures happy;—he knows that Man  
can never be happy, till his corrupt Nature be  
mended;—he has therefore, as I told you be-  
fore, appointed the *Christian Religion*, as the  
most effectual Means of our Recovery from  
Sin unto Holiness. By which we are taught  
to depend upon the Almighty Power of God,  
*even that Almighty Power which raised Jesus  
Christ from the Dead\**,—to raise us from the  
Death of Sin unto the Life of Righteousness;  
by enabling us to *see*, to *resist*, to *overcome*, and  
to *root* out whatever is evil in us, and to re-  
store us to the Image of God, in which Man  
was at first created. Christians, therefore, do  
but delude themselves, and blaspheme God,  
when they pretend they cannot do what he re-  
quires of them, in order to their Happiness.

And to name no more Ways at present, by  
which Men deceive themselves to their Ruin:  
—Very great is the Number of such as depend

\* Rom. vi. 4.

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upon a *Death-bed Repentance*, for the making their Peace with God, and fitting themselves for Heaven;—living in the mean Time *without God in the World*, neither fearing his *Anger*, nor regarding his *Promises*.

*Ind.* ‘Indeed, Sir, these are all sad Mistakes; and I hope I shall not fall into any of them.’

*Miss.* I hope so too;—but then you must be very *humble*, and always *fear* for yourself, and beg of God to keep you from such Mistakes, which are the Ruin of so many, who yet call and think themselves to be Christians;—otherwise your being made a Christian will not secure you from Danger.

*Ind.* ‘Pray, Sir, what are the Things which are most likely to offend the good Spirit of God, and to force him to forsake such as are dedicated to him, and put under his Protection?’

*Miss.* In the first Place, Christians do grieve that good Spirit,—by neglecting to improve the Graces bestowed upon them;—for, as I told you before, this is a Rule of the Gospel,—*That to him who makes good Use of the Favours which God hath given him, God will give more; and he that will not do so, shall lose what he had* \*.

*Ind.* ‘I hope I shall not forget this Rule of Truth.’

\* Matt. xiii. 12.

*Miss.* In the next Place, a Christian runs the Hazard of losing the Help and Comfort of the Spirit of God, by *returning* into that Way of Life, and to those Sins, which he *renounced* at his Baptism;—especially when he falls into, and continues in, any known and wilful Sin;—for then he will naturally hate God, and God will forsake him.

*Ind.* ‘ Hate the God that made us !’

*Miss.* Why, as monstrous a Sin as you think that is, it is certainly true:—For any Man, whose Conscience tells him, that he is always doing that which must offend an *holy, just,* and *powerful* God, cannot but wish there was no such Being to call him to an Account, and to punish him; nor can he possibly love such a Being.

Thirdly;—Another Way of grieving the Holy Spirit is by neglecting, which in Truth is despising, those Means of Grace, which Jesus-Christ hath appointed to bring Men *into*, and to keep them *in*, the Way of Salvation.

*Ind.* ‘ I have not forgot what you have  
‘ formerly told me;—That the hearing and  
‘ seriously thinking of the Word of God, in  
‘ which a Christian’s Duty is contained, as  
‘ well as the Promises to *encourage*, and the  
‘ Punishments to *deter* us, is one of those  
‘ Means you speak of, most proper to con-  
‘ vert Men, and to keep them in the Favour  
‘ of God.’

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*Miss.* And the others are,—The *Holy Ordinances* which Christ himself hath appointed; the one to receive Men into his Church, and the other to enable them to grow in Grace.

Now, as the Use of these Means, joined with earnest Prayer to God, for Light to discover what is evil in us, and for Power to root it out, is the sure Way of preserving the *Fellowship of the Holy Spirit*;—so, when any Christian, depending upon his own *Reason, Wisdom, or Power*, and forgetting that all *our Sufficiency to do any Good is of God\**, does neglect these Means, the good Spirit will forsake such a Person, and leave him to himself, and to the Delusion and Government of evil Spirits, which, without a sincere Repentance, will be his Ruin. And most of all, when he trusts to any Thing he has done as meritorious in the Sight of God, instead of that which Christ has done and suffered for him.

*Ind.* ' This, I hope, will be a Warning to me never to neglect these Means of Grace and Safety.'

*Miss.* And I hope too, that you will never forget to give God the Glory of all the Good you do; for be assured of this,—*That neither the Reasonableness of any Duty, nor the Baseness of any Sin, nor any other Consideration, can enable you to do what is good, and well-pleasing to God, or to avoid what is evil, but only his Grace, and that good Spirit to which you are*

\* 2 Cor. iii. 5.

*Miss.*

dedicated

dedicated at your Baptism.—To him you must apply for Light to see your Duty, and for Strength to perform it;—*and to him you must give all the Glory.*

*Ind.* ‘ Since there are so many bad Christians to be met with, I should be glad to know who they are whose Example I may safely follow.’

*Miss.* I would not advise you to make the Lives and Actions of other People *altogether* a Pattern for you to follow; but always rather have an Eye to what you believe will please or displease God, and what you know he has commanded or forbidden:—Although good and bad Christians may, for the most Part, be known by the Lives they lead, *as a Tree is known by its Fruit.*

When, therefore, you see Men pay a great Regard to God and his *Laws*, honouring his Holy Name, and his *Word*, and every Thing belonging to him;—when you see them *just*, and *kind*, and *merciful*, and *not given to Revenge*, but ready to *forgive*, and *give*, and *love*, as become the Followers of Christ;—when you see them *temperate* and *chaste*, *modest* and *humble*, and *dealing with others as they themselves would be dealt with*;—you will have Reason to take these for good Christians, if you are convinced, that they do these Things out of *Love* and *Obedience* to God; and as the Fruit of Faith in the Lord Jesus Christ.

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On the other Hand,—if you see among those who call themselves Christians, such as make no Conscience of their Ways, but lead *careless, idle, or useless, disorderly Lives*;—exceeding *fond of the World*, and its *Vanities*; and striving to be *rich and great*, at any Rate;—if you see any that live in *Adultery*, or *Fornication*, or that are *Drunkards, Spendthrifts, Covetous, or Oppressors*;—if you see *Parents* unconcerned for their *Childrens' eternal Welfare*,—*Husbands* and *Wives* forgetting or breaking their *Marriage Vows*;—*Masters* and *Servants* acting in the Course of their Behaviour, as if they were insensible that *they* have a *Master in Heaven*;—if you see *Men in Power* regardless of the Honour of that God, whose *Representatives* they are;—you may be sure, that *these, and such as these, ARE CHRISTIANS WITHOUT CHRISTIANITY*, and will be liable to a most severe Judgment, for their opposing the gracious Designs of God, and of his Son *Jesus Christ*.

*Ind.* 'Pray, Sir, what do you mean by 'that?'

*Miss.* Why, God is so good and merciful, *That he would have all Men to be saved, and to come to the Knowledge of the Truth\**.

Now, all such as, *usurping* the Name of Christians, do lead unchristian Lives, these *oppose* their Maker in his most gracious Designs, bringing an evil Report upon Christi-

\* 1 Tim. ii. 4.

anity, as if nothing good were to be got by it—making the ignorant Heathens to take that for Christianity, which is *far* from it,—by which they hinder such as might otherwise desire to become Christians;—they *confirm* Unbelievers in their Infidelity, and *serve* all the Designs of *Satan* in opposing the Kingdom of Christ;—and therefore must of Necessity be *more hateful* to God, and their Punishment be greater, than that of the Heathens, as much as they now despise those poor People.

*Ind.* ‘ You have convinced me, Sir, of the “ Danger of being a Christian without Christianity.”—Will you be so kind as to shew me how I may avoid falling into such a Way of Life, as, it seems, too many do?’

*Miss.* In the first Place, consider what a Blessing it is, that you are not still in Darkness, but that you are come to the Knowledge of your Maker, and of the Way to please him; whereby you will be happy when you die, whatever your Lot may have been in this World.

And, in the next Place, keep it always in your Mind,—That **THIS GOD**, whom you have chosen to serve, *is every where present*; so that if at any Time you offend him, you offend in his very Presence a Being, who hath Power to *punish you for ever*.

Be careful to keep yourself always Sober: **DRUNKENNESS** and **INTEMPERANCE** disorder our Reason, and make us forget our best Resolutions,

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solutions, and the Dangers which encompass us.

Do not set your Heart upon this *World*, its HONOURS, RICHES, or PLEASURES; for, besides that you must soon leave them, they will be apt to make you *forget* what you will *gain* or *lose* by being a *good* or *bad* Christian.

Never fancy that any Sin is small; 'for the least known Sin continued in, will lead to a greater;' and, if you should provoke the Spirit of God to forsake you, you will be capable of committing the very greatest Crimes. *Human Nature*, as it is now corrupt, is the *same* in all Men;—we are all subject to Temptations;—and if ever, by our *repeated* Crimes, we should force the *Spirit of God* to leave us to ourselves, no Man can tell, no Man can foresee, what barbarous Wickedness he shall be tempted to commit;—nor what *unwelcome*, *unlooked-for* Calamities he may bring upon himself while he goes from Sin to Sin, till he meets with Destruction.——

For no Man continues long at one certain Pitch of Wickedness; for not only one *evil* Habit *begets* another, but the *more* a Man sins, the *less capable* he makes himself of judging *what Sin is*, and the dreadful Consequences of continuing in it.—And the Influences of God's *Holy Spirit*, and the gracious Interpositions of Providence, have still less Effect upon his Mind and Soul, till he has quite forgotten his Maker,—till he has filled up the Measure of his

his

his Iniquities,——and till he meets with Destruction, generally in *this World*, as well as the *next*.

Whenever, therefore, you are sensible you have done amiss, delay not one Moment to beg of God to pardon you for Christ's Sake, and to give you Grace to do so no more.

And forget not an excellent Rule, which I have formerly mentioned, to direct you in most Actions of Moment:—‘Do not, at your Peril, undertake any Thing, which you cannot with Confidence beg of God to bless and prosper you in.’

Lastly, and above all, remember, what cannot be too often repeated, *That without Faith, —a Faith which depends on the Merits of Jesus Christ for Salvation, —a Faith which worketh by Love, which purifies the Heart, overcomes the World, and keeps the Commandments of God; you cannot possibly live as becomes a true Christian.*

*Ind.* ‘I beg you will explain what you mean by this.’

*Miss.* By this Faith we mean—a deep, real Sense, and firm Belief, of the Mercy and Love of God, for his poor fallen and lost Creatures; and his kind Proposal by his own Son to make them happy for ever.—This is that saving Faith, which will lead a Christian most powerfully to love God, and obey his Son Jesus Christ, to whom he hath given all Power in

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*Heaven and Earth:* This is that Faith which will purify your Heart, will lead you to Repentance, and keep you in the Way to eternal Life; and this is what you must beg of God, for this Faith is his Gift; and that he may increase it in you unto your Life's End.

*Ind.* 'I hope I shall never forget to pray for so necessary a Grace.'

*Miss.* I have only a few Questions to ask you in order to your being baptized, which you must answer (to God) when you are called upon to make a public Profession of Christianity.

And first,—Consider whether there are any Ways of Life, or Customs, which at present you are fond of, which you will not utterly forsake, when you shall be convinced, that they are forbidden by God, or displeasing to him.

*Ind.* 'I know of none which I will not forsake in order to please God.'

*Miss.* Will you sincerely devote yourself to God the Father and Maker of all Things, that you may become his faithful Servant unto your Life's End?

*Ind.* 'I purpose, by his Help, to do so, and become such.'

*Miss.* Will you, with the same Sincerity, devote yourself to his Son our Lord Jesus Christ, for whose Sake God has promised to pardon all your Sins, to receive you into Favor, and to make you happy, if you continue to obey him all your Days?

*Ind.*

*Ind.* ' This I fully purpose to do.'

*Miss.* Lastly.—Will you dedicate and devote yourself to the *Holy Ghost*, that good Spirit, that he may, by his all powerful Grace and Help, keep you from Sin and Wickedness, and assist you in the Way of Holiness and Happiness, that you may never be a Reproach to that Religion which you are going to profess?

*Ind.* ' I will most thankfully dedicate myself to him, that, by his Assistance, I may be able to please God and perform what I have promised.'

*Miss.* You will not fail to do so, if you often consider, that your everlasting *Happiness* or *Misery* will depend upon your *observing* or *neglecting* the *Vows* and *Promises* you make at your *Baptism*.

And if, to this, you add your sincere *Prayers* to God, to *direct* and *blest* you in the Work you are desirous to undertake, he will most surely *bear* your *Prayers*, and *grant* your *Petitions*, which you may make in some such Words as these following.—

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 PRAYERS.
 

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Matt. vi. 10. *Thy Kingdom come.*

**M**AY the Kingdoms of the World be-  
come the Kingdoms of the Lord, and  
of his Christ!

O Thou who art the Maker and Redeemer  
of all, have Mercy upon all whom Thou hast  
made and redeemed; and grant that none may  
make themselves incapable of that Happiness  
which Jesus Christ hath purchased with his  
most precious Blood.—To this End, we be-  
seech Thee to bless the pious Endeavours of  
all Persons and Societies which strive to pro-  
pagate the Gospel;—That its Divine Truths  
may be received in all the World;—That thy  
Ways may be known throughout the Earth,  
thy saving Health among all Nations;—That  
thy Name may be great among the Heathen,  
and revered and adored by all those that  
are yet Strangers to thy most glorious Perfec-  
tions.—Have Pity upon all those miserable  
People

People who still sit in Darkness, and want the necessary Means of Instruction: And grant that, by the preaching of the Gospel, they may, in thy good Time, be delivered from their *Ignorance, Idolatry, and the Bondage of Satan*, in which they have been so long enslaved.—And may thy good Providence reveal the Means by which thy Kingdom may be enlarged, and the whole Earth filled with the Knowledge of the Lord.

Grant this, O most merciful God, for Jesus Christ's Sake; To whom with Thee, and the Holy Ghost, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

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### A Supplication on Behalf of the HEATHEN WORLD.

*Matt. ix. 36. Jesus, seeing the Multitude, was moved with Compassion, because they were as Sheep having no Shepherd.—Pray ye the Lord of the Harvest, that he would send Labourers into his Harvest.*

**H**OW many, O Jesus, of thy Sheep have no Shepherd!—none to shew them their Danger!—none to keep them out of Danger!—none to lead them where they may find Pasture.

May thine Infinite Wisdom and Goodness, O Lord, reveal to us the Means, by which thy Gospel may be preached unto them: And

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prepare their Hearts to receive the Truth, that they may be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God! Send them Pastors after thine own Heart; full of Knowledge, Compassion, and Zeal; that, pitying their sad Condition, they may instruct them in the Ways of Truth, and of eternal Life.—Increase the Number and the Graces of thy Messengers and Ministers; and touch the Hearts of all Christians with a true Compassion, like thine, O Lord, for all such as are Strangers to Thee, and to the Merits of thy Death, by which they have been redeemed, that they may cheerfully contribute to a Work so acceptable to thy Divine Majesty.—And may thy Holy Spirit, by the Preaching of the Gospel, add daily to the Church such as shall be saved, through thy Merits and Mediation, O Lord, and Lover of Souls! *Amen.*

### A Missionary's PRAYER.

John xvii. 20. *Neither pray I for these alone, but for all those that shall believe through their Word.*

**O**N this thy efficacious Prayer, O Jesus, I depend for Success in this my Undertaking and Ministry.—To this Prayer we all owe our Faith and Conversion.—In a grateful Sense of which, I beseech thee, O Lord, to make me an Instrument of propagating thy Gospel,

Gospel, and of converting others, and of fulfilling thy Father's Will, who would have all Men to be saved, and to come to the Knowledge of the Truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others:—And, by thy preventing Grace, prepare them for Instruction;—give them a great Concern and Fear for themselves, that, feeling their own Misery, they may seek for Help, and thankfully accept it, when offered to them.

On thy Almighty Grace, O God, I rely for Success in all my Labours and Ministry, and for a Zeal both prudent and fervent to promote thy *Glory*, the *Interests* of thy Kingdom, and the *Good* of Souls, for Jesus Christ's Sake. *Amen.*

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A Prayer proper for such as Desire to be instructed in the CHRISTIAN RELIGION.

ACTS xvi. 30. *Sirs, what must I do to be saved? And they said, believe in the Lord Jesus Christ, and thou shalt be saved:—And they spoke unto him the Word of the Lord, &c. and was baptized.*

**G**REAT God, have Pity on me; for I am in Distress and Fear for myself: I have been convinced, that I shall live for ever

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after I leave this World, in either Happiness or Misery.—This gives me great Uneasiness, when I consider what must become of me when I die. My own Conscience accuseth me of having done many Things, which I know must greatly displease Thee.—I find myself inclined to do Evil continually, and I know not how to help it; so that my Fears increase upon me daily. Thy People assure me, that Thou art good and merciful to such as call upon Thee in their Distress; and that for the Sake of Jesus Christ, thy beloved Son, Thou wilt pardon Sinners, and receive them into Favour.—In Confidence of this, I beseech Thee to pity my distressed Condition, and deliver me from the Ignorance and Fears I labour under.—Cause me to know Thee, and thy Son Christ, more perfectly; and teach me how I must live so as to please Thee. Reward the Endeavours of such as are so kind as to instruct me. Give me an understanding Heart, a teachable Temper, and an obedient Will, that I may thankfully use the Means which Thou hast ordained for my Salvation.—Defend me from the Power and Malice of evil Spirits, which may strive to hinder my Conversion. These Blessings I beg for the Sake of Thy beloved Son, the Lord Jesus.

Dan. xii. 3. *They that turn many to Righteousness shall shine as the Stars for ever and ever.*

**O** Merciful God, increase the Number and the Graces of such as are zealous for thy Glory, and for the Conversion of Sinners: — Impart to them the true Way of Instruction, and may thy Blessing go along with their pious Endeavours!

Tit. iii. 3. *For we ourselves were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures living in Malice and Envy, hateful, and hating one another.*

**T**HIS, O Jesus, had still been our sad Condition, hadst not Thou redeemed us by thy Death, and blessed us with the Light of thy Gospel. May this, O Lord, be the Fruit of our Faith in Thee, and of our Gratitude for thy Mercies to us, that we pity the Miseries of the Heathen World, and endeavour to make them Partakers of the same Blessings we ourselves enjoy!

Acts xviii. 26. *When Aquila and Priscilla had heard Apollos speak, who knew only the Baptism of John, they took him unto them, and expounded unto him the Way of God more perfectly.*

**L**ET it here be observed, — That these two Persons, both of the Laity, a Man and his Wife, were, by the Spirit of God, made

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Instruments of perfecting the Faith of *Apollos*, a Man of otherwise great Abilities—To shew Christians the Importance of what *St. Paul* tells us (*1 Cor. xii. 21.*) *The Eye cannot say of the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of you.*

Grant, O Lord, that the Exemplary Zeal and Piety of these two Persons may encourage all good Christians to put their helping Hand to promote thy Glory in the Conversion of Heathens; and to awaken such Christians, amongst ourselves, as are asleep, into a Sense of their Danger. Grant this, O Lord, for Jesus Christ's Sake.

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*Tit. iii. 8. These Things I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good Works.*

**G**OD grant that all Christians may, by their good Lives, shew the Goodness and Power of the Religion which they profess, and would have others to embrace; that they may add to their Faith Virtue; and that by their Examples the Lives and Manners of Men may be reformed, this being the great Design of the Gospel, and the necessary Condition of the future Happiness of Believers!

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**E**VERY private and well-disposed Christian would do well to consider what a great desi of Good he may do, by such Hints as

these following, to his Children, his Servants, or his Slaves.

The great Corruption of human Nature—The Misery of Man, and his Danger through Sin—The utter Impossibility of saving ourselves—The Necessity and Blessing of a Redeemer—The great Love of God for his poor Creatures, in sending his Son to redeem them. That all our Hopes of Pardon and Happiness are from God's Mercy through Christ our Saviour. That, as ever we hope for Happiness we must live according to his Doctrine and Example; endeavouring to grow every Day better, without ascribing any Thing to ourselves, but all to the Grace of God: Which Grace is sufficient to enable us to overcome all the Difficulties we meet with. If we add to these the Certainty of a future Life, and a future Judgment; and the Rewards and Punishments of another World, &c.—such Hints as these, seriously and often repeated, will, through the Grace of God, awaken the most Careless and Ignorant, and force them to ask, —What must I do to be saved? And they may be directed to such as are sent and ordained to instruct them in the Way of Salvation: And the merciful God give them good Success!

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PRIVATE and FAMILY

## PRAYERS, &amp;c.

*A seasonable* INTRODUCTION.

**PUBLIC** and *Private Prayers*, and Thanksgivings, are an *Homage* and Duty, which all Men owe to God as their *Creator*, their *Lord* and *King*; and by which they are to acknowledge their *Obedience* to, and their Dependence upon him, for Life and Breath, and all Things which they enjoy or hope for.

This, therefore, God hath made our indispensible Duty:—And it will be a *downright Rebellion*, for any Man to refuse his Homage any Day of his Life;—the wilful Neglect of this being, in effect, to disown his *Power* over us,—His *Goodness* to help us in our Necessities, —And his *Justice* to punish such as transgress his Commands;—And to question the Faithfulness of his *Promise* to pardon the truly penitent Sinner, and to reward such as sincerely strive to please him.

This Neglect and Disobedience is very often punished by God's leaving Men to themselves, and to their own wicked Ways; which ever

did, and ever will, end in their Ruin, very often in this World, but always in the World to come, without a Miracle of Grace, which such Sinners have no Reason to hope for.

The Cause of which is plain:—The constant and wilful Omission of this Duty is a sure Way to lose the Knowledge and Remembrance of God, of his Word and Promises:—And then Men will have no Motives to fear or to love God, nor any Reason to hope for any Good from him.

It will also very naturally lead such People to depend upon themselves only: To forget their own sad Condition and Misery;—That they are liable to God's Wrath, and even to Damnation; which Knowledge is necessary; and for this End was revealed, even to awaken and humble Sinners, that, by a true Repentance, they may escape the bitter Pains of eternal Misery.

Now the Spirit of God threatens, that such as *will not retain God in their Knowledge* (which can be done only by praying to him daily,) *shall be given up by God to a reprobate Mind*, that is, *to a Mind void of Judgment*—To do what is right in their own Eyes, let what will follow.

And the Event will certainly be this:—They will fall under the Power and Government of *Satan*, and his evil Angels, who will lead them, as he did the Heathen World, *to commit all Iniquity with Greediness*, till they are fit for no Place but Hell.

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Now, most sure would not one who in the fall beg of God falling in

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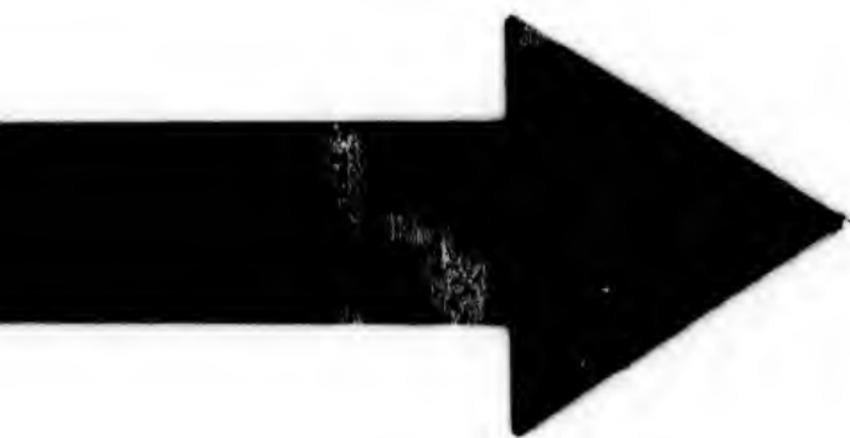
*Now*, if these be Truths of the Gospel, as most surely they are, one would hope, there would need no other Words, to persuade every one who is in his right Mind, and not already in the sad Condition before mentioned,—To beg of God to keep him, by his Grace, from falling into such dreadful Circumstances.

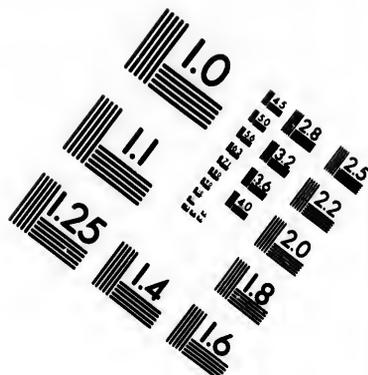
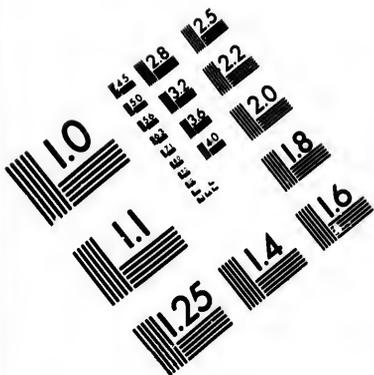
The most sure Way to avoid it is, To dedicate some Time every Day of our Lives to the Worship of God:—Humbly to acknowledge our Dependence upon him:—To confess our own Weakness to help and govern ourselves:—To beg Pardon for having offended him:—To pray for his Grace, and Protection, and Blessing:—And to give him Thanks for his Mercies and Favours to us.

By doing this, *we shall retain God in our Knowledge*:—This will be a true and solid Foundation of Peace, and Comfort, and Happiness:—Provided it be performed out of a deep Sense of our own Wants and Miseries:—With a firm Faith in God's Promises *to fulfil the Desires of them that fear him*. And with an Eye to the Blood of Jesus our Redeemer, for whose Sake, and thro' whose Sufferings, we are reconciled to God, and God to us.

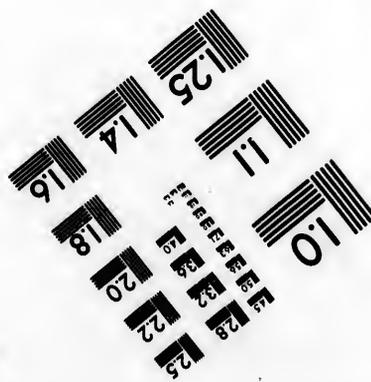
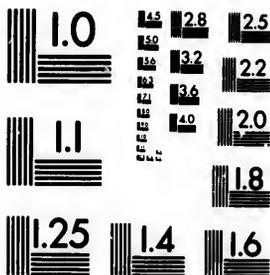
The following Devotions are here added, that they who stand in need of such Helps, may be directed what to pray for, *every Morning and Evening* of their Lives. Not but that every serious Christian will find Occasion to ask many more Favours and Blessings, than







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can be set down in any Form of Prayer whatever.

For this Reason there are added, after every Prayer, some short Instructions, as also proper Texts of Holy Scripture, with short Meditations upon them, to the Devotion of such as are well-disposed, and also to lead them into a Way of Profiting at all Times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being benefited by them.

*The Duty and Benefit of Morning PRAYER for any Person in Private.*

**V**ERY many are the evil Consequences of going without God into a World full of Temptations and Dangers, which of ourselves we can neither foresee nor escape.

Whoever considers this, and the infinite Mischiefs which may follow, will never venture abroad, without praying for God's *Guidance, Protection, and Blessing, every Morning of his Life.*

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Morning PRAYER.

**B**LESSED be the Lord for his Mercies renewed unto me every Morning;—For my *Preservation and Refreshment*, and for all the Blessings of the Night past, for which all  
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Thanks and Glory be to Thee, my God and Father!

Gracious God, continue to me these, and all other thy Blessings, so long, and in such a Measure, as shall be most for thy Glory, and my Salvation.

Possess my Soul, I beseech Thee, with a true and saving Faith, and with such a Sense of thy Goodness to *me*, and of my Dependence upon *Thee*, that it may be my Delight, as it is my Interest and Duty, to serve and obey Thee.

But that I may serve Thee with a quiet Mind, forgive me all my Sins, I beseech Thee, for thy dear Son's Sake, and withhold the Judgments of which my Conscience is afraid.

Keep it ever in the Heart of thy Servant, that it is an evil Thing and bitter, to *forsake and offend the Lord*. And, above all Things, *keep me from wilful and deliberate Sins*, that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Let thy restraining Grace preserve me from the Temptations of the *World, the Flesh, and the Devil*; that I may fall into no Sin, nor run into any kind of Danger; but that all my Doings may be ordered by Thee, that I may do always that which is righteous in thy Sight;—And that I may live and act as having Thee, O God, the constant Witness of all my *Thoughts, Designs, Words, and Actions*.

May I never render myself, by new Sins, unworthy of thy Guidance and Protection! Suffer me not to go astray, or bring me back by such Ways as to Thee shall seem meet.

May I love *Thee* with all my Heart, and all *Mankind* for thy Sake!—And may I ever have this sure Proof of thy Love abiding in me, that I study to please Thee, and to keep thy Commandments!—And that I may forgive, and love, and do Good to my Neighbours, as becomes a Disciple of Jesus Christ!

Assist me, by thy Grace, faithfully to perform all the Duties of my Calling; and thankfully to receive, and patiently to bear, whatever thy Providence shall order for me.

Preserve me from an *idle* and *useless* Life; ever remembering,—*That the Night cometh when no Man can Work*:—And that *now* is the Time in which to provide for Eternity.

And grant, O Lord, that no worldly Pleasure, no worldly Business, may ever make me *lose the Sight of Death*.

And may the Thoughts of Death oblige me to be truly and sincerely good;—To mortify all *Pride* and *Vanity*,—*Covetousness*, *Hatred*, *Envy*, and *Malice*;—To be *serious*, *sober*, and *watchful*, while I continue in this State of Trial!

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the *full Meaning* of that holy Prayer, which thy

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**O**UR Father, which art in Heaven; — Hallowed be thy Name. — Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. — Give us this Day our daily Bread. — And forgive us our Trespases, as we forgive them that trespass against us. — And lead us not into Temptation. — But deliver us from Evil. — For thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

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Some short MEDITATIONS for such as are well-disposed, and have Time to spare.

John xvi. 23. *Verily I say unto you, Whatsoever ye shall ask the Father in my Name, He shall give it you.*

**E**VERY Thing is promised to this Duty, when we pray as we ought to do; *i. e.* — In the Name, and through the Merits, of Jesus Christ; — Out of a Sense of our own Wants and Miseries; — with the *Humility* of sinful Creatures; — And with a full Purpose of doing what we know will please God.

O Lord, vouchsafe me these Dispositions, that I may never ask Thee any Thing in vain,

or render myself unworthy to receive thy Blessings

Prov. iii. 5, 6. *Lean not unto thine own Understanding; in all thy Ways acknowledge God, and he shall direct thy Paths.*

Do Thou, O God, direct my Paths, and teach me to guide my Affairs with *Charity, Discretion, Justice, and Piety*. Shew me the Way that I should walk in, and give me Grace to follow the Conduct of thy good Spirit, for the Sake of Jesus Christ.

1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No Man must say, that he has any Respect for God, or Fear for himself, who chuseth the Conversation of wicked Men.—Their idle and profane Discourses will leave evil Impressions upon the Mind.—Their indecent Freedom with the Name of God, and Things sacred, will lessen the Reverence we owe to the Divine Majesty.—Their filthy and lewd Talk will destroy Modesty, and every Grace and Virtue; and will not fail to wear off the Thoughts and Fears of what may come hereafter.—May thy Grace, O God, keep me from a Conversation so displeasing to Thee, and so destructive to the Souls of Men; grant this for Christ's Sake!

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1 Peter i. 17. *Pass the Time of your sojourning here in Fear.*

Give me, O God, this most necessary and most useful Fear and Dread of the Unfaithfulness of my own Heart.—Make me ever mindful of my Infirmities and Failings, that I may be more watchful over myself, and more earnest in my Prayers for the Help of thy Grace for the Time to come.

The *Duty* and *Benefit* of Evening PRAYER for a Person in Private.

**SLEEP**, said a great Man, *is so like Death, that I dare not trust it without saying my Prayers.* And indeed, for Fear of the worst, a thoughtful Christian will take Care to make his Peace with God, before he goes to sleep; —And put himself under God's Protection *every Evening of his Life*, that he may be safe from Fear of Evil.

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An Evening PRAYER.

**O** Most Gracious and Merciful God, I give Thee Thanks, that it has pleased Thee to add another Day to the Years of my Life, and that none of thy Judgments, to which for my Sins I am justly liable, have fallen upon me.

Accept, O Lord, of my unfeigned Thanks, for this thy constant Care over me:—For delivering

livering me from the Dangers of an evil World: and for the many undeserved Blessings bestowed upon me, Day after Day.

Blessed be thy Goodness, that my Sins and Ingratitude have not prevented thee from bringing me safe to the Evening of this Day!

O God, infinite in Mercy, pardon my Sins of the Day past, whether in Thought, Word, or Deed, which I have committed through the Fraud and Malice of the Devil, or thro' my own Weakness and Frailty: And grant that they may never rise up in Judgment against me.

Prepare me, I beseech Thee, for the Continuance of thy Favours, by giving me the Grace of a true Repentance, and a thorough Amendment of Life.

Make me truly sensible of the Weakness and Corruption of my Nature; and the Need I have of thy gracious Help, that I may pray for it continually.

May I ever make a right Use of the Time which thy Goodness shall yet vouchsafe me, and not dare to abuse thy Patience and Long-suffering.

Make me ever sensible of my *latter End*, that Death may not overtake me unprepared, — And in the Hour of Death, and in the Day of Judgment, good Lord, deliver me.

O God all powerful, take me this Night under thy Protection:—Preserve me from the Powers of Darkness, and from the Dangers of the Night:—And, by that Grace and  
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Providence, bring me at last through all the Trials and Temptations of this World to a blessed End:—That I may *die* in Peace, and *rest* in Hope, and *rise* in Glory:—Through Jesus Christ—in whose Name, and according to the full Meaning of that holy Prayer which he hath taught us, I most humbly beseech Thee to hear me, for myself, and for all Christian People.

**O**UR Father, which art in Heaven;—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation.—But deliver us from Evil.—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

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Short MEDITATIONS for such as have Time, and are well-disposed.

Eph. iv. 26. *Let not the Sun go down upon your Wrath.*

**L**ORD, grant I may lie down to sleep, with the same charitable Dispositions with which I desire to die.—I beseech Thee for all that are my Enemies;—Not for Judgment and Vengeance, but for *thy Mercy*;—  
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For *their* Pardon and Conversion, and for their eternal Happiness.

Heb. iii. 7, 8. *To-day, if ye will bear his Voice, harden not your hearts.*

This is the Day, and this the Life, in which God speaks to us in Mercy.—Lord, grant that I may not harden my Heart against this Truth; nor let me slip this Day of thy Patience; that neither the Cares nor the Pleasures of this Life may ever make me forget, that this is the Day on which my Salvation depends, so far, that I know not whether I shall have another.

Rev. iii. 3. *Thou shalt not know what Hour I will come upon Thee.*

Let me give Credit to Thee, O God, Lord of Truth, and not to my own corrupt Heart which would flatter me, that I might have Time and Warning sufficient to prepare for Death!—But give me Grace, O Lord, to be prepared for that *unknown Hour*, by a speedy Repentance, a true Conversion, and an holy Life.

Matt. xvi. 26. *What is a Man profited if he shall gain the whole World, and lose his own Soul?*

How many live without thinking of this! We admire, and we envy, those who get great Estates for themselves, and for their Children;

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Children; making their Riches their Delight, their Happiness, and the whole Concern and Business of their Lives.

Lord, deliver thy Servant from such a Blindness, as must end in my everlasting Ruin, and in the Loss of my Soul, for which the whole World cannot make me Amends.

Luke xiii. 7, 8. *Behold, these three Years, I come seeking Fruit on this Fig-tree, and find none. Cut it down: Why cumbereth it the Ground?—Lord, let it alone this Year also: if it bear Fruit, well; if not, then after that, thou shalt cut it down.*

I adore thy wonderful Patience, O God, towards me; and thy merciful Intercession, O Jesus, with thy Father, for sparing me:—May this Goodness and Long-suffering lead me to Repentance!—And may thy all-powerful Grace enable me to bring forth Fruits meet for Repentance, and worthy of thy future Care!

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### Morning PRAYER for a Family.

Josh. xxiv. 15. *As for me and my House, we will serve the Lord.*

**T**HIS ought to be the sincere Resolution, and constant Practice, of every Christian Master of a Family.—Without this, none can reasonably expect to have dutiful Children, or faithful Servants;—nor justly

justly hope to have God's Blessing, in this World, or in the World to come.

*Let one devoutly read or say what followeth, the rest of the Family seriously attending.*

**T**HE Lord hath brought us safe to the Beginning of this Day: Let us give him Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That his Holy Spirit may direct and rule our Hearts, teaching us what to do, and what to avoid:

That the Grace of God may ever be with us, to support us in all Dangers, and carry us through all Temptations:

That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us: And that we may continue his faithful Servants this Day, and all the Days of our Life.

For all which Blessings let us devoutly pray.

*Then all devoutly kneeling, let one say,*

**O** Most Gracious and Merciful God, by whom the World is governed and preserved, we give Thee humble Thanks for thy fatherly Care over us; in preserving us from the Dangers of the Night past, and in bringing us safe this Morning to see another Day.

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We gratefully acknowledge our Dependence upon thee, for all the *Necessaries, Conveniencies, and Comforts* of our Life;—for all the Means of our Well-being *here*, and of our everlasting Happiness *hereafter*.

We give Thee Thanks for the Light of thy Gospel, and the Help of thy Grace, and for the Promise Thou hast made us of Pardon and Forgiveness through thy Son Jesus Christ, on our sincere Repentance and Amendment.

Give us, we beseech Thee, such a Sense of these and all other thy Mercies to us, as may make us truly thankful to Thee for them.

Give us Grace that we may ever walk as in thy Sight.—Make a Conscience of all our Ways;—And, fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to resist and overcome the Temptations of the World, the Flesh, and the Devil;—To follow the Motions of thy good Spirit;—to be serious and holy in our Lives, —true and just in our Dealings;—watchful over our Thoughts, our Words, and our Actions;—diligent in our Business, and temperate in all Things.

Give us Grace honestly to improve all the Talents which Thou hast committed to our Trust:—and may no *worldly Business, no worldly Pleasures*, divert us from the Concerns of the Life to come!

May thy Blessing be upon our Persons, upon our Labours, upon our Substance;—

And

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And upon all that belong to us!--And may we never undertake any Work, which we dare not beg Thee to prosper!

May thy Grace defend us in all Assaults of our Enemies:--And grant that this Day we fall into no Sin, neither run into any kind of Danger:--But that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight.

Give us, gracious God, what is needful for us, and Grace not to abuse thy Favours:--Give us, we beseech Thee, contented Minds; --And make us ever mindful of the Wants of others.

Give us, in this World, the Knowledge of thy Truth, and, in the World to come, Life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect Petitions, but according to the full Meaning of that Form of Prayer which Jesus Christ hath taught us, and for his Sake.

**O**UR Father, which art in Heaven;--Hallowed be thy Name.--Thy Kingdom come.--Thy Will be done in Earth, as it is in Heaven.--Give us this Day our daily Bread.--And forgive us our Trespases, as we forgive them that trespass against us.--And lead us not into Temptation.--But deliver us from Evil.--For Thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

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**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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Proper MEDITATIONS for such as have Time, and are devoutly disposed.

Pfal. cxxvii. 1. *Except the Lord build the House, they labour in vain that build it.*

**U**Nhappy and blind are they, who expect to prosper without thy Blessing, O Lord.—I do therefore beg that Blessing upon myself and *Family*, my *Labours* and *Substance*.—And may I never hinder thy Blessings, by undertaking any Work that may dishonour Thee, or my Christian Profession!—Fit us, O Lord, by thy Grace, for *that House not made with Hands, eternal in the Heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil Covetousness to his House, that he may set his Nest on high, that he may be delivered from the Power of Evil!*

Deliver us, O God, from *Covetousness, the Root of all Evil*;—which leads Men to trust in themselves;—To forget their Dependence upon Thee; and foolishly to hope to be out of the

the Reach of Misfortunes, and those Evils and Afflictions, which are designed in great Mercy, for the Punishment of Sin, and for the Salvation of Sinners.—Preserve us, O Lord, from this too common, but damnable Sin of Covetousness, for Jesus Christ's Sake. *Amen.*

Luke xvii. 26, 27, 28, 29. *As it was in the Days of Noah, and of Lot.—They did eat, they drank, they bought, they sold, they planted, they builded;—till the Day that Lot went out of Sodom, when they were all destroyed.*

Lord, open our Eyes before we are surpris'd by Death, as those miserable Sinners were in the Days of *Noah*, and of *Lot*.—May this be a Warning to us!—And keep us, by thy Grace, from setting our Hearts too eagerly upon the *Business*, the *Cares*, or *Pleasures*, of this Life, without considering how soon and suddenly we may be called out of it; *And that Day overtake us unawares.*

Col. iv. 1. *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.*

O Heavenly Master, bless me with good and faithful Servants:—And grant that I may perform all the Duties of a Christian Master;—That I may have a tender Concern for the Welfare both of their Bodies and Souls, and be an Example to them of Sobriety, Justice, and Piety; and that we may be an Household

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Parents for Children.

Eph. vi. 4. *Ye Parents, bring up your Children in the Nurture and Admonition of the Lord.*

**O** GOD, the Father of our Lord Jesus Christ, for his Sake, bless my Children with healthful Bodies, and understanding Souls, and sanctified Hearts, that they may remember their Creator all their Days. Let thy Grace preserve them from the Temptations of an evil World, and may I never be wanting in any Part of my Duty to them! But instruct them in the Faith and Duties of a Christian Life;—Convince them of their Faults, and correct them in Reason and Love. —O be Thou, O God, their Father and their Portion in this World, and in the World to come! *Amen.*

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Evening PRAYER for a Family.

*Let one of the Family read or say distinctly what followeth; the rest seriously attending.*

**B**y the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End.

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Let us seriously consider this, and pray God to prepare us for the Hour of Death.

Let us, with penitent Hearts, beseech him to pardon our Offences, and to deliver us from the Evils which they have deserved.

Let us resolve to amend whatever we have done amiss, and pray God, that his Grace may keep us from returning to those Sins which we have repented of:

And then we may be safe under his Protection who alone can defend us from the Powers of Darkness.

For all which Blessings let us devoutly pray.

*Then, all devoutly kneeling, let one distinctly say,*

**O** LORD, and Heavenly Father, we acknowledge thy great Goodness to us, in sparing us when we deserve Punishment; in giving us the Necessaries of this Life, and in setting before us the Happiness of a better Life.

O merciful God, pardon our Offences, correct and amend what is amiss in us, that as we grow in Years, we may grow in Grace, and the nearer we come to our latter End, the better we may be prepared for it.

*In the Midst of Life we are in Death.*

Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Misery.

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Take from us all Ignorance, Hardness of Heart, and too much Carefulness for the Things of this Life.

Make us an Household fearing Thee, O God, submitting ourselves to thy good Pleasure, and putting our whole Trust in thy Mercy.

Give us a true Knowledge of ourselves;— Of the Corruption of our Nature;—And the Necessity of thy gracious Help to save us from Ruin.

And may the Spirit of Christ ever live and rule in us, possessing our Souls with a sincere Love of Thee, O God, with an earnest Desire to please Thee, and with a Dread of offending Thee.

Sanctify us wholly, we beseech Thee, that our Spirits, and Souls, and Bodies, may be preserved blameless unto the Coming of our Lord Jesus Christ.

Continue to us, and to all Christian Churches, the Means of Grace and Salvation; and may the saving Truths of the Gospel be published and received in all the World!

Vouchsafe unto us an Interest in all the Prayers of thy holy Church, which have this Day been offered to the Throne of Grace.

Forgive all that have injured us; and forgive our many Offences against our Neighbour.

Bless, we beseech Thee, O God, all those whom thy Providence hath set over us, whe-

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ther in Church or State, and give us Grace to honour and obey them for Conscience Sake.

Defend us, from all Adversities which may happen to our Bodies, and from all evil Thoughts which may assault and hurt our Souls,——and prepare us to receive with an humble Resignation, whatever thy Providence shall think best for us.

And, finally, we beseech Thee to give us Grace, that we may lead and end our Lives in thy Faith and Fear, and to thy Glory, thro' Jesus Christ our Lord. *Amen.*

Hear us, O merciful God, for ourselves and for all Mankind, not according to our weak Understandings, but according to the full Meaning of that holy Prayer, which thy beloved Son hath taught us.

**O**UR Father, which art in Heaven:—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation.—But deliver us from Evil.—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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Select SCRIPTURES, and MEDITATIONS upon them; which may teach us how to profit by reading the Scriptures.

Matt. x. 30. *The very Hairs of your Head, are all numbered.*

LET this thy wonderful Providence, O God, and Care over us, be evermore our Comfort and Defence against all the Evils which may happen to our Bodies, and all evil Thoughts which may assault and hurt our Souls. Against the distracting Cares of this Life: and against the Fears and Adversities which may befall us. Thine infinite *Wisdom* knows all our Wants and Dangers, and the properest Means of conveying Relief and Succour to us. Thy Fatherly *Goodness* cannot but pity us:—Thy *Power* is able to help us,—and thy *Faithfulness* can never fail us. O may we never render ourselves unworthy of this thy divine Protection!

Luke ix. 23. *Jesus said to them all, if any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.*

O Jesus, who hast made this the Rule and Means of our Salvation, enable us by thy *Spirit*, thy *Doctrine*, and *Example*, to observe it daily;—To wean our Hearts from a Love and Fondness for this World, its Pleasures,

Profits, and all its Idols;—To mortify our corrupt Affections, and to correct and amend what is amiss in us:—That we may be meek and humble, and temperate; and learn to submit our Wills to the Will and Law of God:—And grant, O Lord, that we may never lead Heathens and Unbelievers to have unworthy Thoughts of Thee, and of thy Religion, by our ungodly Lives, while we pretend to be thy Followers.

Luke xiii. 24. *Strive to enter in at the straight Gate; for many, I say unto you, will seek to enter in, and shall not be able.*

May we never flatter ourselves, that the Way to Heaven and Happiness is easy, and that the Generality of Christian People are in the Way of Salvation, when Thou hast declared the contrary!—O may thy Spirit convince us that our Salvation is not to be secured without great Watchfulness and Care, without Labour, Pains, and Diligence: And that, on these Conditions, thy Goodness will enable us to overcome all the Difficulties we can possibly meet with!

Luke ix. 13. *If ye being evil, know how to give good Gifts unto your Children; how much more shall your Heavenly Father give good Things, and His Holy Spirit, to them that ask Him!*

O Heavenly Father, let it be unto us according to this thy Son's most faithful Promise,

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For his Sake, give us thy Holy Spirit, to live and act in us, to guide and assist us all our Days, and may we ever ask and be content with such good Things as it shall please Thee to give us!—And grant that we may never grieve thy holy Spirit;—never reject his godly Motions, or render ourselves unworthy of his Abode with us, by living in any known Sin.

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

O! that we may acknowledge thy loving Kindness to us, in all the Dispensations of thy Providence! Our corrupt Nature will not let us see this!—It is thy Grace alone which must convince us, that a Father so good would not suffer Afflictions to fall upon his Children, without an absolute Necessity. Convince us, therefore, O God, that we stand in need of thy Rebukes, to awaken and amend us:—And enable us to bear all the Afflictions of this Life with Patience, and an entire Resignation to thy Wisdom and Goodness, and make them powerful Means of our eternal Salvation. *Amen.*

A short and necessary Instruction for the  
*Lord's Day*, in the Morning.

**T**HE Lord, who has blessed *One Day in Seven*, blesseth all those that keep it holy: and very terrible have been his Judgements upon them that have profaned it.

It is your Duty therefore, *on this good Day*, to lay aside as much as possible, all worldly Business; all worldly Thoughts; all worldly Pleasures; that you may honour your Creator to the best of your Power; by owning your Dependence upon him; by hearing his Word, and his Commands; by asking his Blessings, and giving him Thanks for his Favours.

If then it is our Interest and our Happiness, to serve God, it is our Duty to be at his House before his Service begins; to shew that we fear his Majesty, and dare not offer him *a lame Sacrifice*; to shew, that we do indeed desire his Blessing, and take Delight in serving him.

When therefore you come into the House of God, and first kneel down, *say secretly this short Prayer.*

*A short Prayer at your coming into Church.*

**M**AY the good Spirit of God dispose me unto, and assist me in, his Service! The Lord give us all a true and lively Sense of our Wants, and of his Mercy and Presence amongst  
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amongst us, that we may serve him with our Hearts as well as with our Bodies, and that our Prayers may be heard, for the Sake of his Son Jesus Christ our Lord! *Amen.*

After this, attend diligently to what is said, and prayed for; remembering that they are *your* Prayers which are offered up to God; but that you have no Share in them, if you do not mind what is asked in your Name.

That your Heart may go along with your Prayers, say softly, *Amen*, So be it, to every Petition. This is what the most Unlearned may do, and it may be the most Learned cannot do better, to keep their Minds intent upon what they are about.

When you *confess your Sins*, do it with great Seriousness and Concern, remembering that you are for ever undone, if you are not forgiven. And then hear with Comfort upon what Condition God will pardon you: If you *repent and believe the Gospel*, you are sure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your Duty, and the Reward of doing it; that you may observe the Way of God's dealing with Mankind, in punishing the Wicked, and in protecting and rewarding the Righteous; that you may know the Manner of our Redemption, and the great Love of God in bringing it to pass; that you may see the Dangers

you are liable to, and the Blessedness that is set before you, ever remembering that *Faith, without which we cannot please God, cometh by Hearing, and Hearing by the Word of God,* Rom. x. 17.

And be sure to behave yourself with great *Reverence and Devotion*, while you are in the House and Presence of God; for if, when you should be on your Knees, asking God's Pardon and Blessings, or standing to praise the Creator of Heaven and Earth; if instead of doing so, you sit and sleep away the Time, or carelessly gaze, and think of other Matters, then you will return from God's House with a Curse, and not with a Blessing.

And yet the very best of us, after all our Care, have Cause to beg Pardon even for the Faults of our Devotions. Therefore, before you rise from your Knees, say privately *this short Prayer.*

*A short Prayer before you leave the Church.*

**T**HE good Lord accept of our Duty, and Service; pardon our Sins and Infirmities; give us what is needful for our Souls, and for our Bodies; and keep us evermore under thy Protection, for the Sake of Jesus Christ our Saviour! *Amen.*

And now, God forbid that you should spend the Remainder of this good Day, so well begun, in Sin and Vanity! Rather think  
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how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have Children and Servants, you can teach them how to fear, and to love, and to pray to God.

And if you are unlearned, you can think of what you have heard at Church, and resolve to do, to the best of your Knowledge, as you have been taught.

Then will the Lord be with you, to bless you in the Way you go; to preserve and to prosper you. For this is what he hath declared; *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.* 1 Sam. ii. 30.

*A Prayer for Sunday Morning.*

**O** LORD, who hast consecrated this Day to thy Service, give us Grace so to observe it, that it may be the Beginning of an *happy Week* to us; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, *that here we have no abiding Place*, that we may seriously and timely provide for another Life; and grant that this great Concern may make us very desirous to learn our Duty, and to do what Thou requirest of us. And blessed be God, that we have Churches to go to, that we have such Times set apart for the more public

Worship

Worship of our Creator, and that we have Pastors to teach us! The Lord prosper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's Sake. *Amen.*

A plain and useful Instruction for *Sunday*  
Evening.

*Concerning the Providence of God, or his Wisdom and Goodness in governing the World.*

**T**HAT God is great, and to be greatly feared, we know by the World he hath made, and from his dreadful Judgments.

That God is good, and to be loved and worshipped, we are convinced from his Care of the whole Creation.

*For his tender Mercies are over all his Works,* Psal. cxlv. 9. Therefore have his Creatures the Comfort of the Rain and Sun, of Food and Shelter; the Earth yields Increase, and the Seas are stored with Creatures innumerable.

In the Hand of God are these and all other Blessings, which he withholds, or giveth, according to his good Pleasure, to teach us, that we wholly depend on him; *that Man liveth not by Bread alone,* nor by his own Industry, but by the Providence of God, who ordereth all Conditions of Life for the best, for those that cannot chuse for themselves.

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And if he suffers *some to be poor*, it is because that Condition is best for them *now*; but he will make them a great Amends in the next World for what they want in this, if they will be content and honest, neither murmur at their own Lot, nor envy that of others.

*When God giveth Riches*, it is not to make them an occasion of our Ruin, but to try our Virtue; for, *if we are not high-minded, if we trust not in uncertain Riches, but in the living God; if we do Good with them, and readily distribute to the Necessity of others; then are Riches a real Blessing, and help to bring us to eternal Life*, 1 Tim. vi. 17.

*If he bringeth us into Affliction*, it is not that he is pleased with the Miseries of his Creatures, but he is shewing them their Transgression, he is opening their Ear to Discipline, that they may return from Iniquity, and save their Souls from Death eternal, Job xxxvi. 9.

*If he suffers us to be tempted*, it is not that we might fall, but to make us more sensible of our own Weakness, that we may come to him for Help, on whom we depend, *who will not suffer us to be tempted above what we are able to bear*; and who will reward our poor Endeavours with unspeakable Happiness.

If we have *Friends*, it is the Favour of God to us; and, if we have *Enemies*, they are Rods in his Hands, either to correct us, or to make us careful of our Ways.

The Devil himself, that powerful Spirit, is under God's Command, to execute his Judgments upon wicked Men, while they that trust in the Lord have nothing to Fear, for he hath no Power to hurt them.

Happy are we, who know these Things now; and we shall be for ever happy, if we live according to this Belief.

*For then we shall trust in the Lord with all our Heart, and not lean unto our own Understanding.*

We shall call upon *him* for what we want, and thankfully receive what he is pleased to send. *For shall we receive Good at the Hand of God, and shall we not receive Evil?* Job ii. 10.

We shall hope for his Favour when we mean well, and never expect his Blessing when our Designs are evil.

We shall look upon God's Time as the best, and not grow impatient when our Desires are not answered.

We shall acknowledge his Hand in every thing that befalleth us, and hope for his Mercy even when he is angry, knowing, *that all Things shall work together for Good to them that love God*, Rom. viii. 28. *Thus shall we dwell under the Defence of the Most High, and shall be secure from fear of Evil.*

*A Prayer for Sunday Evening.*

**A** Almighty God, by whom all Things were made, and are preserved, make us truly thankful, for thy wonderful Works of Creation;

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tion;—for thine adorable *Providence* in preserving every Thing that Thou hast made;—And for thine infinite *Power, Wisdom, and Goodness*, in the Government of the World.—But above all, we acknowledge thine infinite *Love* in the *Redemption* of the World, by thy Son our Lord Jesus Christ: and thy *Goodness* in sending by him this comfortable Message to thy distressed Creatures,—*That whosoever receiveth and believeth in Him shall not perish, but have everlasting Life.*—We bless Thee for his holy *Doctrine and Example*;—And for his precious *Death*, and glorious *Resurrection*, by which our sad Condition, and *thine* unspeakable Love, have been wonderfully shewn to us.—We give Thee Thanks for thy *Holy Word*, by which thy Works of Mercy and Providence have been preserved, and thy Will made known unto Mankind.—We bless thy Holy Name, for sanctifying *One Day in Seven* to thy Service, to keep up the Knowledge and Remembrance of Thee, and of our *Creation and Redemption*;—And for appointing thy *Ministers* to publish these Truths to us in thy Name, that we may render unto Thee that *Honour, Love and Obedience*, which becometh Creatures to pay to their great Creator.—And we beseech Thee, O God, to give us all such a deep and lasting Sense of thy great and undeserved Mercies to us, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our *Lips*, but in our *Lives*,

*Lives*, by giving up ourselves to thy Service, and by walking before Thee, in Holiness and Righteousness all our Days ;—And as we often hear how we ought to walk, and to please God, we may continue to do so unto our Lives End, through Jesus Christ our Lord. *Amen.*

*A short ADMONITION to All, and especially to Masters of Families.*

**A**mongst the many growing Vices of this profane Age, one wretched and ungodly Custom is too common ; *viz.* of People's falling to their Meals, as Beasts do to their Fodder, without any Thoughts of God, or Thanks for his Blessings \*.—And even too many of those who have not quite laid aside this Christian Duty, perform it after such a slight and negligent Manner, as makes it as sinful as the Omission.

When a Man, like ourselves, bestows a Favour, we naturally give him Thanks.—Are not Food, and the Supports of Life and Health, mighty Blessings ?—Is not God the

\* Grace before Meals, the Practice of the *Romans*.

*Nec prius aut Epulas, aut Munera grata Lycaei,  
Fas cuiquam tetigisse fuit, quam multa precatus  
In mensam.* Sil. Italicus.

• Nor touch'd the Meat, nor tasted was the Wine,  
Till every Guest implor'd the Pow'rs Divine.'

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sole Giver of these?—Are they not worth asking, and giving Thanks for?—This shews plainly, that this Sin, being against the very natural Notions of Sense and Gratitude, is of the Devil, who makes the Tables of too many to become a Snare and a Curse to them, by Intemperance, Gluttony, and Drunkenness.

All Christians who have any Regard to the Example of their Saviour, who always glorified God; and gave Him public Thanks for his Blessings;—or to the Example of St. *Paul*, who would not omit this Duty, tho' in Bonds, and in the Presence of a numerous Company of Heathens;—All Christians, seeing the Reasonableness of this Duty, and the Sin of omitting it, or of not performing it after a serious Manner, will be inexcusable before God, if they neglect to glorify Him at their Daily Meals.

Now, that the most unlearned may not want Words to express their Thanks, and beg God's Blessing upon themselves, and their daily Food, these following may be made use of.

*GRACE before our Meals.*

**O** GOD who giveth Food unto all Flesh, grant that we may receive these thy Gifts with thy Blessing, and use them with Sobriety and thankful Hearts, through Jesus Christ our Lord. *Amen.*

GRACE

## GRACE after our Meat.

**M**AKE us truly thankful, O Lord, for our daily Bread, and for all other Mercies which we receive : And help us to love and serve Thee, the Giver of all Good, for Jesus Christ's Sake. *Amen.*

*F I N I S.*

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*N. B. This Book has been lately translated into the Welsh Language, for the Use of the Ancient Britons ; and printed for F. and C. RIVINGTON, at No. 62, St. Paul's Church-Yard, and may be had upon the Terms of the Society for promoting Christian Knowledge, by any of the Members.*

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