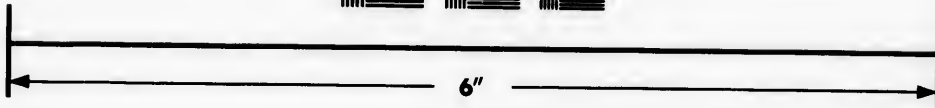
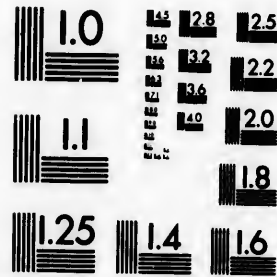


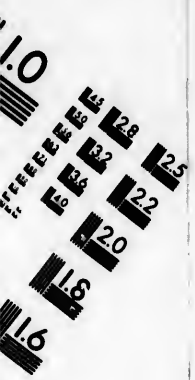
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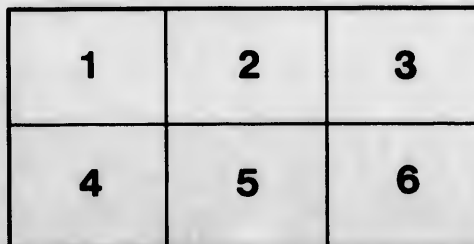
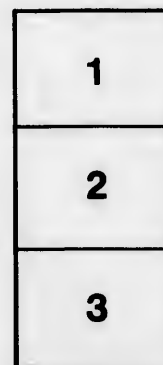
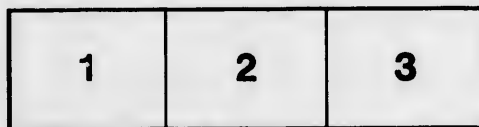
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**E S S A Y**  
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 FOR THE  
**I N D I A N S;**

Explaining the most Essential  
**Doctrines of Christianity.**

Which may be of Use

To such **CHRISTIANS**, as have not well  
 considered the Meaning of the **RELIGION**  
 they profess; Or, who *profess* to  
*know* **GOD**, but in *Works* do *deny* Him.

---

*In several short and plain* **DIALOGUES.**

---

Together with

**DIRECTIONS and PRAYERS**  
 FOR

<b>The HEATHEN WORLD,</b>		<b>FAMILIES,</b>
<b>MISSIONARIES,</b>		<b>Of PARENTS, for their</b>
<b>CATECHUMENS,</b>		<b>CHILDREN,</b>
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By the Right Reverend Father in **GOD**,  
**THOMAS, Lord Bishop of Sodor and Man.**

---

**L O N D O N,**

Printed; And Sold by **J. OSBORN**, at the *Golden Ball*  
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TO THE  
Most Reverend Father in GOD,

*J O H N,*

Lord Archbishop of *Canterbury*, &c.

**PRESIDENT;**

And the Rest of the

**RIGHT REVEREND, RIGHT  
HONOURABLE, and WORTHY  
MEMBERS of the SOCIETIES**

**F O R**

*Propagation of the Gospel in Foreign Parts,*

**A N D F O R**

*Promoting Christian Knowledge at Home;*

**This E S S A Y**

*Is Inscribed by*

**The A U T H O R,**

*A Member of both those Societies.*



THE HISTORY OF THE

ROYAL SOCIETY

OF LONDON

FROM THE YEAR 1660 TO 1703

By JOHN WALLIS, Secretary of the Society.  
LONDON, Printed by J. Sturges, at the Sign of the Gun, in St. Dunstons Church-yard, 1703.



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TO  
The HONOURABLE the  
**T R U S T E E S**  
OF THE  
COLONY of *GEORGIA*.

 HIS ESSAY, begun at the Instance of *James Oglethorpe*, Esquire, a worthy Member of YOUR HONOURABLE BOARD, and calculated to forward one great End, for which many  
of

*Dedication.*

of You are associated,  
is presented to You,  
from my Father, by the  
Hands of

*Your most Obedient, and*

*most Humble Servant,*

WALBROOK,  
May 15th, 1740.

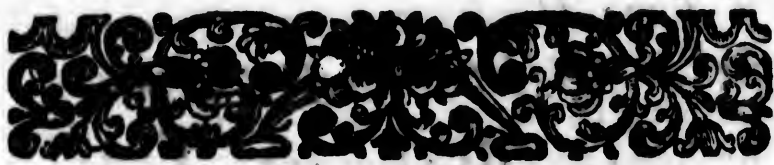
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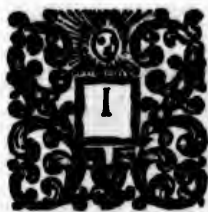
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THE  
P R E F A C E.



IF the following Essay doth in any measure answer its Title and Design, the Reader must know, that the Undertaking was, through God's Direction and Blessing, owing to a short, but very entertaining Conversation which the Author, and some other Gentlemen, had with the Honourable and Worthy General *Oglethorp*, concerning the *Condition, Temper, and Genius* of the *Indians*, in the Neighbourhood of *Georgia*, and those Parts of *America*; who, as he assur'd us, are a tractable People, and more capable of being civilized, and of receiving Instruction, and the Truths of Religion, than we are generally made to believe;

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if some *Hindrances* were removed, and proper *Measures* were taken to awaken in them a *Sense* of their true *Interest*, and their unhappy *Condition*, while they continue in the *State* they are in at present.

And indeed that most worthy Gentleman's great and generous *Concern*, both for the present and future *Interest* of those *Nations*, and his earnest *Desire* and *Endeavours*, so well known, to civilize them first, and make them *Men*, and capable of *Instruction*, in the *Ways* both of *Religion* and *Civil Government*, and his hearty *Wishes* that something might be done to forward such good *Purposes*, did prevail with the *Author*, however indifferently qualified for such a *Work*, to set about the following *Essay*, for propagating the *Gospel* amongst the *Indians* and *Negroes*.

And tho' the doing of that 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 this his gracious *Design*, made all *Men* capable

pable of receiving such a Measure of Christian Knowledge as he hath determined to reward, let them for the present be never so rude and ignorant.

St. *Peter's* Vision (*Act. x. 12.*) confirms this;—intimating, That the Church and Kingdom of Christ, then about to be propagated amongst the Gentiles, was to be made up of People, which, before their Conversion, were as brutish as the Creatures, by which they are there represented, — *all manner of four-footed Beasts, wild Beasts, creeping Things, and Fowls of the Air.*

Sure it is, there are some Nations so *barbarous, ignorant and brutish,*—and others accustom'd to such Vices, as are utterly inconsistent with all the Rules of *Reason*, as well as those of Christianity. — Which by the way shews, — what *Reason*, as it now is corrupted, and under so many Temptations to be byas'd and led astray, will end in, when God hath been provoked by their Sins to leave Men to themselves. — For a Time was, when all the Sons of *Adam*, and of *Noah*, knew the true God, and how he was

to be worshipped, how ignorant soever so many of their Posterity are now become.

There are other Nations also which are accustom'd to such Ways of living, as it is almost impossible for any Missionary to live and converse with them.

Notwithstanding all these Difficulties, 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 enlightened Christians; who by their good Examples, and Patience in explaining the great Truths of the Gospel, have reduced 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 to become *Co-workers* with those good People who were instrumental in bringing them to the Knowledge of the Truth, and to endeavour to convince others of their own People of the great Happiness

pineness they will deprive themselves of, by continuing in the sad Way they are in at present. — 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 therefore called an *Essay only*; — and indeed, since it is finish'd in the midst of other Business of Moment, there are so many Defects so easy to be seen in it, that he could almost wish, that it had not gone abroad so imperfect as it is. — Only those Defects may set some better Hands at work, to perfect what hath been here attempted. — And if even that Good be done by it, the Author will be very thankful to God for enabling him in any measure to promote a Work of such Importance, as is the Salvation of the Souls, which *Jesus Christ* hath purchased with his most precious Blood.

There have been, 'tis true, many excellent Books publish'd, which give a larger and more learned Account of the



Christian Religion; but then many of those have been written in a Style above the Capacity of the less learned, and many are mix'd with Controversies, which are not necessary for such a Work, and are 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 Talent doth not lie that way; and he has taken what Care he could, not to give Offence to any serious Christian, who may have different Sentiments with himself; nor to express himself in Terms above 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, and is *disposed for eternal Life*.

What is aim'd at was, to follow the Example of our great Master, — To give Instructions suitable to the present Necessity and Strength of such as were to receive them, and according to the  
Graces

Graces they should from time to time receive and improve.

And if this short and plain Instruction may but serve for a sort of an Index or Common-place for the Heads that are proper to be insisted on, and which may be more largely explained, it may be of some Use to such Missionaries, or others, that shall think it worth their while 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 amongst Christians of almost 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 that they stand in need of a Saviour:—But as the Apostle describes the then Pagan World, are without Christ, expect no Benefits from his Sacrifice, and so 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, and in the Hands of well-meaning

meaning and understanding Christians, might be of Use to awaken such miserable and unthoughtful People.

With respect to the Manner of the Performance, — 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*, but by supposing, that every Man who has Senses, and his Eyes open, must 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 stagger'd the Faith of simple Men.

There may be perhaps Atheists amongst Christians, at least such as would wish there were no God, to call them to an Account for their ungodly Lives: — But we have no certain Account that there are any such amongst the Heathens: — The very *Hottentots*, who are supposed to be the dullest of Mankind, even these, as we have been inform'd by such as have been amongst them, do very naturally appeal

appeal to *One*, who is above those who do injuriously treat them.—And as we have lately been informed, some of these very People have been instructed, and awaken'd, 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 simple and unlearned People,—but from 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;—Upon the Experience of their own utter Inability to free themselves out of this State of Bondage;—Arguments which every thoughtful Man, tho' never so unlearn'd, if awaken'd, feels the Force of.

And such Convictions as these will very naturally lead Men to desire, and embrace, and close with any reasonable Proposal of a Way to free them from such Doubts and Fears;—and dispose them to embrace such Arguments as shall

shall be made use of to prove the Truth and the Blessing of Christianity.—

Such is **THE GOODNESS OF GOD**, who is not willing that any of his Creatures should be miserable, and especially so valuable a Part of his Creation as Mankind should labour for ever under these Uncertainties, tho' they have brought it upon themselves; nor be for ever lost, without offering them a Remedy.

—Such also is the wonderful Compassion of the Son of God, who to deliver so many Millions of Souls from Misery and Ruin, and to make them happy for ever, undertook, at the Price of his own Life and Blood, to redeem them from the miserable Condition they were fallen into.—And lastly, such are the Truths of those Scriptures wherein these glad Tidings are recorded and assured to us.—All which Arguments the most Unlearned, if well-disposed, are as capable of understanding as the most Learned.

Indeed the Conversion of the Heathens may appear, at first Sight, a very discouraging Undertaking, considering

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ing 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 utmost Parts of the Earth for his Possession;* — and having assured us, *that all the Ends of the Earth shall remember themselves, and turn unto the Lord:* — As he is able, so he will most assuredly see all this done in his own good Time, and by such Instruments as shall be most for his own Glory.

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 as even themselves want to be converted; — Whether these shall be made the Instrument 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 that Prophecy, *When God's Patience and Long-suffering with the Churches of the Gentiles*, which, when  
he

he rejected the *Jews*, he made his *Peculium*, 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, *Genes.* xvii. 7.—and cause the *Jews* to be converted, and make them the Instruments of publishing the Gospel to all the Nations of the World, amongst whom his Providence hath already scatter'd them: That he may make these his Instruments—This seem'd to the very learned Mr. *Joseph Mede* no improbable Supposition\*.

He supposeth 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, —the same

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

almighty Power and Grace can, if he thinks fit, and after the like manner, make the *Jews*, tho' never so great Enemies to Christ at present, or so many of them as he shall make Choice of, *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 ordained to eternal Life*.

But this must be as it shall please God. — In the mean time, whoever among Christians *feareth God*, and loveth the Lord Jesus Christ in Sincerity, cannot but desire and endeavour, that he may be put into Possession of the Rights his Father hath given him; — and that all Nations may come to the Knowledge of their Maker and Redeemer, and adore and glorify them.

This is indeed what every Christian prays for, when we say, *Thy Kingdom come*; — but to how little Purpose, if every one of us, by some Acts of our own, and as far as God hath put it into every Man's Power, do not endeavour to gather and increase the Number of

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Christ's Subjects, and inlarge his Kingdom, by the Conversion of the yet unbelieving Nations, and by delivering his purchas'd People out of the Hands of his Enemies, and from the Tyranny of those evil Spirits which have so long held them in Bondage?

We know it will be natural for People to ask,—What can be done by most Men, more than to pray for this, That such as sit in Darkness, and in the Shadow of Death, may be deliver'd, by what Ways God shall think fit? —Very much more, most certainly, may be done, by almost all good Christians, to promote so glorious a Work,—both by removing the Stumbling-blocks that lie in the Way, and hinder their Conversion, as well as to set it forward, through God's Blessing, with Success.

For Instance;—It cannot but be acknowledg'd with Shame and Sorrow; that the little Progress that the Gospel hath made among the *Indians* and *Negroes* in the West, hath in a great measure been owing to the bad Lives of many of those Christians with whom

whom they have so long conversed:  
 —For let the Missionaries, or any  
 other good Christian, 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 so  
 zealously recommended to them, by  
 the Lives of the Generality of those  
 that profess it;—which, if they be  
 wicked, do give such a Wound to  
 Christianity, as all the Arguments to  
 recommend it cannot heal.

And if those poor People, instead of  
 seeing the good Fruits of an holy Faith  
 and Religion propos'd to them, shall  
 see little or nothing but a *general Cor-  
 ruption of Manners*; such as *Intem-  
 perance, Injustice, Covetousness, Op-  
 pression, a Love of Pleasures and all  
 worldly Delights, a Want of Com-  
 passion for their Fellow Creatures,—  
 Hatred, Malice, and Revenge,—*it  
 will be next to impossible to reconcile  
 them to a Religion which hath no  
 better Effects upon its Professors;—  
 or to fear a God who suffers his Wor-  
 shippers 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 Christians, many of such as they converse with, do really hope, as they pretend, to be happy when they die, nobody need be much concern'd how they live, or fear being miserable hereafter.

Such Christians as these would do well to consider the sad Doom pronounc'd by the Son of God against such as give this Offence, and occasion the Loss of so many Souls, and draw upon themselves the Indignation of an all-powerful and angry God.

All serious and thoughtful Christians, who live in the Neighbourhood of the Heathens, ought to conclude, that they are placed there by a special Providence, who doth nothing by chance, or in vain, to give those People an Opportunity of coming to the Knowledge of the true and only God; and by their Conversation and good  
Lives

Lives to dispose them to receive the Gospel, that they may be saved,— that God may be glorified, and his Kingdom enlarged, *and that his Name may become excellent in all the Earth.*

Then indeed, those Heathens will have Reason to say, what *Moses* supposed the Nations would say of the *Israelites*:— *Surely these are a 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 Ends as these, and such other righteous Causes, that *Joseph* first, and afterwards *Jacob* and his whole Family, were brought into *Egypt*, by unforeseen Providences, that *That* whole Nation, which was given altogether to Idolatry, might have a favourable Opportunity of coming to the Knowledge of the true and only God, who, they might plainly see, knew all Things before they came to pass, and order'd them for the Good of such as fear'd and ador'd him.

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 Captives into *Babylon*; and at the same time that he punish'd *them*, and effectually cur'd them of the Sin of worshipping Idols, he gave their Conquerors, amongst whom he had sent them for their Sins, a merciful Occasion of coming to the Knowledge of himself, and of his glorious Attributes;— and by the wonderful Miracles he wrought in delivering his faithful Servants *Shadrach*, *Mesbakh*, 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 forbidding all the People of his Dominions to speak any thing amiss against the God who could do such Wonders.

And now, would to God, that such Christians, who by the same Providence,

dence, and by various Ways, have been sent amongst the Heathens in these latter Days, that they would seriously consider, why their Lot is fallen amongst them, and what great Good or Evil they are capable of doing, by their good or bad Behaviour, either hardening them in their Unbelief, or disposing them to receive the Gospel!

As to the Negroes, the Descendants of *Ham* and *Canaan*, who, according to one of the most ancient Prophecies, (*Gen. ix. 25.*) for such it really was, are become Servants or Slaves to Christians, the Descendants of *Japheth*, —surely the only righteous Recompence that can be made them for their being forc'd 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*, that they may have a full Reward in the next World, for the Hardships they meet with in this.

And indeed, if this is not sincerely endeavour'd, it will be very difficult

to justify *the Trade of BUYING, TRANSPORTING, and SELLING them as Beasts of Burden.*

For tho' it should be allowed to be a Blessing for these ignorant, rude, and unciviliz'd People, who can hardly be more miserable in any Country than in their own, to be brought, tho' in the Condition of Slaves, into a Country of civiliz'd People, where Mens Lives and Liberties are secur'd by Laws, and where they may be supposed in time to be qualified to receive Instructions of every kind, both for the Benefit of the Society, and for the Salvation of their Souls; — yet. it would be great Barbarity and Injustice, to make a Gain for ever of theirs and their Childrens Labours, and take no Care of their Instruction, with respect to their Souls; nor contribute bountifully to those who are sent to do this for them. — This would shew too plainly, that the Labours and Profit of their Slaves are more valued by their Masters, than the Glory of God, or than their own, or their Servants Souls; **FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.** And

And it would be a terrible, but just Judgment, if God should suffer those Heathens to revenge *his Quarrel* upon such Christians, for the great Dishonour they do him, and for the Injustice they do their Fellow Creatures, not only neglecting, but sometimes even opposing their Conversion; and by their unchristian Lives, provoking God to pour down his Judgments upon their ungrateful Heads, who have been so greatly favour'd by the Light of the Gospel, and are neither thankful for, nor better'd by it.

And surely some Attempts of this Kind, which have been already made, should awaken such Christians as are concern'd with that People, and be look'd upon as gracious Intimations, of what God may suffer them to do, if their Masters should either oppose or neglect their Instruction; — this being indeed to oppose the gracious Design of God, *who would have all Flesh to see his Salvation*, and to know THAT HE IS NOT THE GOD OF THE CHRISTIANS ONLY, BUT OF GENTILES ALSO.

And

And



And all those Christians whom this may concern, would do well to remember, that the Apostle, 1 *Theff.* ii. 16. gives this as a sure Token, *That the Jews were then filling up the Measure of their Sins, and that Wrath was then coming upon them to the uttermost*; as it soon did, when they opposed the Conversion of the Gentiles.

Now to prevent these Judgments, it will not be proper to tell these Negroes, as they say many foolish or profane Wretches do, whether in Jest or Earnest, *That they have no Souls*:—For if they should be brought to believe **THAT**, they may be tempted to hazard their Bodies, in order the sooner to free themselves from Slavery, as many of them have done.—But the true Way, which all wise and good Masters will take with their Slaves, and which will recommend themselves and their Labours to the Blessing and Protection of God, will be,—To endeavour that their Slaves may have the Ties of Religion and Conscience, to oblige them to be *faithful, peaceable, and contented* with their Condition.—And nobody ought

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 preach'd to us.—And they that would insinuate, to the Reproach of our Lord, and the Power of his Grace, that the Conversion of the *Negroes* would either be impossible, or be no Advantage to their Masters, will have more to answer for, than one would believe they are aware of.

And those Masters; if there be any such, who envy their Slaves Time sufficient to be instructed in the Way of Life and Happiness, and compel them to profane the *Lord's Day*, to procure Necessaries for their Support, and this in Contempt of God's Command from the Creation, in Compassion both to Man and Beast;—such Masters have no Reason to expect the Blessing of God upon themselves in this World, or in that which is to come.

*These* are some of the Obstacles which lie in the Way of the Conversion of the *Negroes* and *Indians*, and  
cause

cause that glorious Work to go on so slowly : — And certainly they that are concern'd to remove them, and will not, will be look'd upon as Enemies to God, and his Christ, and as such will 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, as the World now goes, without a suitable Encouragement.

In order to this, it pleas'd God to put it into the Hearts of our Princes, TO ESTABLISH BY A CHARTER A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encourag'd 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 that are chiefly concern'd in carrying on this good Work, that a much greater Income than yet they have

have had, will be necessary to supply the Number of Missionaries that are wanted, and every Day pray'd for, by such People as are well dispos'd, but not able of themselves to maintain such as may instruct them.

'Tis now near forty Years, when the Author was first chosen a Member of this Society, that a Proposal was made for an establish'd Revenue, for adding to the Number and Qualification of Missionaries, but which hath not yet been closed with.

In the mean time we hope, and have Reason to expect, that this excellent Undertaking, in which the Glory of God is so nearly concern'd, 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, and their Love for our Lord *Jesus Christ*.

And in the first Place, our Lord, who himself hath ordained, — *That they which preach the Gospel, should live of the Gospel*, will surely expect it at

our Hands, That such as cannot in their own Persons, and by their own Labours, preach the Gospel to the Heathen, and to such Christians in foreign Parts, as are destitute of necessary Instruction, and not able to maintain Persons qualified to perform divine Offices amongst them; — That such should, out of the Revenues of the Church, and according to their Lot and Ability, contribute to the comfortable Subsistence of those Missionaries, who have undertaken, and are sent in Person by the Society, to preach the Gospel; — and to encourage such to undertake the Mission, as are animated with a Spirit of Piety, and a Zeal for the Glory of God, and the Good of Souls.

Were this a Matter of Choice in those we are speaking of, one would only use St. *Paul's* Argument, which we make use of to the *Laity*; — *Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity; for God loveth a chearful Giver.* — But if we should look upon the Revenues of the Church as a  
common

common Stock, in which every Minister of Jesus Christ lawfully sent *to labour in the Word and Doctrine*, have some Right, it will then become a Duty, and not a Matter of mere Charity, especially in such as possess the greater Revenues of the Church, to contribute to this Work; — and every worthy Missionary may seem to have a Title to such a Part of that common Stock, as is necessary to carry on the Work of the Gospel, where-ever he is sent. — And how any Man, tho' not oblig'd by human Laws, can excuse himself before God, if he with-holds his Proportion, will be worth the Consideration of such as enjoy more than enough, for their own and their Families comfortable and decent Subsistence, and for the Poor and Necessitous under their peculiar Care; — especially when every Benefactor has good Reason to be satisfied, that his Contribution will not be misapplied, which is often the Pretence of Covetousness; when Men are resolv'd to *with-hold what is due, when it is in the Power of their Hand to give*, Prov. iii. 27.

The *Care*, the *Zeal*, and the *Characters* of the *Governors* of this *Society*, consisting of *Archbishops*, *Bishops*, and other *Dignitaries* of the *Church*, as also of *Noblemen*, *Gentlemen*, and *Merchants*; — the most particular *Accounts* of all the *Benefactions*, *Receipts* and *Disbursements*, that are made every *Year*, in the *Sight* of the *World*, — and the many good *Things* that are done by the *Society*, are sufficient to silence all *Objections*, and to encourage every one, who may be at a *Loss*, as we know many have been, how to bestow their *Charities* to the best *Purposes*.

The next to the *Clergy*, who are under an indispensable *Obligation* to support and encourage this excellent *Work*, are those *Gentlemen* who draw great *Riches* from the *Traffic* and *Labours* 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* in the great and trading *Towns* of *England*, who are  
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most of them of a very generous Disposition, and ready to every good Work, do only want to be put in mind, and made acquainted and sensible of the Good that is in their Power to do this way, and the Obligations which lie upon them to promote so pious a Work;—and lastly, the especial Blessing of God upon their *Trade*, their *Ships*, *themselves*, and their *Families*, which they might faithfully expect:—The Want of considering these Things, one may believe, are the Reasons, why such able and worthy Gentlemen are not all, or most of them, Members of so useful a Society, or Contributors to the Support of it.

In short, one would hope, that all People who value the Blessing of being bred and born in a civiliz'd and christian Country, will countenance this Work, some by their Assistance, all by their Prayers:—Especially when they consider, that this very State of *Darkness*, *Ignorance*, and *Brutality*, which all tender-hearted Christians do commiserate in these poor Heathens, which this Society is endeavouring



vouring to free them from, as far as they are able; — That this must have been our own Case to this Day, had not God in Mercy sent *Missionaries* to instruct the Generations before us. — This every Soul of us should consider and remember, as long as we continue a christian People.

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 agree to weaken the Power of *Satan*, who still exerciseth his Malice over so great a Part of Mankind.

And altho' the Profelytes to Christianity may not at present be so many as every true Lover of Jesus Christ could wish; yet it will, no doubt of it, be a Work very acceptable to God, to endeavour to take as many as possible out of the Power of those *evil Spirits*, which those ignorant Souls do worship as their Gods; and to oppose the Devil in his own Territories, where he has exercised

exercised an uncontrollable Tyranny for so many Ages.

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 the Labours and Charity of those who so long since preach'd the Gospel to these Nations, so we have Reason to hope and believe, that the miserable Countries and People we are now concern'd for, will in God's good Time, and by his Blessing upon *this Society*, be praising God in the Ages to come, for touching *our Hearts* with a Sense of their Forefathers miserable State and Condition, and helping them out of it.

These, and many such Considerations, will, one would hope, prevail with all such well-disposed Christians, as shall come to the Knowledge of this Society, which we fear too many are Strangers to; to enable its Governors, to send and encourage Missionaries, sufficient for so great and extensive an Undertaking, and such as are endued with

with a Spirit and 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, whom the Providence of God hath placed among the Heathens, or is any way concern'd with them, or with such ignorant Christians *as hold the Truth in Unrighteousness*, — every such sincere and awaken'd Christian, who loveth his Saviour, may be capable, in some measure, of becoming a Missionary, and *may receive*, at least from God, *a Missionary's Reward*; by disposing 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*, and which will be their Ruin for ever, if they do not renounce

renounce and forsake them: — That they are *these evil Spirits* which lead them, and *all wicked Christians*, to do such Things as they must know that an Holy and Good God, which we Christians worship, must be displeas'd with, and which he hath declar'd 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 all, and all the World, and all Things that ever were made; — That they will find, when they come to know him, that he is most worthy of their Love, most worthy to be obey'd in every thing that he hath commanded us; — for 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 to fit them for Happiness. — At the same time he can let them know, — That this *Great and Holy God* is greatly to be feared above all Things, by such as will not obey his Commands, but  
 continue

continue to do such Things as they must know will displease him : — And he can appeal to their own Reason and Conscience, that they have done, and do such Things daily, as are worthy to be punish'd by so good and holy a Being ; — and that they ought not to be easy, till they know how to obtain his Pardon, and to be restor'd 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 ; — How they ought to live so as to please their Maker ; — How they may be restor'd to his Favour, when they shall have done any thing to displease him : — And to make us all more attentive to these Truths, the Son of God did assure us Christians, — That this is not the World and Life we are all made for, but that there is to be another Life after this ; and that this short Life is only a State of Trial, to see how we will behave ourselves in it, and  
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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 determin'd to raise all Men that have ever liv'd, and are now dead, to Life again, and to call them to an Account, and to judge them either to Happiness or Misery, as they shall have deserv'd; — and that all such as have obey'd God, and led good Lives, or who, being sensible that they have done Evil, have truly repented of the Evil they have done, shall be happy for ever; but that such, whether Heathens or Christians, that have led careless and wicked Lives in this World, and have not truly repented and amended their Ways, shall be sent into everlasting Fire.

Now 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, — such Hints as these will be proper to raise in their Minds a Fear for themselves, and a Desire to know more of the Will of God; —

What

What they must believe,— and how they must live, so as they may be happy when they die.

And certainly, they that have Negroes in Servitude, will find this the best way to secure their Fidelity:— First, by convincing them, which may be done by Masters who use them as they that consider that they themselves have a Master in Heaven, should do;— who may convince them,— that their State of Bondage, even in a strange Land, but amongst People who are govern'd 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 that they can overcome; whereas now they may live in Security, and have it in their Power to come to the Knowledge of the true God, who will assuredly make them full Amends in the next World, for what they want or suffer in this, if they shall bear their Condition, in which his Providence hath plac'd them, with Patience, and obey his Laws.

And

And now, if any thing in the following Essay shall be of Use, either to such well-disposed People as we have been speaking of, or to any of the Missionaries sent by the Society, — or lastly, to awaken any such amongst Christians, who have hitherto liv'd 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 and Glory be to Him*, for whose Glory it was undertaken, and who by the weakest Means can, when he pleases, do very great Good.

All that the Author desires for his Pains, is, — That he may have the Prayers of such as shall receive any Benefit by these Papers, for a Blessing on them and upon himself; 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.



## E X T R A C T

OF THE

Lord Bishop of Gloucester's SERMON,  
 preach'd this Year before the Society  
 for Propagating the Gospel in Foreign  
 Parts.

“ IT is a great Reproach to Chri-  
 “ stianity, to see Men with so much  
 “ Eagerness, and thro’ so many Ha-  
 “ zards, going to these Countries, in  
 “ order to gain the *Wealth that pe-  
 “ risheth*, or sending their Wealth  
 “ thither, in Hopes of having more in  
 “ Return; and not in the least con-  
 “ cern’d to propagate Virtue and Re-  
 “ ligion there. *They will compass  
 “ Sea and Land*, to gain even a small  
 “ matter; but out of great Gains they  
 “ will not contribute one Farthing to-  
 “ wards humanizing and instructing  
 “ these poor Wretches: Nay, even  
 “ they oppose the Instruction of those  
 “ who are the most serviceable to  
 “ them, the *African* Slaves, upon a  
 “ bare

bare Suspicion, lest their being in-  
 structed in what regards their eternal  
 Interest, should prejudice the little  
 worldly Interests of their Masters.  
 It is hard to say, whether the Wic-  
 kedness or the Folly of these Men  
 is greater. They have been assured  
 by the ablest *Lawyers*, and particu-  
 larly those \* *Two great Men*, one of  
 whom lately *was*, and the other  
*now is*, so deservedly at the Head of  
 that Profession, *That the Law makes*  
*no Alteration in the outward State*  
*of these poor Creatures, on their be-*  
*coming Christians*; and the *meanest*  
*Divine* is able to shew them, that  
 the *Gospel* makes none. Surely  
 then, it is not likely that they should  
 make the worse Servants for being  
 taught to serve faithfully and dili-  
 gently, from a Principle of Con-  
 science. And since for our Advan-  
 tage they are treated with so great  
 Rigour in this World, we ought to  
 take great Care to lay before them

\* *Lord Chancellor Talbot.*

*Lord Chancellor Hardwick.*

“ the Prospect of Rest and Happiness  
 “ in another. This indeed we should  
 “ do, not only in Compassion and  
 “ common Justice to them, but even  
 “ out of Kindness to ourselves, to  
 “ make them more willingly persevere  
 “ in a *Servitude so painful* to them,  
 “ and so *beneficial* to us.”



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P A R T I.  
*Which is in order to Christian Baptism.*

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D I A L O G U E I.

*Indian.*

“  H Y are you so earnest to persuade me to become a Christian?”

“ *Missionary.* Because I know for certain, that if you live and die without becoming a Christian, you will deprive yourself of the greatest Happiness which the Heart of Man can desire;

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besides



besides this, you will be in danger of being more miserable than at present you are aware of.

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

*Miss.* That I will do most willingly ; for, to tell you the Truth, 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 making yourselves miserable, or for ever happy when you die.

*Ind.* ' Indeed, Sir, these are such things  
' as I must beg of you to give me some  
' Account of ; especially what you know  
' more than we do, concerning the God you

\* *Dan.* v. 23.

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‘ 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 a great deal more of that Great Power above, than you can know at present. 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 as 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 what if your Forefathers did wilfully forsake the true God, and lost the Knowledge of him and his Will, and fell into all manner of Wickedness? will you think it hard or unjust in him to leave

\* Job xxxiii. 13.

them and their Posterity that follow their Examples, to themselves and their own wicked Choices; and to deny them the Favours he grants to others?

*Ind.* ' We must not say or think so.—  
' God is just, and we are his Creatures as  
' well as you.— We must therefore have  
' deserv'd to be depriv'd of that Blessing  
' which you say that you do enjoy, of know-  
' ing him and his Will. And this is what  
' I now intreat you will instruct me in.'

*Miss.* That I will most gladly do; for the Knowledge and Belief of God, this is to be the Foundation of all true Religion, and of the Happiness of Men.

*First* then, we know and believe the God we serve to be the most perfect of all Beings; and there is no other God besides or above him, to be feared, or 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 Maker's Happiness; and in order to this, he gave him Reason, that he might Understand, and Adore, and Glorify his Maker.

And to the end we Christians might know him more perfectly, and love and fear him, he has given us an Account of his Govern-  
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ment of this World ever since he made it.—  
 By which Account it appears,— That he is  
 Almighty,-- *i. e.* he can do, and has done,  
 whatever he thinks fit to do.— That he  
 is exceeding Just, and Wise, and Good; and  
 can commend nothing but what he knows  
 will be for the Good of his Creatures; and  
 will most surely reward such as strive to  
 please him.— At the same time, we know,  
 by what he has done, that he is most Holy,  
 and has ever been displeas'd with evil Men,  
 and their evil Deeds, and has punish'd  
 them.— And yet he is most kind and  
 compassionate to such as have offended him,  
 and being truly sorry for it, do return to  
 their Duty.— We know also, and are  
 assur'd, from what he has done and made  
 known to us,— That he sees and knows all  
 the Actions of Men, whether good or bad;  
 even our very Thoughts are known to him.  
 — That he not only knows the things that  
 are past and present, but even all things that  
 shall ever happen hereafter.— *Lastly*, That  
 he is most faithful to his Word, so that  
 whatever he has promis'd he will most surely  
 make good; and whatever he has threatn'd,  
 will as surely come to pass.

*Ind.* ' This Account of the great God is  
 ' most agreeable to Reason; especially now  
 ' you have put me upon considering it so  
 ' particularly.'

*Miss.* But there are other Truths of the greatest Moment, which God has made known to Us, and which our Reason could never have 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 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 or State of Trial*, in order to mend our corrupt Nature, that we may be fit for a much better World when we die; and be forever happy, if we behave ourselves as we should do, while we live here.— For our God has made known to us, That after Death the Souls of all good People do go to a Place of Rest, and Peace and Happiness;— and the Souls of wicked People to a Place of Sorrow and Misery, there to remain till the End of this World, and the Day of Judgment.

*Ind.* ‘Pray, what do you mean by the  
‘End of the World, and by the Day of  
‘Judgment?’

*Miss.* Why God has made known to us, that this World will have an End;— that then *there will be a Resurrection of the Dead,*

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*both of the Just and Unjust* \*, both of good and bad Men; all that ever have lived shall then be raised to Life, and must give an Account for whatever 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, 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 are 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 will be your best and wisest Way to take care of One, that is, for yourself; and not to neglect this Opportunity, which God of his Mercy and Goodness offers you by me, of coming to the Knowledge of your Maker, and of the Duties you owe to him, to yourself, and to all others, lest they be for ever hid from you, and you suffer for it eternally.

\* *Acts* xxiv. 15.

*Ind.* ' I hope I shall take your good Advice. But in the mean time will you 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 you and all Men are expos'd to, that are not very seriously concerned for their own Safety.— For once and again I must assure you, as sure as there is a God,— that you and every Man living will be happy or miserable when they die, as sure as they now live.— *We therefore, knowing the Terror of the Lord, — And that we must all appear before the Judgment-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 so as to escape being miserable.

What therefore I would recommend to you at present, for I would not overburthen

\* 2. Cor. v. 11.

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Dial. 1. *for the INDIANS.* 9

your Memory at once, is this,— That you would pray to God to give you an Heart disposed to hearken to the Truth;— *For unless God gives you a Heart to perceive, and Ears to bear, and Eyes to see.†*, all that I can say to you will signify nothing towards your Conversion.

*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.

\* *Deuter. xxix. 4.*




D I A.





## DIALOGUE II.

*Of the Corruption of our Nature.**Indian.*


 A M 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 Earnest-  
 ness, — That *Happiness or Misery, one of*  
*the two, 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; —  
 for that may prove the greatest Blessing of  
 your Life.

*Ind.* ‘ I do not understand how that can  
 be.’

*Miss.* But this you can easily understand,  
 — That they that are whole, and who think  
 themselves in no Danger, will not look out for  
 Help; but they that are sick, and ill at Ease,  
 will be glad of Advice, and will be apt to fol-  
 low it †. — When once you are sensible,

† *Matth. ix. 12.*

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that of yourself you are a *poor, blind, helpless, sinful Creature* \*, one whom an holy God cannot take Delight in ; you will then be glad to know how you may be restored to, and preserved in his Favour, and by him be made happy (a).

Besides, I must tell you another Truth,— That the more you are afraid for yourself, the more will the great God pity you, and deliver you from the Danger you are justly afraid of † ; and will have more Reason to be so, when once you know the End for which you were made, and sent into this World ; and the great Happiness you will lose, if you do not answer that End.

*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 to whom he might communicate his own most glorious Perfections ; and *lastly*, that he might be an Honour to his Creator, and partake of his Bounty and Happiness.

*Ind.* ‘ Pray, what is that Happiness you

\* *Rev.* iii. 17.

(a) *Rarissime accidet, ut quisquam veniat volens fieri Christianus, qui non sit Dei timore percussus. S. Augustinus de Catechizandis Rudibus.*

† *Isai.* lxvi. 2.

‘ speak of, which we are in danger of  
‘ losing?’

*Miss.* I can only tell you what God him-  
self has told us, *That Eye hath not seen, nor*  
*Ear heard, nor hath it entred into the Heart*  
*of Man, the things which he hath prepared*  
*for them that love him \**.

*Ind.* ‘ You will be so good as to let me  
‘ know how Men come to deprive them-  
‘ selves of this Happiness?’

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

*Ind.* ‘ Has God given *Us* any Law?’

*Miss.* Yes surely.— He has given you  
and all Men *Reason*, which is instead of a  
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 must needs 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 deprive them-  
selves of his greater Favours, and are in dan-  
ger of being miserable, even beyond what  
they can imagine.

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

\* 1 Cor. ii. 19.

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*Miss.* It is surely so,— and they must dearly pay for it ;— God having given them other and 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 tell you ;— and what your own Reason and Experience must own 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 what we very sensibly feel in ourselves ; that is,— something within us, which opposeth our Reason (and the other Laws which God has given us) ; so that *the Good which we would do, and which our Reason approves of, That we do not do ; And the Evil which we would not do, and which our Reason and the Law of God condemns, That we too often do †.*

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

*Miss.* And you cannot but have observed, that this Inclination to Evil is often so vio-

† *Rom.* vii. 19.

lent, 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, Drunkenness, by which Men dishonour their Maker and themselves, and are a Plague to others; infomuch 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 would have been sufficient to govern Men; which sad Experience shews it is not;— there being too many upon whom no Reason, no Advice, no Prospect of Danger, no Hopes of Happiness can keep from ruining 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 Wickedness 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 hindred by something more than their own Reason; and they that are not so wicked as others, may be thankful to a Power above, who hinders them.— And your own Heart and Experience must tell you, that such as are not so wicked as these we have been

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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 or REASON which God has given them; and too-oo often make use of it only to hurt or over-reach one another.— All this 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, according to my best Sense, there is Truth in every thing you have told me.’

*Miss.* Well then, let this Truth sink deep into your Heart; for without the Knowledge and Belief of this, you will never have any true Knowledge or Sense of the *Goodness, Justice, or Mercy* of God to Men; nor will you ever truly 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, surprises me.’

*Miss.* Far be it from any Man to imagine, that a good and holy God, and one who hateth Sin, that He should be the Cause of this Corruption of our Nature, and of the Sin it occasions.— No,— he made Man at first upright, *holy, just and good*, and capable

pable to do 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 make the Sins of Men to turn to his own Glory, and their Happiness, if it is not their own Fault ;— and you will have Reason to admire and adore his wonderful *Wisdom*, and *Mercy*, and *Goodness* to all such as shall embrace and lay hold on his Offers of Grace,— as well as his just Displeasure against such as despise his Mercy.

And this is the Reason that I have taken so much Pains to convince you of the **CORRUPTION OF OUR NATURE**, and of the Danger we are in on that Account, that you may have no Ease in your Mind, until you know how to be delivered from so sad a Bondage, and the Fears that ought to attend it.

There is another Danger which we are all exposed to, and which you ought to know, which

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which I will just mention to you at this time ;  
— and that is, the Power and Malice of  
*evil Spirits.*

*Ind.* ‘ What do you mean by evil Spirits?’

*Miss.* God has made known to us, that  
there are Creatures, both good and bad;  
which we call Angels or Spirits, and which  
are ever about us, tho’ we do not see them,  
they having no such Bodies as we have.—  
Such of these that are good are appointed  
by God to take care of his Servants ;— and  
they that are evil are such as have rebelled  
against their Maker, and having utterly lost  
his Favour, they strive to tempt Men to all  
manner of Wickedness, that they may be  
as miserable as themselves.— And so great  
is their Malice and Power over such as take  
themselves from under God’s Protection,—  
that God was provoked at one time to drown  
all the People of the Earth, except one good  
Man and his Household, with a Flood of  
Waters ;— and at another time, to destroy  
several great Towns with Fire from Hea-  
ven, for the Wickedness of them that dwelt  
in them.

*Ind.* ‘ These, indeed, are sure Proofs of  
‘ the Power of evil Spirits over wicked  
‘ Men, and of the Corruption of our Na-  
‘ ture, and of God’s Purpose to punish Sin-  
‘ and Sinners, of which *we* indeed have no  
‘ manner of Knowledge.’



*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 are Worshippers of them, tho' they do 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 Case.'

*Miss.* This is, in truth, the Case of every one that is ignorant of the True God, and of the Way by which he has decreed to save his unhappy Creatures 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  
' decreed to save all Men from Ruin.'

*Miss.* That I will do, thro' the Favour of God, the next time we meet: In the mean while remember— what I assure you of,— that this Life is the Time, in which you are to chuse whether you are to be happy or miserable for ever; and that your Happiness or Misery will depend upon your embracing or neglecting the Offer now made you, by the great God, of becoming a Christian. You ought  
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therefore to pray to the great God, not to let you lose this Opportunity of being happy. And I will not forget to pray for you, that God may enlighten your Mind with saving Truth.




**D I A:**



## DIALOGUE III.

### *The Proofs of the Christian Religion.*

*Indian.*

•  A M come again, Sir, to trou-  
 • ble you, sooner, I believe, than  
 • you expected.— You said,— *that*  
 • *it was good for me that I was in*  
 • *Fear for myself*; I cannot choose but be so,  
 • since you told me, *that my Happiness or Mi-*  
 • *sery will depend upon my embracing or neglect-*  
 • *ing the Offer now made me of becoming a*  
 • *Christian.*— I own I am not satisfied with  
 • my present Condition;— I am convinced  
 • by my Reason, as well as by what you  
 • told me; that we *were made to be an*  
 • *Honour to the Being that made us*, by living  
 • according to that Light and Reason which  
 • he hath given us.— For my own part, I  
 • fear I have not done so: and if he shall  
 • be displeas'd with me, I know not how  
 • to help myself, or make my Mind easy.'

*Missionary.* \* Assure yourself, this is the  
 Case of every thoughtful Person, without the

\* *Hebr. xii. 15.*

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Knowledge of Christianity.— Our great Creator saw this, and in great Compassion to his poor Creatures, that are in Pain and Fear for themselves, has provided them a Remedy and a Way by which they may be freed from the Fears and Bondage they labour under; and this is, 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 afterwards explain myself more fully.— In the first place,— It will lead you to the true Knowledge of the true God, the Maker of the World, and convince you of his great Love for his unhappy Creatures, and will shew you what he has done to keep them from ruining themselves.— It shews us how we must answer the End for which God made us, and sent us into the World.— It sets before us the Dangers we are liable to, and how to escape them.— It makes known to us those Laws by which God will judge the World, that Men may order their Lives accordingly.— It gives us all Rules necessary to make us happy when we die, and all necessary Assistance to observe those Rules.

— It directs us how we may be restored to the Favour of God, whenever we shall have been so unhappy as to have offended him by our Sins, which we are but too apt to do.— It assures us, *That God is a bountiful*

22      *An INSTRUCTION*      Dial. 3.  
*tiful Rewarder of all such as seek to please him\*.*

— In short,— Christianity is the only Remedy to cure all the Disorders and Dangers and Miseries we are subject to in this Life;— and the only sure Means, where it is seriously embraced, of making the World much better than it would be without it.

*Ind.* ‘ This is, Sir, a most desirable Account you have given me of the Christian Religion.— Will you be pleased, as you promised, to explain these things more fully?’

*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 called *Jesus Christ*; who being the Son of the great God, was by him sent 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 and converse with Men.— He therefore submitted to be born of a Virgin, and he took the Soul and Body of a Man, and in that Nature he conversed with 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, *he being the express Image of God his*

\* *Hebr. xi. 6.*

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*Father*; and by his most *perfect*, *innocent*, and *holy* Life, he shewed the World what an excellent Creature Man was, when he was first made, and before he fell into Sin, and became prone to Evil, as he now is.

He assured them, that he had been a *Peace-maker* 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 incline them to their Duty and Obedience to their Maker, he brought them from him this most gracious Message.—  
*That all such as became sensible of their Error and Mischance, and would resolve to return to their Obedience for the Time to come, should, (for his Son's sake) 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.*

*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 surprizing Goodness of God, he has determined in Justice, not only to deprive them of his Favour and Happiness, *but also to punish them beyond what they can 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 a Life that is to last for ever;*

ever; and that he has determined to call all Men to an Account for their Behaviour in this World, and to reward or punish them as they shall have deserved.

*Ind.* ' I have not forgot that.— But  
' give me Leave, Sir, to ask you one Que-  
' stion,— How are you Christians sure, that  
' this extraordinary Person did come from  
' God with this Message to Men?'

*Miss.* It is necessary, that every one who intends to be a Christian, should have the greatest Assurance of the Truth of this; 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 he was, *the Son of God*, and a Messenger from his Father,— he did, before their Eyes, such wonderful Works as none but one sent from God could do.— For Example,— he healed all manner of *Sickness* and *Diseases* with a Word of his Mouth.— He gave Sight to such *as were born blind*.— To such as were *dumb* and *deaf*, he gave the *Power of Speech* and *Hearing*;— and *he made the Lame to walk*.— He fed and satisfied the Hunger of many *Thousands of People* more than once, with a *Morsel of Meat*, which they saw multiplied before their Eyes, and were so many thousand Witnesses of this Miracle.— He commanded the *Winds*, and the *Storms*,

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and the *Seas*, and they obeyed his Word.— He raised to Life those that had for some time been dead, by commanding them to live again.— He convinced those with whom he conversed, that he knew the very Thoughts of their Hearts, which none but God could do.— Lastly,— the great God himself did more than once, by a Voice from Heaven, declare, *That he was his beloved Son, and commanded, that as such he should be heard and obeyed.*

*Ind.* ‘ Indeed, these are most sure Proofs, that this Divine Person was what he said he was, *The Son of God*; and that whatever he taught must be true.’

*Miss.* But I have other things to tell you, in order to confirm your Faith or Belief in this Divine Person and his Message.— Amongst many other things which he foretold his Followers, this strange thing was One;— That notwithstanding the wonderful things that he had done before their Eyes, his own and his Father’s Enemies would put him to Death;— *but that within Three Days he would rise again to Life.*— Accordingly, after they had treated him with all the evil Usage that Spite and Malice could invent, they did most barbarously murder and crucify him.— *And after Three Days he did rise again from the Dead*, and conversed with his Disciples and Followers, with not less than Five hundred at one time, many of whom

D lived



lived very long, and did bear Witness of his Resurrection, at the Expence of their Lives.

*Ind.* ‘ I cannot forbear asking you,—  
‘ Why did God suffer those wicked Men to  
‘ murder his own Son?’

*Miss.* That you shall know hereafter.—  
In the mean time, I must proceed to tell you, that after having conversed with his Disciples many Weeks, in the Sight of many of them, *he ascended up into Heaven.*— But as a sure Proof of his being there, before he parted with them, he told them, that he and his Father would send another Holy Person in his Place and Stead, to be their Guide and Comforter, and to lead them into all Truths necessary for the Work they had to do;— not with a mortal Body like his, which his Enemies had with wicked Hands crucified, *but a most Holy, Divine and Pure Spirit*; who, for the Confirmation of the Truth, should enable them to do all such mighty Works as he had done among them: According to which Promise, Ten Days after he ascended into Heaven, **THAT DIVINE SPIRIT** came amongst them after a most wonderful Manner, and did enable them to understand and speak all the Languages of the then known World, to which they went in order to carry these good Tidings; whereby we, and many other Nations, were brought out of Error, Ignorance  
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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 theſe glad Tidings to all the World ;— That Chriſt has made our Peace with God, if we ſubmit to be governed by him, and by his Laws.

*Ind.* ‘ Well, Sir, you have given ſome ‘ Eaſe to my Mind ;— *I believe that Chriſt ‘ is the Son of God* ; and that what he ſaid ‘ was moſt true ;— and I ſuppoſe all that ‘ know theſe things are Chriſtians.’

*Miſs.* Indeed they are not ; and you will not wonder at it, when you conſider what it is that hinders People from being Chriſtians.— There are many who never think of their Maker, or of what muſt become of them when they die.— Many hear theſe things, but their Hearts are ſo ſet upon this World, its Pleaſures and Profits, that they cannot lay them to Heart.— And too many are ſo fond of their own Ways, to which they have been long accuſtomed, that they will not ſee the Truth of what is propoſed to them.— Beſides all this,— the Apoſtles taught many things which wicked People would not hear with Patience. For Example, — That Murderers, Drunkards, Adulterers, Oppreſſors, covetous Perſons, the proud, malicious and revengeful People, all Lovers of Pleaſures more than Lovers of God, — that all ſuch as were guilty of thoſe things

must forsake them, or they could not be Christians.

*Ind.* ‘ Well, Sir, I am convinced, that  
 ‘ notwithstanding the Proofs of the Truth  
 ‘ of the Christian Religion, there might  
 ‘ be People who would not become Chri-  
 ‘ stians.— But I should be very thankful,  
 ‘ if you would let me know, how the Chri-  
 ‘ stian Religion did prevail at the time the  
 ‘ Apostles of Christ made it known to all  
 ‘ Nations?’

*Miss.* That you shall know when you  
 come again to me.— In the mean while  
 forget not to beg of God, for his Son’s Sake,  
 to give you an Heart always disposed to  
 receive the Truth.



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## DIALOGUE IV.

*The wonderful Success and Progress of  
the First Preaching of the GOSPEL.*

*Indian.*

‘ HEN I left you last, Sir, you  
‘ promised to let me know what  
‘ followed upon the coming down  
‘ of that Holy Spirit upon Christ’s  
‘ Apostles; and how the Christian Religion  
‘ was received in the World.’

*Missionary.* You must know then, that  
when this happened, there were People out  
of all Nations then 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,  
when they heard them teach the People the  
wonderful Works of God, and this in the  
Language of every Nation then present;  
they were astonished, and being convinced  
that this must be a Work of God, they

\* *Acts* ii.

therefore gave heed to them while they declared the most gracious Purposes of the great God towards Men;— of Mercy, and Pardon, and Happiness to all such as should obey the Message he had sent to them by his Son;— in so much that no less than **THREE THOUSAND** embraced the Christian Religion that very Day, and **FIVE THOUSAND** more immediately after;— and these 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 this joyful Message of God to Men,--- *That he would have all Men to be saved, and to come to the Knowledge of the Truth*;--- 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, and be governed by such Rules as were necessary to fit them for Happiness.— So that in all Nations, *all such as were ordained to eternal Life*, all such 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 that it would be so;— tho' at that time the most unlikely thing in the World,--- that all Nations should receive a Religion upon the Preaching of **TWELVE POOR STRANGERS**,  
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who had no worldly Power, Riches or Learning to induce People to follow and believe them.--- This shewed it to be the Work of the great God ;--- for the Rulers of the World opposed them ;--- and they required all Men to forsake the Customs and Religion of their Forefathers,---to deny their Lust, to leave their impious Ways of living, and to lead holy Lives, and to suffer Death, rather than deny the Truths they told them.

*Ind.* ‘ Pray, Sir, what became of these ‘ Apostles after this ? ’

*Miss.* Why, as they had taught all others to suffer Death, rather than deny the Truths that they had received from God by his Son,--- so did they themselves lay down their Lives for those Truths they had preached.---- But before they suffered, they appointed others to succeed them in publishing these Truths to all Nations ; by which Christianity has continued 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 ‘ better by this Religion ? ’

*Miss.* In the first place, they that then professed the Christian Religion professed, *that they were only Strangers in this World,* and going to a much better, which they expected

expected after Death.--- This made them content with any Condition of Life, which the great God should think fit to place them in.--- This kept them from being covetous, or over-much concerned for the things of this world; which too often makes Men unjust and wicked.--- They believed, that if they were poor, or in Misery, God would make them amends in the next Life, for what they should want 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 Dealings,--- and careful not to wrong or oppress any body.--- *Defrauding, Cheating, and Lying* was 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 Fighting, and Killing one another,* 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 their God would be highly displeas'd with.--- They were *chaste and modest,*

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dest, both Men and Women; all kept strictly to their own Wives and Husbands, as God had appointed, who had declared, that *no Adulterer or unclean Person* must hope for Heaven or Happiness.— Lastly, they suffered all manner of Torments, and even Death itself, rather than deny JESUS CHRIST, the Author of their Religion, to be the Son of God, and to have brought this Religion from his Father.

*Ind.* ' Indeed, Sir, this is a most wonderful Account of such as professed the Christian Religion.— But one cannot imagine that they should have any Enemies to hurt them.'

*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 hindred 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.— Besides these, Men of wicked Lives hated and persecuted those that professed the Christian Religion, because they declared that God would most surely  
call



call them to an Account, and judge 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 Thousands and Thousands were most barbarously murdered; which 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, not every-where. — For in time many KINGS and PRINCES of the World became Christians; and when they favoured and protected that Religion, many followed their Example, 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, that in their Hearts and Lives were far from being such: — By which the Christian Religion became extremely corrupted, and Men professed Christianity at the same time that they lived in those Sins which that Religion forbids on pain of Damnation; and too many to this Day do go under the Name of Christians, who have no Religion at all, and too many who have a very bad one.

Notwithstanding this, the Christian Religion, where it is truly professed, is still the same ;

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same; and that alone which must restore Men to the Favour of God, and bring them to that Happiness which we all wish for.

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, and judge them according to their Works; and who will reward or punish them as they have deserved, whether Men believe these Truths, whether they will think and mind them or not.— So that every Man, who has any true 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 good Christian ought to do.

*Ind.* ‘ I do 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 readily as those Nations did, 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*

*he has ordained to be the Judge of the Living and Dead.*— In the mean while, take you care for yourself, and beg of God that you may not lose this Favour which he offers 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.’



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DIALOGUE V.

*The bad Lives of Christians objected,  
and answered.*

*Missionary.*



Expected, as you promised, to have seen you sooner; has any thing extraordinary hindered you from coming to be further instructed?

*Indian.* ‘Why truly, Sir, since I was  
‘with you, I have met with such Discourage-  
‘ments as have given me great Doubts and  
‘Trouble of Mind, and had almost made  
‘me resolve against troubling you any  
‘more.’

*Miss.* I should be exceeding sorry, that any thing should make you do yourself so great an Injury.— Pray what are the Discouragements you have met with?

*Ind.* ‘I will tell you the Truth.— After  
‘I 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

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' was not so safe as I might imagine, and  
 ' that I should certainly lose the greatest  
 ' Happiness that the Heart of Man can de-  
 ' sire, if I should refuse, 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, how that you assured me, and this  
 ' from the great God, that either happy or  
 ' miserable will every Man living be when  
 ' he dies, as sure as he now lives; and  
 ' that this short Life of ours is only a Time  
 ' of Trial, and a Passage to a Life of Hap-  
 ' piness or Misery, that is to last for ever.—  
 ' I told them moreover,— that Christians  
 ' were assured, *That God had appointed a Day*  
 ' *in which he would judge the World*, all that  
 ' ever have lived, most righteously;— and  
 ' *that such as had done good should be happy*  
 ' *for ever; and such as had led wicked Lives,*  
 ' *and did not repent, and lead good Lives, should*  
 ' *be punished with everlasting Fire.*— And,  
 ' that in order to this great Account and  
 ' Judgment, God had given us, and all  
 ' Men *Reason*, whereby to know Good from  
 ' Evil, that they might choose the Good,  
 ' and refuse the Evil. — But that besides  
 ' this, he had given unto Christians, by his  
 ' own Son, certain holy Rules, whereby  
 ' they might know how to live so as to be  
 ' an Honour to their Maker, and that by so  
 ' doing he might make them Partakers of  
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‘ his own Happiness. — Then I told them,  
‘ that for my own part, I was persuaded of  
‘ the Truth of all this; which I did then  
‘ think all Christians did believe as surely as  
‘ any thing they see with their Eyes.’

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

*Ind.* ‘ Tho’ 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 instructed in was true, as  
‘ I did believe it was, it concerned me too  
‘ much not to be laught out of my Purpose.

‘ Then they told me plainly, — the Chri-  
‘ stians would have you believe what they  
‘ do not believe themselves. — For is it  
‘ likely that People, who believe such things  
‘ as they tell you, should 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, if they are not able to make  
‘ them better than other People? — Are not  
‘ they as careless, as if they were sure that  
‘ nothing is to be feared or hoped for after  
‘ this Life? — You may be sure, that if  
‘ Christians did really believe what they told  
‘ you, there would not be a wicked Chri-

‘ stian among them;— and yet they are many  
 ‘ of them as bad, if not worse than those  
 ‘ who know nothing of the Religion they  
 ‘ boast of, or of the Happiness or Misery  
 ‘ they speak of.— Are not the same Wick-  
 ‘ ednesses seen amongst them, as amongst the  
 ‘ worst of People?— They make no Con-  
 ‘ science to cheat and defraud even one an-  
 ‘ other;— and where they have Power, they  
 ‘ oppress without Pity.— Whoredom and  
 ‘ Drunkenness, and Falshood and Deceit,  
 ‘ and Lying and Cursing, and Swearing and  
 ‘ Calling upon the God they worship to  
 ‘ plague each other, upon every foolish Oc-  
 ‘ casion;— These and many others are the  
 ‘ Crimes very cominon among these People,  
 ‘ who tell you, that the great God will call  
 ‘ all Men to an Account, and reward or  
 ‘ punish them as they shall have deserved.—  
 ‘ Can you think, that they themselves be-  
 ‘ lieve 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 these Objections.

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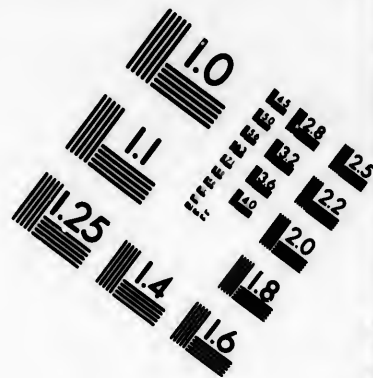
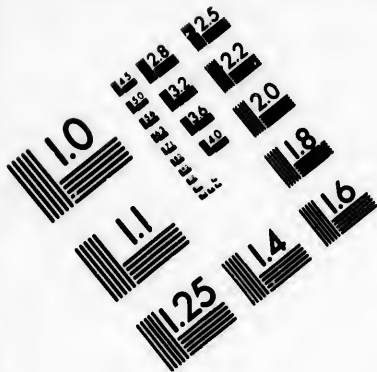
In the First place, all good Christians know this, and are grieved to see how much the Christian Religion must suffer by the bad Lives of such People, by whose evil Doings the Name of God and of Christ is blasphemed, and we are become a Reproach to our Neighbours; a Scorn and Derision to them that are round about us †.

However, suffer not yourself to be too soon discouraged.— Nor judge of our Religion by the disorderly Lives of these People you have mentioned;— for, assure yourself, that all are not Christians who go under that Name.— There are too many who live in a shameful Ignorance both of the *Truths* and *Duties* of Christianity.— There are others that 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 of Life; but the Cares of this World, and 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

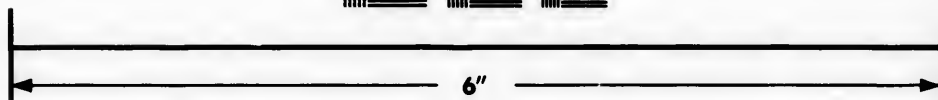
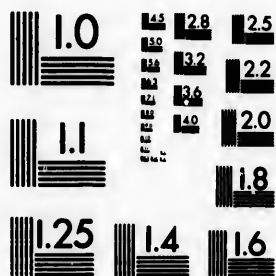
† *Rom. vii. Psal. lxxix.*





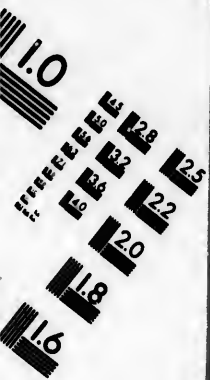


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Judgment, to commit all Iniquity with Greediness.

Lastly,— There are some who go under the Name of Christians, who do not believe One Word of Christianity;— and a much greater Number of such *as 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 of 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 there are so many who go ‘ under the Name of *Christians*, and are not ‘ such, how shall we know which are true ‘ Christians?’

*Miss.* The God whom Christians worship hath given them a Rule, by which every one may know whether he himself be, and who else 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 believe the Truths,

\* 2 *Tim.* ii. 19.

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and obey the Laws of the Christian Religion. — That is, such as love the God that made them with all their Hearts, and fear to displease and offend him; — who love one another, and all Mankind, as he has commanded them to do; — who make a Conscience of their Ways; — and in their Lives are *holy*, and *just*, and *sober*, and *temperate*, and *humble*, and *meek*, and *merciful* to their Fellow-creatures; — and lastly, such as dare not for all the World be guilty of those Vices which you just-now mentioned.

But then, that you may not be offended with the 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, or for want of Consideration, be sometimes overtaken in a Fault, which afterwards they are much concerned for: — But a true Christian will not, cannot live 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  
‘ Reasons as I have already told you?’

*Miss.* Ask them, whether the great God  
has not given every-one of them Reason,  
and

and understanding Souls, in order to judge betwixt Good and Evil?— Surely they will not say, that *Reason, the good Gift of God*, is in fault when many 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.

*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 Re-  
 ‘ ligion.’

*Miss.* Well then, I will shew you in a few Words,— how much better, and for your everlasting Interest it will be to know the Christian Religion, than to be guided by Reason only.— *1st.* Your Nature is corrupt and prone to Evil; Experience may convince you, that your Reason alone cannot help to mend and cure this Corruption, so as to keep you in God’s Favour.— 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 comfortable 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.

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*3dly.* We are but too apt to think every thing very reasonable which we have a great Inclination for; and this is the Occasion of very much Evil and Mischief in the World, when Men make their own Will the Measure of what they ought to do; but the Christian Religion, and that only, will inform you what is right in the Sight of God, and which you must do on pain of his most severe Displeasure.

*4thly.* 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 will be most unhappy and miserable; and this will be a very powerful Means of obliging you to live as becomes a good Christian.

*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.’


*Miss.* Come when you will, I shall be ready to instruct you. And may God give you an understanding Heart.



## DIALOGUE VI.

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

*Indian.*

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

*Miss.* Of very great Use most certainly.  
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upon, when any thing is proposed to your Belief, as coming from God ;—you will be able to judge, whether you have Reason 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, because a God of Truth and Goodness cannot deceive his Creatures, or require any thing of them but what must be necessary, and for their Good.

*Ind.* ‘ It is for this very Reason, 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 also, whether those Ways, and what he has made known and commanded, be such as no Man of common Sense and Reason ought to gainsay, or call in question.’

*Miss.* I hope I shall give you all the Satisfaction in those things, that your Reason ought to desire.— You will remember then what I told you before,— That the great God, in 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 miserable, if they did not return to their Duty unto their Maker.— And, lastly, that he had prevailed with his Father to be reconciled to, and pardon them upon condition of their future Obedience.— I told you also, that he gave them such a

Proof

Proof that this Message came from God, and that he was the Son of God, as could not be questioned by any Man of common Sense, Reason and Honesty.— For 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 he did.

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

*Miss.* You yourself shall judge.— You must know then, that that Divine Person, when he was on Earth, appointed several Persons to be Witnesses of every-thing which he *did*, or *said*, or *taught*, or *suffered*;— and that the most necessary of these things were put in Writing by them, not by One or Two only, but by Several, and at the time when Thousands and Thousands were alive, who had been Witnesses of his Words and Actions, and while his Enemies, who had put him to Death, were also alive, without any one charging them with writing any thing that was not true.— Now, *these Writings* we call *The HOLY SCRIPTURES*.

*Ind.* ‘ But how are you sure, that these People did set down in Writing That Message of God to Men, and all other things, just as that Divine Person had done and told them?’

*Miss.*

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*Ind.* ‘ P Question sured, tha have, an the very f versed w not they

*Miss.* W are the ver been altere at that tin ried with distant Na one of an Language same in Su to this Da Besides

*Miss.* We are well assured they did so; because they were directed and assisted to write those things by God himself, *who did bear them Witness, by Signs, and Wonders, and Miracles, and other Gifts of the Holy Spirit, that he was with them* \*. — And they were so well convinced of the Truth of what they had written, and what they taught, as coming from God, that they chose to suffer any Death, rather than be silent, or deny what they had seen with their Eyes, and heard with their Ears.

*Ind.* ‘ Pardon me for asking you One Question more:— How can you be assured, that those Writings, which you now have, and call the Holy Scriptures, are the very same which those People who conversed with Christ did then write? may not they have been altered?’

*Miss.* We have this Assurance that they are the very same, and that they have not been altered:— Those Writings were copied at that time by many Christians, and carried with them into divers Countries, and distant Nations, which had no Knowledge one of another, and put into their several Languages; and they all continue to be the same in Substance, where-ever they are found, to this Day.

Besides all this, — From that very time to

\* *Hebr. ii. 4.*

this, there was One Day in Seven appointed, and very strictly observed by Christians, on purpose, amongst other things, to read these Scriptures, 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 are such as contain nothing but what  
' is highly worthy of the great God to com-  
' mand 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 Christianity, but in all other Matters.— But assure yourself,— that all Christians are agreed in these necessary things;— That these Scriptures are the very Word of God;— that *they contain the good, and acceptable, and perfect Will of God.*— All things that God has commanded, or does require

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require of us, all that does belong to our Peace and Happiness in this Life, or in that which is to come ;— and that it would be an unpardonable Wickedness to add to, or diminish from them ; all Christians are agreed in this.

*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, or whereof they affirm †*.— Many will expound the Scriptures as will suit best 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 Pains to see and know the Truths which concern their Salvation.— These and many such are the Causes of Christians differing amongst themselves.— But be assured of this,— that an All-wise and Good God can make these Differences serve most blessed Ends ; his Glory, and the Good

\* 2 Tim. ii. 23. † 1 Tim. i. 7.

of his chosen and faithful Servants.— For by these he tries their Faith, whether they will give Credit 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 Dependence 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, and the only Rule of Faith and Manners;— 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  
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and perverting that great Blessing and Gift of God, which, thro' our Lusts and Passions, we are but 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, 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 we learn, how Sin and Wickedness, Sickness, Miseries, and Death itself came into the World; and how Men forfeited their Innocence, and lost that Happiness for which God made them.— And in these Scriptures we have a most particular Account, how God, in Mercy to his unhappy Creatures, and in his own good time, sent his own Son, to deliver Mankind out of this sad Condition, and what he did and suffered for that end.— And, in order to awaken all that come to the Knowledge of these things, and oblige them to mind them, these Scriptures give them the utmost Assurance,— that God has prepared for them that love him, and obey his Son, an Happiness that passeth Man's Understanding, and that such as will not mind these things will be miserable for ever.— And, forasmuch as this Happiness and Misery will

\* *Matth. xi. 27.*

depend upon Mens good or bad Behaviour in this Life;— these Scriptures contain that Law by which God has determined to judge 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 holy, and praise-worthy, and acceptable 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 Displeasure against such as neglect or despise his Commands.—— In short, these Scriptures are a most invaluable Blessing, without which we should be as ignorant of the things of the greatest Concern to us, as the very Beasts of the Fields.

*Ind.* ' Well, Sir, you have raised in me  
' a very great Desire of knowing more of  
' these Scriptures, which contain things strange  
' 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.

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## DIALOGUE VII.

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

*Indian.*

YOU 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 you promised to explain to me;— which was this:— *Why the great God did send his own Son from Heaven to Earth, and suffer him to be murdered by wicked Men?*

*Missionary.* It is necessary that you should know this; for on this the Christian Religion is founded.— But I must first explain to you another Difficulty, which you asked of me; which was:— *How Man, the Creature of an holy and good God, came to have such a strangely disordered Nature, and so prone to Evil?*

*Ind.* This indeed is what our Reason cannot account for; and I beg you will let me

' me know what God has made known to  
' you concerning this.'

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

What therefore he has made known to us in the holy Scriptures, is this:— That after he had made this World, and all things in it, in Six Days, and that he might have Creatures capable of glorifying 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, how these Two Persons were at first made after the Likeness of their Creator, being endued with Reason, and other heavenly Gifts; to the end that the great God, who was not to be seen by Men, might be seen in this his Image, how good, and wise, and holy, and perfect, their Maker was.— We learn also, how these our First Parents, being thus made perfect and good, *and capable of living for ever* †, were placed in an happy State in *Paradise*, with a Promise of Life and Happiness, as long as they continued obedient to their Maker's Commands;

\* *Acts* xvii. 26. † *Wisd.* ii. 23.

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— for they were in a State of Trial, as we all are at this Day;— and God, in order to preserve in their Minds a constant Sense of their Dependence upon him for Life and Breath, and all things they enjoy'd, and of the Honour due to his Authority, had given them a certain Command to be strictly observed; as also plain Warning of the great Mischiefs that would follow their Breaking of that Command;— which would be *no less than the Loss of their own Lives*; and which would not have happened, if they had continued obedient.

Now the holy Scriptures inform us,— how these our First Parents, by giving heed to the Temptation of an evil Spirit, and not regarding the Command of their Maker \*, did *fall* from that 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 God, and his good Spirit, who left them to themselves, and they lost their Innocence, and that Image of God in which they were created; and their Nature became sadly changed for the worse.— And the Children which they afterwards begot were born of Sin, became, even like their Parents, disobedient and prone to Evil, as you see it is at this Day: All which these

\* *Gen. iii.*† *Ibid. v.*

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 Sin, and Disobedience to the Commands of God;— by which all Right to the Promise of eternal Life and Happiness 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 Account, since God has made it known  
‘ to you.’

*Miss.* As to the Corruption, and the Sin that does so easily beset us, your own Experience will convince you of the Truth of it. — And no other Account can be given how it came into the World.—— And you will learn by what followed this Rebellion, 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?’

*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 the Command of their Maker;— their Reason could not inform them how to help themselves;— the Sense of their lost Innocence, and of their Maker’s Favour; and of the Happiness they had enjoyed, and the threatened Death which they

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they expected;— the Sense of these things had most certainly overwhelmed them, had not the good God immediately kept them from Despair. — For tho' his perfect Holiness could not but hate 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, their 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 had made Intercession for them, and who would in due time satisfy his Divine Justice for their Offence, and take Vengeance on that evil Spirit that had tempted them to disobey his Command; he would restore them to his Favour, upon certain Conditions, and would appoint them such Means, as that they and their Posterity might, upon their Repentance, obtain his Pardon when they should do amiss, as now they would be but too apt to do.*

*Ind.*

*Ind.* ' You will now be so 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, keeping up a Sense of these things, did live in the Fear of God \*; and God, to encourage all of them to do so, took One of them from Earth to Heaven, to shew how he would have dealt with our First Parents, and all their Posterity, had they obeyed his Commands.--- But many others of them, thro' 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 (except One Man, whose Name was *Noah* †, on account of his Piety, and his little Family) with a Flood of Waters, as I hinted to you before.

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

\* *Gen.* v. 24. † *Ibid.* vii.

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Dial. 7. *for the INDIANS.* 61

God ;--- but too soon fell into Wickedness again :--- When God, to hinder them from corrupting one another, so confounded them in their Language, that one Part of them could not understand another's Speech ; and this forced every Family, which spake the same Language, to go into some other Part of the Earth.— After this, most of these, losing the Knowledge of the true God, *fell into Idolatry*, a Sin which God abhors, 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 even to evil Spirits,— and to the Images representing these.

Nevertheless, 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 to 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 Direction, for the Punishment of their Sins.

\* *Rom.* i. 28. † *Acts* xiv. 17.

*Ind.* ‘ Pray, had any of these Nations  
 ‘ ever afterwards an Opportunity of coming  
 ‘ to the Knowledge of the true God, and of  
 ‘ the Worship due to him? ’

*Miss.* Yes, indeed they had. For the  
 holy Scriptures let us know, how God made  
 choice of a certain Person whose Name was  
*Abraham* †, and called him and his Family  
 from among the Nations 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 to make him a great Nation, even  
 as the Stars of Heaven for Multitude ; all  
 which was made good in a most wonderful  
 Manner. — His Posterity increased ex-  
 ceedingly ; and where-ever they travelled,  
 they communicated the Knowledge of the  
 true God, and 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 this good Man, that  
 God shewed his Hatred of Wickedness, and  
 his Displeasure against great and bold Sin-  
 ners, after a Manner the most frightful and  
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† *Gen.* xlii.

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derable Cities, the chief of which were *Sodom* and *Gomorrab*, the Inhabitants of which, through *Pride*, *Fulness of Bread*, and *much Idleness*, fell into all manner of Wickedness; which did provoke 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, to shew his Care for those that feared him, sent his Angels, and delivered One good Man, and his Wife and Children, out of that fearful Destruction.

After this, the Children of *Abraham*, to whom the Promise was made, multiplied exceedingly; to whose Posterity God gave very particular Laws and Directions, how they might live so as to please their Maker, and not hurt one-another †; — and wrought most 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 the Idols and evil Spirits, which they worshipped, were no Gods; and that there was no God, but the God of this People.

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

\* *Gen.* xix. 24.† *Exod.* xx.

*Miss.* The chief of these were these that follow:— That they should neither have nor worship any other God but him who had done such Wonders for them.— That they should not profane his holy Name.— That they should keep holy One Day in Seven, to keep up the Remembrance of him and his Works.— That they should love and honour their Parents\*.— That they should love one-another, as being all the Creatures of a good God;— and neither hate nor murder any one.— That they should not commit Adultery, or be guilty of any manner of Uncleanness.— That they should not steal, or lye, or bear False-witness, or covet or set their Hearts upon what was another Man's.— And, remember what I tell you,— these Laws, for the most part of them, were given to all the Nations of the Earth, after that Flood which had destroyed all but *Noah* and his Family, who gave his Children and Descendants these Laws,— tho' they soon forgot them.

Soon after God had given his People these Laws, he settled them in a good Land, and, after a most wonderful Manner, and blessed them exceedingly while they observed his Laws.— But even these People, through the Corruption of Nature, transgressed his Commands; and he often and often punished

\* *Exod. xx. 12.*

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them, and upon their Repentance pardoned them; till at last, they growing incurably wicked, he gave Power to their Enemies to destroy most of them, their Cities, their Land, and their Place of Worship; 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 *that Person whom he had promised to our First Parents, and who had made Intercession for them, and 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 to spare; I shall therefore defer it till you come next to me.





## DIALOGUE VIII.

JESUS CHRIST *the Redeemer of the World, and the Head of the Church.*

*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 continued the Lives of our First Parents, altho' they had deserved immediate Death, on account of One who had interceded for them, and who had 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 most earnest Desire of knowing more of that 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, and so

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‘ remarkably favoured and protected, above  
 ‘ all the Nations of the World.’

*Missionary*. I told you before, as I remember, that That Person was the Son of the great God, who, knowing into what a miserable Condition those Two unhappy Persons had brought themselves and their Posterity, by their Rebellion against their Maker ;— how dreadfully sad their Punishment would be, and of what an invaluable Happiness they would be deprived ;— he, moved with Compassion for so great a Calamity, became their Advocate, and undertook to satisfy the Divine Justice, by suffering in his own Person whatever they had deserved to suffer.

*Ind*. Pray, Sir, how did the Son of the  
 ‘ great God do this ?’

*Miss*. As I told you before, he, out of Love to his otherwise lost Creatures, took the Body of a Man from a pure Virgin, that he might be seen and converse with Men, and in their Nature be capable of suffering what guilty Sinners in Justice ought to suffer.

Now, in that Body, in the first place, he let Mankind know his Father’s wonderful Goodness, and his Readiness to forgive Offenders, even the greatest Offenders, upon their Repentance and Return to their Duty ; as also, how they ought to live so as to please and be an Honour to their Maker.— And by his most wise and holy Life, and Doctrine, and Example, he shewed what  
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an excellent Creature Man was, before he lost his Innocence, and fell into a State of Sin and Corruption ;— as also, how hateful to God their Sin must be, since he, the Son of God, was obliged to come down from Heaven, to satisfy God's Justice, and to save them from Ruin.

After he had done this, and had convinced all well-disposed People *that he was the Son of God*, and sent by him to declare his Father's Will to Men ;— after this, that as Son of God he might make full Satisfaction to the Divine Justice, since no less a Sacrifice could do it, he willingly laid down his own Life for his otherwise undone Creatures.

*Ind.* ' I believe, Sir, I now understand  
' what before I was amazed at, *why God*  
' *would suffer his own Son to be put to Death*  
' *by wicked Men* ; and why his Son would  
' chuse to be so dealt with, when he could  
' have hindered it ;— I suppose it was be-  
' cause he had undertaken the Cause of Sin-  
' ners, and had put himself in their Place  
' and Stead, and therefore was bound to  
' suffer what they, as Sinners, were obliged  
' to undergo to satisfy the Justice of his of-  
' fended Father, who therefore suffered him  
' to be put to Death.

*Miss.* You understand it right.— And  
the great God, to convince the World that  
his Justice was satisfied by this most worthy  
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Sacrifice, he raised him from the Dead, the Third Day after he had been crucified, dead and buried; *by which he was, after this most convincing and powerful Manner, declared to be the Son of God<sup>a</sup>*; of 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<sup>b</sup>*;— *that he tasted Death for every Man<sup>c</sup>, 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 has redeemed us by his Blood, out of every Kindred, and Tongue, and People, and Nation<sup>d</sup>.*

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

*Miss.* Most certainly you have;— for so he hath declared,— *that the Gentiles, such as were Strangers to the true God, should be Fellow Heirs with his chosen People, and of the same Body, and Partakers of his Promise in Christ<sup>e</sup>.*

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

*Miss.* The Meaning is this:— that you 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

<sup>a</sup> Rom. i. 4.      <sup>b</sup> Isai. li. 6.      <sup>c</sup> Heb. ii. 9.  
<sup>d</sup> Rev. v. 9.      <sup>e</sup> Ep’s. iii. 6.

Children of one and the same Father of all Mankind,— and redeemed by the same Saviour, you should now be made Members of the same Body, or holy Society, which is called the Church of God, and of which Jesus Christ is the Head and Governor.

*Ind.* ‘ I should be very thankful, if you would explain that to me more particularly.’

*Miss.* You must know then,— that after the Son of God had by his Death redeemed all Mankind, he commanded his Apostles, that the Blessings he had purchased should be offered unto all the Nations of the Earth, *in order to take out of them a People for the Glory of God*;— and that they should let all Men know the merciful Favours which the great God offered them by his Son, which were,— *Repentance on Mens. part, and Forgiveness of Sins on the part of God*; and that *this should be preached in his Name among all Nations* †.— And that all such as should receive him as their Redeemer and Law-giver, should be entered into One Society, called the Church or Body of Christ, because he is the Head of this Body, and Governor of this Society, which is made up of all true Believers in all Nations of the World; that as he had redeemed them, he might protect, and govern, and keep them in the

\* Acts xv. 14. † Luk. xxiv. 47.

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Way of Life and Happiness;— and lastly, that the great Truths of Christianity, and the holy Scriptures, in which they are contained, might be preserved, being to be constantly read among them.

*Ind.* ‘ But, good Sir,— how can the People of so many distant Nations, and different Laws and Languages, be One Society?’

*Miss.* They are all of One Society, as they all agree in One Faith,— and profess to be governed by One Law of Jesus Christ;— as they all engage to renounce the Devil, and all the Ways of an evil World, and to worship the One and only true God;— as they all profess to receive the holy Scriptures to be the only Rule and Law by which they are to live, and what they are to believe;— as they all pray to One and the same God, in the Name, and for the Sake of the same Redeemer and Advocate;— as they are all directed by the same Holy Spirit to pay unto God the same Worship and Service, however differently expressed;— and lastly, — as they are all received into the same Society, by one and the same Ordinance of *Baptism*.

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

*Miss.*

*Miss.* The Blessings are many and great, —such as these following:— You will be enabled to answer the End for which you were made and sent into the World. — If you enter into this Society with a sincere Purpose of living as a Christian ought to do, *all your past Sins will be forgiven you*;— and, if you afterwards fall into Sin, (as you will be but too apt to do) *you will have Jesus Christ an Advocate with his Father for your Pardon, upon your Repentance, and Return to your Duty* †.— Besides this, you will be under the *special Care and Protection of the good Angels of God*;— you will have the Ministers appointed by the Holy Ghost to instruct you, and that all-powerful Spirit to direct, support and comfort you in all your Distresses. — You will have an Interest in all the Prayers and Blessings of that Society throughout the World; every Member of that Society being bound to seek the Good of the whole Body, to relieve the Necessities of such as are in Want, or in Miseries, and to pray for all other Christians, as all others pray for them.— Lastly, you will have a most sure Title to eternal Life and Happiness after Death.

*Ind.* ‘ There is no Man, sure, who is in  
‘ his right Mind, but would most earnestly  
‘ desire to be a Member of this Society, if he

† 1 John i. 9. ii. 1.

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‘ could hope to do what will be required of  
 ‘ him as a Christian.— For, as I  
 ‘ remember, you told me, that a Christian  
 ‘ has many Enemies and Difficulties to strive  
 ‘ with.’

*Miss.* That is true.— But then take this most certain Truth along with you,— *That a righteous and 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.*— Therefore, at our Baptism, by which we are entered into the Society of Christians, we are dedicated to *God the Father, the Creator of the World; to his Son Jesus Christ, the Redeemer of Mankind; and to the Holy Ghost, an All-powerful Spirit;*— by which Spirit, every Person, who sincerely purposes to become a Christian, has a most sure Promise of being assisted to please his Maker, and to keep his Commands.

And, forasmuch as we must be made *holy* as ever we hope to be happy, it is this good and holy Spirit that must assist to make us so.— Which he doth,— by putting into our Hearts good Desires and Purposes of pleasing God, and a Fear of offending him;—by convincing us, that nothing is required of us, but what is absolutely necessary for our Good and Happiness;— by helping our good Endeavours, and defending us against the Malice and Power of evil Spirits;— by

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setting home upon our Hearts, the Joys and Happiness that are proposed to us, and the dreadful Misery which will be the Portion of such as despise them.— All which that Holy Spirit doth perform in us by a sure, tho' an invisible Power.

*Ind.* ' How can we be sure of this, since 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 Soul or Spirit within you, which governs all your Actions?

*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.— And assure yourself, every good Christian is as sensible and sure of this All-powerful Spirit abiding in him, as any thing he sees with his Eyes.

*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*

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*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 would be thankful if you would let  
 ‘ me know what are the Fruits which distin-  
 ‘ guish a good Spirit from one that is evil?’

*Miss.* The sure Signs that a good Spirit 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;— 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 being led and governed by an evil Spirit, are such evil Fruits as these following:  
 — *Adultery, Uncleaness, Idolatry, Witch-*

\* *Matth.* vii. 16. † *Gal.* v. 22. ‡ *Rom.* vii. 14.

*craft, Envy, Hatred and Malice; being ready to revenge, and to murder one another;— given to Drunkenness, Revellings, and such Sins as these;— God having expressly declared, that they that do such things shall never be happy, but shall have their Portion with Devils.*

*Ind.* ‘ One would think, that such as  
‘ know these things should tremble every  
‘ Day of their Lives, at the dreadful Condi-  
‘ tion they are in, till they amend their  
‘ Ways.’

*Miss.* They certainly would do so;— but having wilfully forsaken the Ways of God, they have grieved that Holy Spirit which was given them at their Baptism, and forced him to depart from them, and to leave them to themselves;— so that their Hearts are hardened, and their Minds are void of Understanding.

*Ind.* ‘ If I remember well, you told me,  
‘ that all Men are subject to Sin, even Chri-  
‘ stians, as well as others, tho’ they have  
‘ received that Holy Spirit, for a Principle  
‘ of a new Life.’

*Miss.* I told you so, and I told nothing but the Truth;— for so they are, until by the Assistance of that good Spirit, their Natures are changed for the better.— I told you also another Truth:— That a Christian is not one who has no Failings;— but he is one, who by the Power and Favour of that  
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Holy Spirit, watches and strives against Sin 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 Mem- ' ber 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— to give his Blessing, and Success, to such as desire and strive to instruct you in the Ways of Life and Happiness.






## DIALOGUE IX.

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

*Indian.*


 I N D Sir, I am come to put you in mind of your Promise to instruct me, *How I may be made a Member of that Society, to which you told me so many Blessings do belong.*

*Missionary.* 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, to the end 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 that Religion, or be tempted to forsake it, on account of any Difficulties you may meet with, or through the bad Example of wicked Christians.
 

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*Ind.* ' I heartily thank you for so kind a  
' Proposal ; and I will hear you most wil-  
' lingly.'

*Miss.* You have declared already, that  
you are fully convinced,— that there is One  
God of all the Nations of the World ;— that  
is,— a Being most *powerful*, most *holy*, most  
*just* and *good* ; — who, after he had made  
the World, and all things in it, by his great  
Power, he made Man, and endued him with  
an understanding Soul, to the end that he  
might have a Creature on Earth capable of  
knowing and honouring his Maker, he being  
most worthy of all the Love, Honour and  
Obedience that such a Creature can pay him.

*Ind.* ' I was and am most fully convinced  
' of, and do most firmly believe all this.'

*Miss.* How then do you think it comes  
to pass, that so many People endued with  
Reason are so far from being an Honour to  
that God on whom they depend for Life and  
Breath, and all things that 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 Con-  
' dition in which they were made,— by  
' yielding to the Temptation of an evil Spi-  
' rit, and breaking a strict Command, which  
' their Maker had given them for a Trial  
' of

‘ 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 to  
 ‘ 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 Know-  
 ledge 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.* ‘ 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 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,  
 as you yourself have heard, and by which  
 we are informed, how merciful God was in  
 sparing the Lives of these our unhappy Pa-  
 rents, which they had forfeited by their great  
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Offence, and this upon the Intercession of his beloved Son; and upon his undertaking 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, how that he had been a Peace-maker betwixt God and his sinful Creatures;— that he was the Son of the most high God;— and a Messenger sent from him to make his Will known unto Men;— and that God had committed the Care of all Mankind to him\*.

All which God himself confirmed by a Voice from Heaven.— And his Son, when on Earth, convinced all that were disposed to receive the Truth, that these things were true,— by his doing such wonderful Works as none but God could do,— as also 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 again, *The Message*

\* *Matth.* iii. 17.

‘ which this wonderful Person brought from  
‘ God to Men.’

*Miss.* In the first place, he made known to them,— that 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 Good, and punish the Wicked:— That as his Justice could not let Sin go unpunished, — so his Goodness would not let his unhappy Creatures be ruined, except it should be purely their own Fault.

That therefore he had obtained of God,— that all such as should be made sensible of their bad Condition, and weary of it, and would return to the Duty which they owe to their Maker, he would pardon all their past Offences, receive them into Favour again, and they should be happy for ever:— But that all such as should know this, and would not receive, and thankfully comply with so kind an Offer, would die in their Sins, and be punished without Mercy, and that for ever.

*Ind.* ‘ Will you now, Sir, be so good as  
‘ to let me know the Way which this won-  
‘ derful Person did make use of to prevail  
‘ with Men to embrace this most kind Mes-  
‘ sage of God to Men?’

\* *Acts* xvii. 21.

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*Miss.* In the first place, he shewed them by his own most holy, perfect and good Life and Example, what an excellent Creature Man was before he fell into Rebellion against his Maker; by which they might be convinced, how far they were departed from the Ways of Reason and Truth:— And that they might see and judge how hateful to God all Sin must be, by the Miseries, Afflictions and Calamities, with which God was obliged in Justice to punish Sinners, in order to bring them to a Sense of their Errors.

He then shewed them what a tender Compassion God had for his unhappy Creatures, who were wilfully going in the Way of Ruin, without perceiving it:— How 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, but the Death of his own Son, since he had taken upon himself the Cause of Sinners, and put himself in their Place and Stead:— And that for his part, his Compassion for his poor Creatures (considering the Happiness they would otherwise lose, and the Miseries they would bring upon themselves) was such, that he was contented to suffer that Death which their Sins had deserved.

And

And God, to shew Men how well he was satisfied with his Son's great Compassion for Sinners, he raised him from Death, and set him at his own Right-hand; *where he liveth for 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 Christ for  
' such unworthy Creatures. — Pray, has he  
' taken any other Ways to bring Men to a  
' Sense of the Duty they owe to their Maker,  
' and to promote their Happiness?'

*Miss.* I hope you have not forgot what I told you, — that upon his ascending into Heaven, he sent down the Holy Ghost upon his Apostles in a most wonderful manner, who appointed that Society which we call the *Church of Christ*, as the most proper Means of bringing Men to the Knowledge of the true God, — and of the Duty they owe to him, 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 \*; — to let them know what they must do to be saved; — to minister to Men the Means of Grace and Salvation; — to receive into his Church such as are worthy, and to shut out the Unworthy; — to in-

† *Hebr.* vii. 25.

\* *Ib.* xiii. 17.

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struct the Ignorant, and such as are out of the Way;— 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 none may deprive themselves of that Happiness, which Jesus Christ has purchased by his most precious Blood.

*Ind.* ‘ This I have not forgot:— Nor  
 ‘ what you told me further,— That foras-  
 ‘ much 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 will 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 by 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;— how in all Ages he 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 ;— 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, died and was buried, and rose again the Third Day from the Dead,— conversed with his Followers, and in their Sight ascended into Heaven ; from whence he *sent* down the Holy Ghost, who enabled his Followers to speak all manner of Languages ;— that they might be able to let all Men know these wonderful things, and to come to the Knowledge of the Truth, that they might be saved ;— and lastly,— how great Numbers of all the then known World embraced the Christian Religion ;— that is, all such as feared God, and were afraid for themselves, all such 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 to know are such as these :— That our Life here is only a State of Trial, and a Passage to a Life either of Happiness or Misery, which

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which are to last for ever ;— that this Happiness or Misery will be according to our good or bad Lives ;— that such as have led the best Lives, have done many things displeasing to an holy God ;— that the Christian Religion, and that only, has made known to us, how such as have fallen under God's Displeasure may be restored to his Favour, and have all their Offences pardoned ;— how they ought, after that, to live so as to be an Honour to their Maker, and a Blessing to themselves, and to 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*, and *wise* for themselves, and *kind*, and *sober*, and *chaste*, and *temperate*, and *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 require, or their Hearts can 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; 'tis 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.* 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 did convince 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 do the Beasts of the Field;— that you had often wished to know for what End the great God did make Men;— what Service they owe him;— whether the Way you were in was pleasing or displeasing to him;— and often and often you wished to know, *What becomes of Men after Death.*

You can tell them, that nobody with whom you did then converse, could give you any reasonable Satisfaction concerning these Matters,— until meeting with sober People among the Christians, you have been convinced,— *That you and many other People and Nations had lost the Knowledge of the only true*

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*true God, who made the World, and all things in it*;— and that Christians have amongst 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 came to be changed so much for the worse, and subject to such evil Dispositions, to so many Miseries and Afflictions as now we see they are.— By that Writing, you can tell them, Christians are assured how wonderfully good and kind God will be *to such as diligently seek him*, and desire to know his Will ‡;— 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, as they hope to please their Maker and their Lord;— what great Happiness they will deprive themselves of, if they strive not to know, and to do his Will;— for that such as 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

\* *Acts* xvii. 26. † *Gen.* i. 2, 3. ‡ *Heb.* xi. 6.

*Sickness*, and from *Death*;— and that such as have not been careful to please their Maker, will 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 Doctrines they contain, are from God, and not of Men\**.

If they tell you, as they did before, that many 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 no Christians, but such as being unwilling to forsake their Sins, and resolved to follow their Lusts, and to sin without Disturbance, —they 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, which would otherwise make them die with Fear.

\* *John vii. 17.*

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*Ind.* ' Kind Sir, the Trouble you have  
' had in repeating these things, for which I  
' am most thankful, has confirmed me in  
' my Purpose, and earnest Desire of becom-  
' ing a Christian.— And I beseech you,  
' once more, to instruct me,— what will be  
' required of me in order to be made a Mem-  
' ber of that Society which you call the  
' Church of Christ.'

*Miss.* That I will gladly do, when you  
come to me again.— And may that Good  
Spirit, which has put this Purpose into your  
Heart, keep you in this good Disposition.—  
And do not you yourself forget to beg of  
God,— *that he may perfect the good Work*  
*which he has begun in you.*





## DIALOGUE X.

Of BAPTISM, and what is required  
in order to that Holy Ordinance.

*Missionary.*



AM glad to see you here again  
so soon. — 'Tis a good Sign  
you are in earnest, and sincerely  
desire to become a Christian.

*Indian.* ' Indeed, Sir, so I do. — 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 that could convince  
you ; — it was the good Spirit of God, who  
is always ready to enlighten the Minds, and  
teach the Hearts of such as are in Fear for  
themselves, and would gladly know the  
Will of God, and how 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*  
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' 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*, as Means, or Ways, by which he has determined to bestow his Favours and Blessings on such as are worthy of them :— The one is called *Baptism*, by which all that are well disposed and qualified, are to be received into his Church, which is the Society of all Christian People throughout the World.—— The other Sacrament is called— *The Lord's Supper*, and appointed by Christ himself, as an especial Means by which that Society is to keep up the Remembrance of what he has done and suffered to redeem them from Misery ;—— and to represent the same unto God, in order to obtain the many Blessings his Son has purchased for us ; and which we stand in need of, every Day of our Lives.

Now by these Two Sacraments, God is graciously pleased to enter into Covenant with his poor Creatures, and on his part to bind himself 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, do bind themselves to become Christ's faithful Servants unto their Lives  
End.

*Ind.*

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

*Miss.* No, truly ; but he having given  
us certain Commands and Directions, purely  
for our Good, and to keep us from ruining  
ourselves ; — when we obey these Com-  
mands, he is graciously pleased to call it  
*Serving Him*, tho' in truth we only serve  
ourselves.

*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 and Ministers *this Com-  
mand* : — *Go ye*, said he, *and teach all Na-  
tions, baptising them in the Name of the Fa-  
ther, and of the Son, and of the Holy Ghost ; —  
teaching them to observe all things whatsoever  
I have commanded you \** ; — *he that believeth,  
and is baptised, shall be saved ; but he that  
believeth not, shall be damned †.*

Now here are several things, which I  
would have you carefully to observe and  
remember : — First, — The absolute  
Necessity of believing the Message which  
God sent to the World by his Son : —  
Secondly, — The Necessity of being joined  
to his Church by Baptism, when that Bles-  
sing can be obtained : — Thirdly, — The

\* *Matth.* xxviii. 19, 20.

† *Mark* xvi. 16.

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dreadful Condition of such as obstinately continue in their Unbelief, when the Gospel is preached to them:—— And lastly,— Observe the very strict Command of Christ to his Ministers, first to *teach*, but then to teach *only* whatever he has commanded; by which true Ministers of Christ are to be known from false Teachers.

*Ind.* ‘What is meant by washing with Water such as are baptised?’

*Miss.* It is an outward Sign or Token, signifying and assuring us, from Christ himself, that as surely as our Bodies are made clean by Water, so surely our Souls, being thus dedicated to God, are cleansed from all their past Sins, and are put into a Way of Salvation, by being admitted into the Church of Christ.—— And lastly,— we are, by the Words made use of in this Ordinance, made to understand, how our Salvation is brought about;— that is to say,— *By God the Father*, who made us and loved us, till we rebelled against him:—— *By his Son*, who redeemed us when we had lost our Maker’s Favour:— *And by the Holy Ghost*, who sanctifieth and makes us new and holy Creatures, such as God will receive into his heavenly Kingdom.—— To these we are dedicated when we are baptised, and these we worship as the Authors of our Salvation, and of the many great and precious Blessings

sings and Promises made to all Christians at their Baptism.

*Ind.* ' Pray, Sir, what are those Blessings ' you speak of? '

*Miss.* You are hereby made a *Member of the Church of Christ, — a Child of God, — and an Inheritor of the Kingdom of Heaven.* —  
*As a Member of the Church of Christ, you will have an Interest in the good Prayers of every Christian in the World; and you are fixed in a State of holy Living, and of Salvation.* — *As a Child of God, God will treat you as a Father does the Child he loves: — He will forgive all your past Offences, — pity your Infirmities, — overlook the Untowardness of your Nature, — pardon your Faults, upon your Repentance and Return to your Duty; — he will correct you in Mercy, when you do what would hurt yourself; — he will give his holy Angels Charge concerning you, to guard you against the Power and Malice of evil Spirits\*.* — *And this All-powerful Spirit will guide and assist you in the Way you should go; — and, to sum up all Blessings, — you will have a Right and Title to Heaven, and to an Happiness beyond what you can imagine or hope for.*

*Ind.* ' These are Blessings so desirable, ' that I cannot but earnestly desire to be

\* *Hebr. i. 14.*

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‘ informed, — *What is required of Persons in order to their being baptised?*’

*Miss.* After the Promise of these Blessings made by Christ, which he for his part will most surely keep and perform;— you on your part must promise, first of all, — *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. —* And lastly, *You must promise 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; that I may not promise what I do not understand, nor what I cannot promise and resolve 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 love, honour and obey him; — that he may make them worthy of the Reward he intends them, he has determined to make Trial of their Faith, their Love, and their Obedience. — Not

that *He* wants to know their Hearts, and their Sincerity ;— but 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, *that God in all things may be glorified.*

— 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 were 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 Judgments 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 God, and  
 ‘ our 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 given to all such as design to become Christians ;— that is, — to do  
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what all wise Men 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;— and thereby make yourself liable to a greater Condemnation;— *a careless Christian being more hateful to God, than an Heathen.*

*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 which the evil Spirit is most eagerly bent to tempt Men to,--- are, first of all, to lead them from the true and only God, to fear and worship themselves, and 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 thro’ the Favour and Mercy of God you are received into his Church and Family.

*Revenge, and Murder*, that too often follows it, are Satan’s darling Temptations;

\* *Luke xiv. 28.* † *Rom. i.*

by which Millions of Souls have been sent out of this World ;--- this is what you must resolve against, as a Sin 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 Injustice requires ; 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 follow, if you resolve to be the Servant of God.

Another Sin which the Devil tempts Men to, is, *that of Lying* : *He is the Father of Lyes*, and would have all Men like himself ; because he knows what God has declared, that *such as love and make Lyes* \* shall have no Inheritance in his Kingdom. This you will consider and resolve against, as you hope for the Favour of God.

There is another damnable Error, which the evil Spirits tempt Men to ;--- that is, to have an high Conceit of their own *Reason, Wisdom* and *Ability to know*, and to *do* what is good and best for themselves. Now this Confidence in themselves takes Men off from their *Dependence* 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

\* *Rev.* xxii. 16.

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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.

*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 them 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 beforehand, whether the Pleasure of such Company shall prevail with you to neglect the Counsel of God ; and avoid them, as you would avoid *Satan* himself : — or whether you will run the Hazard of being ruined for ever ?

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 as 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 to do.’

*Miss.* You will remember, — that this is not the World you were chiefly made for, —

\* 1. Cor. xv. 33.

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 resolv'd to avoid 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 a great Desire to be esteem'd above others.

*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 convinc'd 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 these:— *Adultery, Whoredom, Idolatry,*

\* 1 *John* ii. 16.

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*Witchcraft, Drunkenness, Hatred, Malice, Revenge, Strife, Seditions, Murders, Revelings* †, and such-like. ——— Now however tempting many of these Sins may be, --- you must sit down, and consider, and resolve against them, or never hope for the Favour of God, living or dying.

*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 Desire of Riches. And that you may be convinced how dangerous a Sin this is, you shall hear what Christ himself has said, --- *That it is very hard for a rich Man to be a good Christian* \* ; --- they having so many Evils and Temptations attending them ; --- 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 Dependence upon God ; ——— to lord it over and oppress their Inferiors ; — and to make Provision for the Flesh, to fulfil the Lusts thereof.

Besides all these, --- they are often attended with such Cares as *choak the good Seed* † sown in the Heart of Men by the Spirit of God, so that it 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 ;

† *Gal. v. 19, 20, 21.* \* *Matth. xix. 23.* † *Ibid. xiii. 22.*

--- which extraordinary Grace is seldom ask'd, and seldom given to such whose Hearts are possess'd with the Love of Riches.

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

*Miss.* That is very true. And they that will not be convinced of these Truths by Faith, and 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.* ' You will now be pleas'd 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, thro' the Corruption of Nature, all People are apt and tempted to have of themselves;--- with an eager and restless Desire after every thing that may distinguish them from others, and which may set them high in the Esteem of the World.

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

The Evils are such as these that follow:---  
They that are under the Power of this Vice, are more concern'd for the Esteem of the  
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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 Creditors, 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 the Favours, whether of Nature or Fortune, as their Due; and therefore are 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 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.* ‘ 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 ‘ convinc’d of the great Advantage it will ‘ be to such as are able to overcome these ‘ Difficulties. But then I am discourag’d

\* 1 Pet. v. 5.

‘ exceedingly, when I see so many who have  
 ‘ undertaken to be Christians upon these Con-  
 ‘ ditions, yet have in a manner renounced  
 ‘ that Religion,--- either finding it impos-  
 ‘ sible to observe these Conditions, or think-  
 ‘ ing, that they are not so very necessary to  
 ‘ Salvation, as you say they are.’

*Miss.* It is not we only that say so; but  
 the God of Truth and Mercy, who would  
 have all Men to be sav’d, and can require  
 nothing to be done or avoided by Christians,  
 but what is necessary to their Salvation;—  
 and which he will enable them to perform, if  
 it is not plainly their own Fault.

As for such as call themselves Christians,  
 but do not the things which Christ has com-  
 manded, you must not judge of the Chri-  
 stian 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 Millstone  
 was banged about their Neck, and they cast  
 into the Sea, than they should be the Occa-  
 sion of Offence to well-disposed People\*.* —  
 And indeed, none serve the Designs of Sa-  
 tan more than such Sort of Christians;—  
 and who have no other Choice, but a true  
 and timely *Repentance*, or *Damnation*.— And

\* *Luke xvii. 2.*

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Repentance, one would hope, they would choose, if they would consider the great Patience of God, which ought to fill their Eyes with Tears, and their Hearts with Shame and Sorrow, which leadeth to 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 him the Christian Profession, is oblig'd 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 not now ask you to explain to 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, who will be enraged to see your Design of leaving him, and will try all Ways to divert you from your good Purposes.— And may God keep you in the good Disposition you are in.



## DIALOGUE XI.

*The Articles of the Christian Faith  
practically explained.*

*Indian.*

‘  YOU told me, Sir, when I left you last,— *That without Faith no Man can please God\**, nor be admitted into the Society of Christians.— I am therefore now come to learn of you, *what that Faith is*;— what Christians do profess to believe before they are baptized?’

*Missionary.* You must know then, that there are many things which Christians know and believe, and which you will know hereafter, when you hear the Holy Scriptures read.— 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, these Truths are all contained

\* *Heb. xi. 6.*

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in this following short Account, which we call *The Creed*,— or the *Articles of the Christian Faith*;— and these I must prevail with you to learn to say by Heart, 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 Articles 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 at the Right-hand of God the Father Almighty;--- from thence he shall come to judge the Quick and the Dead.

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I believe in the Holy Ghost;  
 ---the Holy Catholick Church;  
 --- the Communion of Saints;  
 ---the Forgiveness of Sins;--- the  
 Resurrection of the Body;--- and  
 the Life everlasting. *Amen.*

*Ind.* I will endeavour to say 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 say, all Christians ought to be?

*Miss.* Remember then — *That to believe in God*, is not only to believe 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, ourselves, or others.*

Now he hath made known to us,— *That he never left himself without Witness* \* ; but gave sufficient Proofs of his *Almighty Power, Wisdom, Goodness, Truth, and Justice*, in all Ages of the World.— He hath made known to us,— how by his *Almighty Power* he made the World, and all things in it;

\* *Acts* xiv. 17.

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—and how, by his most wonderful Wisdom, he has govern'd and preserv'd it ever since it was made.

Now the Belief of this is most proper and necessary to give us such worthy Thoughts of this great and glorious God, as may humble us in our own Eyes;— make us fearful of offending one who has Power to punish or reward such as please or offend him.— On the other hand,— we shall be dispos'd to love him above all things, because we believe him to be the Giver of all the Good we either enjoy, or ever hope for.— And he having made known to us,— That *his Eyes are in every Place, beholding the Evil and the Good* †, and that from him no Secrets are hid :— This is proper to make us careful of our Words and Actions, and afraid of doing or saying any thing which may displease so great and holy a Being.— And for his *Justice*, we have the greatest Reason to fear it; because he has made known to us many dreadful Examples of his Displeasure against such as had no Regard to Reason, or his Commands; and by this we learn what we must expect, if we provoke him by our Sins.— Lastly,—when we see, as we find it in his Word, how this great God has been so good as to spare Men, even when they have deserved Punishment, we

† *Prov. xv. 3.*

are hereby powerfully led to adore and admire his Goodness and Patience, *which doth, or ought to lead Men to Repentance.*

*Ind.* I am convinced, and do believe these Perfections of God; and I see how necessary and proper they are to be known and believ'd, in order to make Men fear before him,— to love and obey him.

*Miss.* But you have not 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 cannot be told how to be restor'd to his Favour.

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

*Miss.* I told you the very Truth.— And I could tell you of a thousand foolish and even wicked Ways, which Men tried in vain to make their Minds easy.

Now this will convince you of *the very great Blessing of Christianity*,— and the great Goodness and Mercy of God, in delivering Mankind from the *Fear of Death*, and what may follow;— which before was the Torment

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ment of Sinners, and kept them in Bondage all their Life long\*.— How God has deliver'd us from this Bondage, you will understand in the next Article of the Christian Faith.

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

*Miss.* That I will do.— But I must be oblig'd to repeat some Truths of Moment, which I have told you before:— How 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,— how God in great Pity promised them a *Redeemer*; one who would satisfy his Justice, and restrain the Power of that evil Spirit which had tempted them to so great a Sin.

Now this *promised Redeemer* is this *very Person*, in whom we Christians profess to believe, when we say *we believe in Jesus Christ, the only Son of God, 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 what the Sins of Men had deserv'd, and *which from the Beginning of the World he had engaged to suffer* †, to save us from being lost for ever.

\* *Hebr.* ii. 15.

† *Rev.* xiii. 8.

Accordingly, the People of the Jews, amongst whom he was born and lived, being grown very wicked, did not only reject him, and the Message 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 last prevail'd with *Pontius Pilate*, their Governor, to put him to Death, even against his Conscience;— which Death the Son of God submitted to, because he had undertaken for Sinners, and put himself in their Place, and had promised to suffer what they had deserved;— *otherwise 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 restor'd all Mankind to the Favour of their Maker upon most *reasonable Conditions*.— And that all such as do believe in him might be assur'd of this,— *God raised him the third Day from the Dead, and shewed him openly* \*.— And by this most powerful Proof *declar'd him to be his Son*;— and that whatever he had *said, or done, or taught*, was according to his Will and Appointment.

After this, in the Sight of many, *he ascended into Heaven, and was set at the Right-*

\* *Rom. i. 4.*

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*band of God, having all Power given him for the Benefit of his Church, to give eternal Life to all such as shall believe in, and obey him\*.*— And lastly, *We believe that this our Redeemer shall come again at the End of the World to judge the Quick 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 Motives, 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*:— Surely, said God himself, *they will reverence my Son* †.— And have not Men all the Reason in the World to do so, since, for us Men, and for our Salvation, he came down from Heaven, — *to redeem us, — to suffer what our Sins had deserv'd, — to declare to us his Father's Readiness to pardon Sinners, — and to put us in the Way of Salvation.*

Indeed the Language of Sinners, and of such as will not obey the Laws of Christ, is, — *We will not have this Man to reign over us* ‡; — but they do not consider, that if they will not be the Subjects of Christ, they must of Necessity be the Subjects of Satan.

\* John xvii. 2.

† Matth. xxi. 37.

‡ Luke xix. 14.

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 Inclinations*.

*Our Lord is the Son of God*;— 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; will pity us, and is able to help us in all our Distress when we call upon him.

By his being oblig'd to suffer Death in the Place of Sinners;— we learn how sad the Condition of Mankind was, since the *Justice of God* could not be satisfied with a less Sacrifice. — By this also we see the dreadful Nature of Sin, how displeasing it is to God, and what Punishment it must have, if not repented of.

But then, for our Comfort, we have this Assurance, that tho' 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 confirm'd beyond any Doubt;— and he having all Power with God,— (for that is the

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the Meaning of *sitting at his Right-hand*) he is able to do for us more than we can ask or think.

And the Belief of his Return from Heaven to judge the World in Righteousness, is a most powerful Motive to awaken Christians, and to oblige them to endeavour, that their Lives be answerable to their Profession and Belief; and that their Sins may not rise up in Judgment against them at that great Day of Accounts.

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, 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 redeem'd 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 restor'd 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 Lives, and are thankful*;— but if Christians will not retain

*retain God in their Knowledge, 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 ruin'd for ever.

And this is the Reason why you see so many even amongst Christians, — upon whom neither the Fear of an Almighty and just God, — nor the Love of Christ his Son, who redeemed them, has any Power to keep them in the Way of their Duty. — And altho' they 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 know what Christians believe concerning the Holy Ghost.

*Miss.* I have before shew'd, how that, before Jesus Christ ascended into Heaven, — he promised his Disciples to send the *Holy Ghost* to supply his Place and Presence with them. — Accordingly, this *Holy Spirit* did descend upon them in a most wonderful manner, and enabled them to speak all manner of 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.

|| *Rom. i. 28.*

† *Rom. i.*

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He also assisted and directed the Apostles of Christ to lay the Foundation of a 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 at least 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 oblig'd to *hold Communion* one with another, as the 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*, or State 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 Belief 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 *ordained, or disposed for eternal Life*, and will

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 Graces which God has given them, and *then he takes them away* \*.—— Too many grieve the Holy Spirit by their evil Deeds, and force him to forsake them.—— And very many, 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 must be governed either by good or evil Spirits* †.—— When we are dedicated to the Holy Ghost

\* *Math.* xxv. 29.

‡ *Luke* ii. 13.

† *Eph.* ii. 2.

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in Baptism, we are put under the Protection of God, and of his Holy Angels ||. — But then these good Spirits may be provoked by our very 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 baptised; and if he has failed in any thing, he ought forthwith to beg Forgiveness of God, lest continuing in Sin wilfully, he become 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 call'd *the Word of God*; — and *the Word of our Salvation*. — These Scriptures, therefore, every one who would continue in the Favour of God, must read, or hear them read, with the greatest Reverence and Attention.

*Ind.* I remember what you told me concerning *the holy Catholick Church*, — and *the Communion of Saints*.

|| Heb. i. 14.

M

*Miss.*

*Miss.* Be sure then to remember the Duties which such a Knowledge, and such a Belief will necessarily oblige you to.—The Church is called *holy*, because every Member of that Society obliges himself, by the gracious Assistance of God, *to be holy*. He that is not so, and does not immediately repent and become such, is but a rotten Member, and is in danger of being cut of.

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 or Advantages, which God has given him, whether of *Learning*, or *Power*, or *Riches*, for the Good of the whole Body:—To pray for;—to assist those that are in want;—to instruct the ignorant, and them that are out of the way,—*and in studying the things that make for Peace, and whereby one may edify another* \*.

*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 assur'd that, in the Church of Christ, they have a certain Remedy against their

\* *Rom. xiv. 19.*

Fears;

Fears;— it is an Assurance of *the Forgiveness of their Sins* upon most merciful Conditions;— upon a true Repentance, and Return to their Duty; — and being disposed and ready to forgive others, as they themselves do hope for Forgiveness from God.

THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH. — These Truths Jesus Christ has made known to his Church:— And they are as sure and true 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 the Graves shall hear his Voice, and come forth; they that have done good, 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 assur'd that this Life is the Time to choose *where* and *what* they are to be for ever, and not to trifle away that Time allow'd them to prepare for Eternity.

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

*Miss.* These things are true, and will be found to be so, whether Men believe them or not. — And if any Man is lost for ever, for want of giving Credit to them, or for

\* *John* v. 28.

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 easy and careless of their Salvation.

*Miss.* Be you careful for yourself, and mindful of what you now say, when you are a Christian.— In the mean time, I tell you again,— the true Reasons why so many amongst 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 put them in mind of their Ingratitude to *the God* who made them,— to the *Lord Jesus* who redeemed them,— to the *Holy Ghost* whom they had griev'd by consenting to know Iniquity. — They will not consider, that without Holiness, 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 a Life of Happiness, which they are not disposed to prepare for,— and of an eternal Death, which they have Reason to fear above all things;— therefore they strive to forget the Truths they have known and believ'd;— and if the Goodness and Long-suffering of God does not lead

lead them to Repentance,— *these Articles of their Faith will be the Articles of their Condemnation.*

*Ind.* I am convinc'd, Sir, that these Truths are most powerful Motives, where they are known and believ'd, to oblige Men to keep the holy Will and Commands of God, and to walk in the same all the Days of one's 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 shall gladly do.— And for *your Part*, I exhort you, to beg of God that he may confirm your Faith in him, and in his Son Jesus Christ, and that it may bring forth in you the Fruit of good Living, to his Glory, and your own Salvation.  
*Amen.*





## DIALOGUE XII.

*The* COMMANDMENTS OF GOD  
*practically explained.*

*Indian.*



YOU told me, Sir, that my believing the Truths of the Gospel will not qualify me to be made a Christian, unless I promise to obey the Will of God, and keep his Commands.

*Missioner.* 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 suffer'd 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 Favour, and let me know what his Will and Commands are.

*Miss.* We learn from the Holy Scriptures, that when all Nations had lost the Knowledge of the true and only God, and the Way of worshipping him, which he had appointed,  
it



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 Miracles and Judgments without Number upon their Oppressors, and by delivering them out of a most cruel Bondage and Slavery.— After this, in order to preserve this Knowledge among them, and to keep them from being corrupted, he gave them certain Commands, and in a manner so *dreadful*, so *wonderful*, and so *astonishing*, that they could not but be convinced, that they were the Commands of a God who was to be obey'd at their Peril.

*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.

The Design, you see, of this Command was,—to restore and preserve the Knowledge of the true God, he, and he only, having a Right to be *honour'd*, *fear'd* and *lov'd*, as the Author of all the Good we enjoy or hope for ;— forbidding us therefore to expect our Happiness from any other, or place.

place our Dependence on, or fear the Power of any other Being in Heaven or on Earth.

This following was the *Second Command*:

II. Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the 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 Command.

*Miss.* You must know then, that the Devil, that he might bring the great God into Contempt, had led most Nations into a vile Custom of representing and worshipping  
God

God by Images, by which they came to have mean and unworthy Thoughts of the Divine Majesty, as if he were like to any thing we see.

Now, by this Command, God has forbid 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 them and their Children, who shall take care to worship him as he has commanded.

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 use of the Name of God?

*Miss.* First, when they worship him, which they should strive to do with Reverence and  
Atten-

Attention.— Secondly, when by a lawful Authority they are oblig'd to take an Oath.— And lastly, when they speak of God, or of any thing that belongs to him, upon any serious Occasion.

*Ind.* Why are People oblig'd 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 declar'd— *That a Curse shall enter into the House of him that sweareth falsely by his Name to consume it\**.— Which is sure 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 such as out of an evil Custom do *swear, or curse, blaspheme,* or speak lightly of God, or of any thing that belongs to him, 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 publick and heavy Judgments to fall upon them †.

\* *Zech. v. 4.*

† *Jer. xxiii. 10. Mal. ii. 2.*

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.

*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 ordain'd, by a perpetual Law, That the *Seventh Day* should be set apart, and kept holy,

holy, in Memory and Honour of him the Creator and Maker of all things.

Now in Proceſs of Time this Command, thro' the Corruption of Man's Nature, became neglected, and the true God forgotten, 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 *Israel* from the reſt of the Nations, he renewed this Command, ſo that the Knowledge of the true God has been preſerv'd amongſt them thro' 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 the Lord Chriſt our Redeemer did riſe from the Dead.— Since which Time all good Chriſtians do or ſhould lay aſide all worldly Buſineſs, Cares and Pleaſures, and meet — to give publick Honour to God, — to acknowledge his Power, Wiſdom, Juſtice and Goodneſs, — to praife him for the Bleſſings he has given them, — and to pray for the Bleſſings they want.

*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.

*Miſſ.*

*Miss.* They must be Christians of very little Knowledge and Faith ; — and do not consider the Power and the Promises of God, and of his Son\*, to make them sufficiently Amends for the Loss of their own and their Servants Labour.

These Four Commands have respect to God, and the Honour due to him. — The Six following do concern our Neighbour, and the Peace and Welfare of the World, and of Mankind.

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

*Miss.* The *Fifth* 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 that are our Betters ; — People their Go-

\* *Math.* vi. 33.

*vernors*; — Servants their *Masters*, and all their *Teachers*. — And the Peace and Good of the World does so much depend on this, that God for our Encouragement hath promised an especial Blessing to such as shall observe it faithfully.

## VI. Thou shalt do no Murder.

This is the *Sixth Command*. — And is intended to secure the Life of every Man, from the *Malice*, *Revenge* and *Violence* of others. — This is a *Sin* hated of God, and a sure Vengeance has been observ'd to follow those who send Men out of the World unjustly, and sooner than God and Nature intended. — And for the same Reason we are not to shorten Mens Lives by *Oppression*, *Injustice* or *Evil-dealings*; — for a Man may be murder'd, and his Heart broken by *these*, as well as by *Violence*; — as also by *Intemperance*, *Gluttony* and *Drunkennes*. — By these we may shorten our own, or other People's Lives, which we are forbid to do by this Command.

## 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



crease 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.

### VIII. Thou shalt not steal.

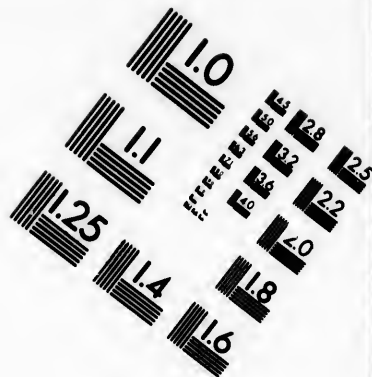
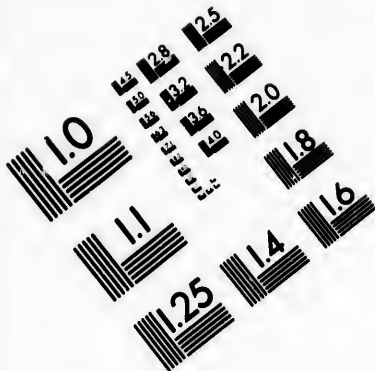
This is the *Eighth Command*.—And is intended by a righteous God to secure to every Man what is his own, — he having declar'd *That a Curse shall enter into the House of a Thief and a Robber, even to consume it\**; and, which is worst of all, such Persons must not expect to go to Heaven, but to Hell.

### IX. Thou shalt not bear false Witness against thy Neighbour.

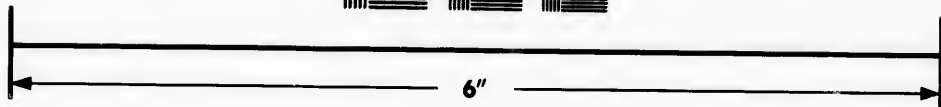
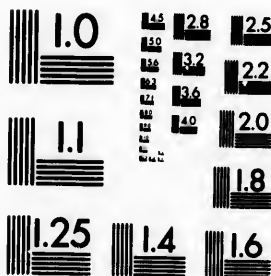
This is the *Ninth Command*.— And whoever considers the Mischiefs Men are capable of doing, to the *Lives*, the *Estates*, and the *Good-name* of their Neighbours, by false Oaths, lying Stories, and slanderous Speeches, must see how kind and good God has been to Men to forbid, on Pain of his Displeasure,

\* *Zech. v. 2 Cor. vi. 13.*





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such Sins as these, which are the Occasion of so much Sorrow and Loss to the unhappy Sufferers.

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, or has no Right to part with;— for an unjust Desire, thro' the Temptation of the Devil, has too often been followed by an unjust Attempt to get what we desire, either by Fraud, Injustice, or Violence.— So kind is God in putting a Stop to the very Beginning of Sin, *which is in the Heart* †.

*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 good Order.'

† *Math.* xv. 19.

*Miss.* But I must tell you besides,—That by these Commands, as they have been explain'd by Jesus Christ, and his Apostles, we must all be judg'd at the last Day to Happiness or Misery; these, so explain'd, being the Foundation of all the Duty which Men owe to *God*, to their *Neighbour*, and to *themselves*.

*Ind.* 'Are these Duties hard to be understood and remember'd?'

*Miss.* You shall judge yourself, when I have repeated them to you.

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.

This is the Sum of your Duty to God.  
—— You shall now hear the Duty you owe to your Neighbour and to yourself.

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, and 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 Betters ; —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  
other

other Mens 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.

Now these should be got by Heart; and they will direct you, on all Occasions, how to live so as to please God:— They will also awaken your Conscience, when at any time you do amiss, that you may repent, and obtain Forgiveness of the same, thro' God's infinite Goodness and Mercy.

*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.

*Ind.* 'I wish you would shew me how, by some Instances.'

*Miss.* Your *Duty* is to believe in God;— that is, — to endeavour to keep these great Truths in your Mind, — That God is most *Powerful*, most *Holy*, *Just*, *Merciful* and *Good*, and that neither our Thoughts, Words or Actions can be hid from him; — that therefore his Displeasure is more to be fear'd than all things; — and that his Love and Goodness to us requires all possible Acknowledgments on our Part.

Now



Now you will very easily see, that you do not fear God as you ought to do, if you are more afraid of *Men* than of *God*;— or if you are not afraid of doing any thing which he has forbidden, or which you know will displease him;— or lastly,—if you do not repent forthwith when you have done amiss, and return to your Duty.— Nor 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 obey'd and honour'd, and be troubled to see him dishonoured by his own Creatures.

Again, you will not say, that you trust in God, if you are not well-pleas'd, and chearfully submit to what his infinite Wisdom and Goodness orders as the very best for you, and for all others.

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, and that *in the publick Assemblies of Christians*,— acknowledging before the World, That you are a miserable Sinner, and stand in need of his Mercy and Pardon;— that you owe him all possible Thanks for the Blessings you have receiv'd from him;—  
and

and that you want his Grace and Help every Day of your Life.

Lastly, you yourself will not say,—That you *honour God's holy Name, and his Word,* if you take an *Oath* without Thought and Fear; or 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:—And lastly, if you are not desirous to hear his *holy Word,* which is to be the Rule of your Life, *read and explain'd.*—You cannot but know, that this is not the manner of one who purposes to serve God all the Days of his Life.

*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, tho' they attain not to that high Degree of Love and Obedience which others arrive at, provided they love and fear and serve God with all their Heart, that is, as well as they are able;—God will proportion your Rewards to your Endeavours.

*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 Neigh- ' bour, that is, as you told me, *all Mankind.* '

*Miss.*

*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.*

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 observ'd, would have that blessed Effect, and would 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 or unjust, if done by another Person.

For Example;— your own Desire is, that all People should respect and love you, — that none should oppress, or wrong, or deal deceitfully with you;— should take Advantage of your Ignorance or Necessities;

\* *Rom. xiii. 10.*

— 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 Goodname and Credit; — you grieve to be despis'd by those below you; — you earnestly desire your own Welfare, 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 condemn'd by God, and his own Conscience, who does not deal with others and act by this plain Rule.

In short, Men cannot live without 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 grow wild and wicked, and we ourselves, as well as all others, would 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 lov'd us when we were Enemies to him by our evil Deeds, and he requires that we should so love one another.

*Ind.*

— or

*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 *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 that they sincerely desire, and ask for.— But they that 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, by a just Judgment of God, are often left to their own sad Choices; — which is the great Occasion of so much Wickedness that 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; — but then 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,

Prayer, therefore, being appointed by God himself, as a Means of obtaining all the 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 Fa-  
' your 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 Dark-ness to Light, and from the Power of Satan unto God\**, that you may be made happy for ever.

\* *Is.* xxvi. 18.



Q

D I A

Prayer,



## DIALOGUE XIII.

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 explain’d to me the  
 ‘ Commands of God, and con-  
 ‘ vinced me of the Necessity of observing  
 ‘ them, as ever I hope to be happy.— At  
 ‘ the same time you told me, *That without*  
 ‘ *the Grace or Help of God, we cannot observe*  
 ‘ *them as we ought to do.*’

*Missioner.* 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 Commands,— nor the *Authority* of so  
 powerful a Being,— nor the *Happiness* which  
 he proposes,— nor the Danger of our Dis-  
 obedience, are sufficient to keep us within  
 the Bounds of Duty, without God’s especial  
 Grace, which he is so good as to promise to  
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Dial. 13. for the *INDIANS*. 147

all such as, being sensible 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, if it is not our own Fault.

For Example,— God gives us at our Baptism 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 these,— to all such as are well-disposed, and receive these Truths, *the Spirit of God*, by a secret Power, 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 *Redcemer*, 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 of his good Spirit.



*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.

*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, even 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 Service we owe to him; — and this for *our* Sake, and to make us more worthy of the Favours which he designs us, and that we may not forget, as too many do, our Dependence upon him for *Life, and Breath, and all things.*

For being oblig'd to pray to God daily, we can hardly choose but think of him often; — of his *Power* to help us; — of his *Goodness* and Promise to do so; — of his *Wisdom* to give us what is best for us; — and of his *Justice* to punish those that live without God in the World. — By all which we learn to *know*, to *love*, to *honour*, to *obey*, to *rely* upon, and to *praise* our Maker every Day more perfectly, which is the sure Way to be happy for ever.

*Ind.* 'Hath God promised to give Christians whatever they pray for?'

*Miss.*

*Miss.* No, he hath not, and for this kind Reason; — because thro' 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 ourselves and others, and which would not be for the Honour of God, or for his Goodness to grant.

*Ind.* 'Are not Christians then in danger of displeasing God, by asking such things as they should not do?'

*Miss.* For that Reason his Son, and our merciful Saviour, hath given us a *Form* and *Pattern of Prayer*, in order to direct us what to pray for, so as to please God, and never to be deny'd the things we pray for. — 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, or what he will be displeas'd with, or deny.

*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 call'd *The Lord's Prayer*, because it was given by our Lord Christ to his Disciples, for the Use of all 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 not into Temptation, but deliver 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* Father, but *our* Father, — because God, who is the God of all Mankind, would have all of us to love and be concern'd for one another ; — and to increase and confirm our Love, he hath taught us, when we beg any  
Favour

Favour for ourselves, to do the same for all others, that he may be glorified by them as well as by us;— and that none may deprive themselves of those Blessings which Jesus Christ hath purchas'd for all Mankind.

You will also observe, that God hath permitted us to *call him our Father*, to the end that we may pray with an humble Confidence of being kindly receiv'd:— Being assur'd, *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 our Behaviour, and the very Thoughts of our Hearts, which should oblige us to serve him with Reverence and godly Fear.

Lastly,— observe,— That *in the three first Petitions* we pray for the Glory of God;— and that we, and all People, may know him, worship 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 feel or fear.

Hallowed be thy Name.

Now in this first Petition we pray,— That all Men may have a very high Regard for

\* *Psal. ciii. 13.*

the Divine Majesty of God ; and for every thing that belongs to him. — 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 lead 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 Encouragment, God hath declar'd, — *That them that honour him, he will honour* \*; that is, — he will bless them; and make them happy.

### Thy Kingdom come.

In order to understand this Petition, you must know, — That where-ever the Christian Religion is receiv'd, *there is the Kingdom of God*, because God is there obey'd, fear'd, and lov'd. — 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 every-where 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.

\* 1 Sam. ii. 30.

Dial. 13.

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Dial. 13. *for the INDIANS.* 153

We are also suppos'd to pray in this Petition,— That God would be pleas'd to remove whatever hinders so glorious a Work : — That he would restrain the Power of the Devil, *who leads so many Nations captive at his Will*: — That all such as are yet ignorant of the true God, may no longer want the necessary Means of their Conversions, by all Ways becoming the Spirit of the Gospel ; — and that all Christians may, by their good Lives, convince Unbelievers, *how happy they are in being under the Laws and Government of their Maker.*

*Ind.* ' But pray, good Sir, how can that  
' be call'd the Kingdom of God, in which  
' there are so many wicked Subjects ?'

*Miss.* God permits it to be so for the present, *in this State of Trial*, to make all Men see what they would be without closing with his Grace ; to shew his Goodness and Patience, *by which many of the Wicked are brought to Repentance* ; as also the Power of his Grace is seen and glorified by the Conviction of Sinners.— By these also he tries the Sincerity of his faithful Subjects.— But a Time is coming, when a Separation will be made ; and the Justice of God will appear in the dreadful Punishment of all such as now give Offence to his good Subjects, and hinder the *propagating of the Gospel.*

Thy

Thy Will be done in Earth,  
as 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 Submission to his Will and Choices ; — and do 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 glorify'd, — his Kingdom enlarg'd, — his Angels rejoice, — and all that obey him will be prepar'd for Happiness eternal.

*Ind.* ' But will not the Will of God be done, whether Men pray for it or not ?'

*Miss.* God will always do what will be for his own Glory, and for the Good of all his Subjects, that do not rebel against his Government. — When therefore we pray *that his Will may be done*, we pray also for *ourselves*, that we may know his Will, and that we may not, as too many do, resist it to their own Ruin, and the Dishonour of God.

And now we come to the *Three last Petitions*, which concern our own Wants, and which none but God can supply. The first of these is ————— Give

Earth,

Give us this Day our daily Bread.

In which Words we pray, That God would be pleas'd to give us all things necessary for the Health and Support of our Bodies, and for the Good of our Souls.

*Ind.* 'Why do you pray for Necessaries only, and these for one Day?'

*Miss.* Why really, as we are Sinners, we ought to be content with the Necessaries of Life only, and thankful for them:—And we ask for one Day only, because he who gives us Necessaries To-day, can and will give the same To-morrow, if we pray for them, and strive to deserve them.—Besides, we have by this an Occasion of remembering our 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 upon our honest Endeavours for our daily Bread, we shall no Day of 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 concern'd 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,*

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‘ Powers, but only for the Necessaries of  
‘ Life.’

*Miss.* It is certainly so.—— For they cannot, and none but God can know, what bad Use any Man may make of such things, to the Dishonour of God, and the Hurt of himself and others.—— Not but that, if God gives Men such things, they may receive them with Thanks, and use them to his Glory.

*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 not to forget God in the midst of their Abundance, or to think themselves self-sufficient, and that they are never to give an Account for what they have more than the Necessaries of Life; which they certainly must do, however little Men think of this.

The next Petition which concerns ourselves, is this following:——

Forgive us our Trespases, as we forgive them that trespass against us.

Now in these Words we pray, — That God would be merciful unto us, and forgive us our Sins, whether known or unknown, and that he would not punish us as we deserve.

Dial. 13.  
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Dial. 13. *for the INDIANS.* 157

serve. — And to shew how thankful we shall be for this great Mercy, we oblige ourselves to forgive, and love, and do Good to such as have any way injur'd us, and this as sincerely as we hope for Pardon from God.

*Ind.* ' And may a Christian depend that  
' God will pardon his Sins upon this Condi-  
' tion, That he will deal with others as  
' kindly as he hopes God will deal with  
' him ?'

*Miss.* We have his faithful Promise by his Son, that, upon our Repentance, he will do so\* : — By which he hath, as it were, put our Pardon into our own Hands. — And they that do not close with this Condition, do, in effect, say, — *I do not forgive, nor do I expect God to forgive me ;* — not considering that there will be no Mercy for him who will not shew Mercy.

The last Petition of this Prayer is this :—

And lead us not into Temptation, but deliver us from Evil.  
*Amen.*

Now you will observe from this Petition, that it is not sufficient to beg Pardon for our past Offences, — but that every good Chri-

\* *Matth.* vi. 14.

stian must beg of God to enable him to keep out of the Ways and Temptations to Sin, and not suffer him to fall into the Sins he has repented of. — And that whenever he suffers us to be tempted for the Trial of our Faith and Trust in him, he would in Mercy help and deliver us, and not leave us to ourselves. — That he would deliver us from the Power and Snares of the *Evil one*; — from our own *evil Inclinations*; — from the *evil Examples* of a wicked World, — and from *everlasting Death*, the most dreadful of all Evils whatever.

And you will be convinc'd of the absolute Necessity of this Petition, when you see so many, even amongst Christians, going headlong to everlasting Ruin, for want of praying daily to be kept under the Protection of God.

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.*

That is, in other Words, — We *praise* and *worship*, and *depend* upon thee, the *great*, and *true*, and *only* God; — whose *Kingdom* ruleth

ruleth over all the World ; — whose *Power* nothing can resist ; — whose *Glory* ought to be our 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 *save*, and *help* and *secure* us in the Hour of Temptation ; and *deliver* us from the Evils which we either *feel* or *fear*. — 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 pray’d for ; — which we firmly believe he will do ; — forasmuch as we are assur’d, *That no Man did ever trust in the Lord, and was confounded\**, or disappointed of his Hopes.

*Ind.* ‘ Can it be expected, that the *Ignorant* and *Unlearned* should pray ?’

*Miss.* It is most surely the Duty of every Man living to *serve, honour* and *obey* his Maker. — We do this, when we own our Dependence upon him, for every thing we want or value, and return our Thanks for all his Blessings.

\* *Eccles. ii. 10.*

Now every Man, even the most *unlearned*, cannot but know, that he is a *Sinner*, and that God only can pardon him;— every Man knows, that he is *subject to be tempted to Sin*, and that God only can deliver him from Evil. — Every one knows that it is God only, that can bless his honest Endeavours for a Livelihood; — that God therefore ought to be sought to for these Blessings, and that every one is oblig'd to be thankful 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, how simply soever we express them with our Tongues. — And we may be assur'd of it, That when we devoutly use this very Prayer, God will hear and answer us, not according to our weak Understandings, but according to the full Meaning of these Words, *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 for want of doing so, that we see so much Wicked-

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.* ‘ I observe that you make *the giving of Thanks* a Duty, and a Service which you owe to God.’

*Miss.* *God himself has made it so\**,—and Reason sees it.— 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, 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.* ‘ Are there any further Instructions, that you think necessary to give me, concerning 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

\* 1 *Thef.* v. 18.

one who is sensible of his own Wants and Misery;—with Submission to God's Choices for you;— 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 being on his Account, and for what he has done, 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 observ'd by all Christians, on purpose that they may always remember the wonderful things he has done, and the great Blessings he hath obtain'd for them.—When, therefore, you come again to me, I will explain this to you more fully than I can do at present, for want of Time.


*Ind.* ' You have said enough, Sir, to  
' make me return to you as soon as possibly  
' I can.'



DIALOGUE XIV.

The SACRAMENT OF THE LORD'S SUPPER explained.

*Indian.*

“  OUR Promise, Sir, to explain to me an *Holy Ordinance*, which you told me all Christians are bound to understand,— this has brought me to you now, as soon as I could hope you would have Time to instruct me.”

*Missioner.* I have now Time to do it. — You remember, I hope, what I have told you before ; — that there are Two *especial 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 made Christians ; — at which Time we enter into *Covenant with God*, — on our Part, — 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

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to account us as his Children, — to give his Angels Charge of us, while we live, and, when we die, to make us happy, if we behave ourselves as his Children ought to do; *and thus we are made Christians.*

*Ind.* ‘ This I have not forgot.’

*Miss.* But then, forasmuch as this Favour hath been bestowed upon Christians, *to be call'd and treated as the Children of God, not for any thing they have done to deserve such a Favour, but purely for the sake of what his Son Jesus Christ hath done and suffer'd 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.

*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 being 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 look back to what I can never repeat too often, to the first Parents of Mankind; —  
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Dial. 14.

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Dial. 14. for the INDIANS. 165

how they rebell'd against their Maker's Com-  
mand ;— how they lost his Favour, and all  
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mised them ;— how their very Nature be-  
came prone to Evil ;— and both they and  
their Posterity became subject to Sin, to  
Misery, and to Death:— And, lastly, how  
the *Son of God*, pitying their Calamity, un-  
dertook to *redeem* them, — to *satisfy* his Fa-  
ther's Justice, and to *suffer* in his own Per-  
son what their Offence had deserv'd ;— as  
also to impart to them a Spirit and Prin-  
ciple of a new Life, in order to mend that  
Nature which they had so sadly spoil'd :—  
How that,

In order to this, he was made Man ; and  
having put himself in the Place of Sinners,  
he was oblig'd to suffer that Death, and all  
those Indignities and Miseries which Sinners  
ought to suffer. — All which he did chuse  
to undergo, to save so many Millions of his  
Creatures from Ruin, and to restore them  
to his Father's Favour, and to a Possibility  
of obtaining this Happiness for which they  
at first were made.

By which wonderful Goodness, and most  
worthy Sacrifice, God was so well pleas'd,  
— that he hath, for his Son's sake, pro-  
mised to pardon all penitent Sinners, and to  
make them happy for ever.

*Ind.* ' All this I now remember you ex-  
' plain'd to me, and I thank you for put-  
' ting

‘ting 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.— But *Jesus Christ*, who knew our Nature better than we ourselves do, and how very apt we are to forget the greatest Favours of God;— he hath, 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 he hath done and suffer’d, to redeem them from Misery, and to put them in a Way of being happy for ever.

*Ind.* ‘You will now, Sir, be pleased to  
 ‘let me know how he hath done this; and  
 ‘how Christians do observe this Ordinance?’

*Miss.* They observe it as Christ himself did appoint it to be done:— *For he, in the same Night and Evening before he was crucify’d, 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 he 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*  
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Dial. 14.

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Dial. 14. for the INDIANS. 167

*eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

*Ind.* ' Without your farther Help, Sir, ' I cannot understand the Meaning of this.'

*Miss.* I will endeavour to explain it to you :— Jesus Christ, some Time before this, had told his Disciples and Followers, — *That his Body and Blood was to be their Food* \* ;— and that nothing but this could make them happy. — This they did not then understand, — how his *Body and Blood* could be their *Food and Salvation*.

But afterwards, when their Minds were enlighten'd by the Holy Spirit of God, they understood, — That when Christ took Bread and Wine, and blessed them, and said, *These are my Body and Blood which are given and shed for you*, — they then perceiv'd what they were to understand by that Expression : — That as his real and natural Body and Blood, which he then devoted as a Sacrifice to God for the Salvation of Mankind, was necessary to restore them to the Favour of God, and to cause them to live for ever ; — even so — that *Bread and Wine*, set apart by Prayer and Thanksgiving, should thereafter be in the Place of his natural *Body and Blood* ; — and that every Christian receiving these by Faith should be Partakers of his most blessed Body and Blood, and of all

\* St. John vi.

the Benefits which he had purchased by his Death ;— that they should be as truly united to him, as their Food is made a Part of their Bodies ;— that they should live in him by Faith, and he would live in them by his Holy Spirit, and bring them to everlasting Life ;— this being that *Spiritual Food* which was necessary to preserve their Souls from Death.

*Ind.* ‘ Pray what do you mean by *Spiritual Food* ? ’

*Miss.* *Spiritual Food* is that to our Souls, which *Bread* is to our *Bodies*.— For as Bread is necessary to support our Bodies, even so is Faith in Christ crucify'd necessary to make us holy ; *Holiness* being the Life and Health of our Souls, without which we must never expect to be happy.

That, therefore, in order to this, as we receiv'd from our first Parents, and their Posterity, a Nature corrupt and prone to Evil, so must we, being united to Christ, receive from him a Spirit and Principle of a new and holy Life, to make us capable of being happy.

*Ind.* ‘ I hope I shall understand this more perfectly, when I have consider'd it again. ’

*Miss.* Depend upon what I am going to tell you as a most certain Truth of Christianity ;— That to such as desire to know the *Will of God*, and do make use of the *Knowledge and other Favours which he hath given them*,

Dial. 14.

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Dial. 14. for the *INDIANS.* 169

them, to them he will still increase his Favours; but from such as will not desire and strive to improve them, he will deprive them even of those that he had already given them\*.

*Ind.* 'You will now, Sir, let me know how this Sacrament is observ'd amongst Christians.'

*Miss.* They do it after this manner: — First, the Minister of Christ, who is the Steward of his House and Family, placeth upon a Table, or Altar, in our Churches, a Portion of Bread and Wine in the Sight of all the People. — This Bread and Wine, which are to represent Christ's Body and Blood, are sanctify'd, or set apart for this holy Use, by giving Thanks to God for all his Favours, and especially for sending 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 Partakers of his most blessed Body and Blood, and of 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, the Death of Christ, how his Body was broken, and his Blood poured out, upon the Cross.

*Ind.* 'Pray, Sir, how doth he, after this, dispose of this Bread and Wine?'

\* *Mark* iv. 25.

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*Miss.*

*Miss.* This Bread and Wine being now, after a spiritual manner, made the Body and Blood of Christ, he divides them amongst those of Christ's Family that are there present; — putting them in Mind, how that Jesus Christ died for them, and for their Salvation; — preferring *their* Happiness before 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?*'

*Miss.* No surely; — no thoughtful 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 this Sacrament is to be the Food of their Souls, and that which must unite them to Christ; — that this Food must be receiv'd by Faith; — that therefore, at this time especially, they ought to confirm their Faith with such Truths as these: — *That this is the true Bread which nourisheth to eternal Life: — That God who spared not his own Son, but gave him up for*

*us*

*us all, how will he not with him 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 poor 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 plead with God his Son's Promise,* — *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 Redeemer,* — to be his *Law-giver* now, and when he cometh again, to be his *Judge.*

*Ind.* ' I remark, that Christ commanded ' this Ordinance to be observ'd by his Followers *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 QUICK AND THE DEAD;** — to call all Men that ever have lived to an Account for the

\* *John vi.*

† *Mark iii. 28.*



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 Sacrament, 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 of Christians before they go to this Sacrament?'

*Miss.* Yes:— They are obliged, in the first Place, to consider what sort of Life they have led since they were made Christians;— at which time they bound themselves *to make the Laws of God the Rule of their Faith, and Life, and Actions.*— Whether they have not led an idle or a useless Life;— or do not live in any known Sin;— for if this be their Case, they are bound, before they go to that Sacrament,— seriously to acknowledge their Offences and Sins before God, to beg his Pardon, with a full Purpose of Amendment of Life; otherwise they will receive nothing there, but their own Condemnation.

A Christian is obliged also to have a grateful Sense of God's Goodness, by considering his Mercy in sending his own Son to redeem us, a Race of sinful, helpless Creatures,

Dial. 14.

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Dial. 14. *for the INDIANS.* 173

Creatures, whom by his Death he hath reconciled to his Father, and put them in the way to be as happy as the Angels of Heaven, if it is not merely their own Fault.

And lastly, Jesus Christ having expressly commanded, — **THAT ALL CHRISTIANS DO LOVE ONE ANOTHER AS HE HATH LOVED THEM, AND GIVEN HIS LIFE FOR THEM**\*, — every Christian is bound, before he goeth to this Sacrament, which is to put him in Mind, and set before him the greatest Instance of Christ's Love, — every Christian is bound to consider whether he hath any thing in his Heart, contrary to this Pattern of true Love, and Command of his Saviour.

*Ind.* 'Do you believe that Christians are generally careful to prepare themselves for this Ordinance after this manner?'

*Miss.* All serious Christians are so: — But too many, it is to be fear'd, are not. — And this is the Reason that so many Christians live on, without amending their Lives; — 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

\* *John. xiii. 34.*

and Christian Life, and of 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 certainly in the way of Ruin, without seeing their Danger.—They will 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 by pleading with God what his Son hath done to restore them to his Favour,—and this in the manner which he himself hath ordain'd.

*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 absenting 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.

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 faint Purpose, that thus it shall not always be with them;—that some time or other

other they will make the Care of their Souls their great Concern.—In the mean time, they despise one of the greatest Instances of God's Love;—they continue in a Sin too like the denying the Lord that bought them; and, that which ought to startle them, not any one Prayer that they make to God will be granted,——except it be for their Conversion and Amendment.—This being a certain Truth,—**THAT WHATEVER KEEPS A CHRISTIAN FROM GOING TO THIS SACRAMENT,——WILL, GENERALLY SPEAKING, HINDER HIM FROM GOING TO HEAVEN,**—this being the great means of making our Persons and our Prayers acceptable to God;—for which Reason we conclude all our Prayers with these Words, —*This Favour we beg for Jesus Christ's sake.*

*Ind.* 'Can a Christian know whether he hath gone to this Sacrament as he ought to have done, so as to hope for the Blessings 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 not falling into the Sins he hath repented of.—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 thro' Christ*, that Faith will appear in a better Obedience to God's Laws.—

If

If he had a thankful Remembrance of Christ's Death,—that Love which brought the Son of God from Heaven 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 for all others; — he will *forgive*, and *give*, and *love*, as becomes a Disciple of Jesus Christ.

*Ind.* ' Will not the Blessings which Christ  
' hath obtain'd by his Death, encourage  
' Christians to hope for Salvation without  
' Amendment of Life?'

*Miss.* *Ignorant and unthoughtful* People may delude themselves with such vain Hopes; —but all Christians should know, and will one Day know to their Sorrow, if they will not now believe it,— *That Christ indeed died for all, but that it was, that such as live, should not live unto themselves*, that is, after their own Minds and Will, and the Ways of the World, *but according to the Will and Commands of him who died for them*\*, — that he might deliver them from this present evil World †, and dedicate that Life to him which he had redeem'd from eternal Death.

*Ind.* ' I cannot, Sir, but be very thank-  
' ful for the great Pains you have taken to

\* 2 Cor. v. 15.

† Gal. i. 4.

' instruct

‘ instruct me, and to make me sensible of  
‘ the Blessing of being a Christian ;—and in-  
‘ deed, 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 Mo-  
ment ;—but that I have one thing more to  
make you sensible of, before I would en-  
courage you to be baptized.—And this is,—  
**THE DELUSION, 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.






## DIALOGUE XV.

*The DELUSION, the DANGER, and  
the MISCHIEF, of being Christians  
without Christianity.*

*Indian.*


 MOST kind Sir, I left you  
 with a very earnest Desire of  
 being baptized; but you said  
 you had something of Moment  
 to say to me before I was to be made a  
 Christian: For that Reason I am come now  
 to wait on you.

*Miss.* To tell you the Truth then, not-  
 withstanding the Pains I have taken to in-  
 struct you, and to shew you both your true  
*Interest*, and your great *Danger* in not fol-  
 lowing it, I cannot but be afraid for you,  
 lest, when you come to be more conversant  
 with Christians, and instead of finding the  
 good Fruits which you might expect from  
 a Religion so much boasted of, you should  
 find amongst too many, professing that Re-  
 ligion, little or no Fear of God, nor any  
 true Concern for themselves, or for what  
 must come hereafter;—I was afraid there-  
 fore,

fore, 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 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, to hinder me from falling into so great a Mischief.'

*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* 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 *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,*

XV.

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*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 Christianity*: — 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; — and, which can never be sufficiently lamented, — the poor Heathens observing that these People do value themselves for being Christians, and yet seeing them *corrupt* in their Manners, *Contemners* of the God they worship, and his Laws; — neither *minding* his Promises nor Threats; — and their Hearts only set upon their worldly Interests or Pleasures: — They seeing this, do very naturally conclude, — that if such People as these can think themselves safe, nobody needs to be concern’d whether he be an Heathen or a Christian.

\* *Tit.* ii. 12.

*Ind.* ' You remember, Sir, what I told  
' you before, that this very thing had once  
' made me resolve never to think of be-  
' coming 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 Conceit* †, will not receive the Son of  
God as *their Teacher*, nor his *Gospel* as the  
*Rule* of their *Faith* and *Manners*:— Now  
these do often lead into damnable Errors  
such People as do not know, or consider

\* *Matt.* vii. 2.

† *Rom.* xii. 16.

*Ind.*

R

upon

upon what certain Proofs the Truths of the Gospel *are most surely believed amongst us.*

*Ind.* ' I hope my Belief in the Gospel is  
' confirm'd sufficiently, both by the many  
' and wonderful Miracles of Christ, and  
' especially by his Resurrection from the  
' Dead\*.'

*Miss.* But you must not forget, *That your Faith, and the Increase and Continuance of it, is the Gift of God,* which you must pray for, as ever you hope to escape being led into Error.

*Ind.* ' Well, it is strange however, that  
' People of Understanding in other things,  
' and who cannot but see how we are apt  
' to be mistaken, should yet be deceived  
' in Matters of the greatest Concern, and  
' depend upon their own *Wisdom* and  
' *Power*, even where God hath undertaken  
' to govern us.'

*Miss.* You will not wonder at this, if you remember, what hath been so often repeated and prov'd; — that such is the *Corruption* of our Nature thro' Sin, that when any Man, thro' a proud *Conceit* of his own *Wisdom* and *Strength*, shall provoke God to forsake and leave him to himself, that Man will be capable of believing and doing the most unreasonable things that an *evil Spirit*, or his own *corrupt Heart*, can tempt him to.

\* *Acts* ii. 22. *Rom.* i. iv.

*Ind.*

*Ind.* 'Pray, Sir, what other Mistakes  
'are there amongst Christians, which en-  
'danger their Salvation?'

*Miss.* There are too many who for want  
of good Instruction, consider not how they  
*live*, nor what will become of them when  
they *die*; — who know not the Evil of Sin,  
not the Mischiefs 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 is to  
be; — and therefore propose no other End  
of Life to themselves, but only to live and  
die as easy as they can. — *Besides 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 then they will hate both us, and  
those unwelcome *Truths* which condemn  
them, and their Way of Life: — No  
Wonder, therefore, that both these sort of  
Christians give great Offence to Unbelievers,  
by their unrighteous Lives, — and hazard  
their own Salvation.

\* *Jo.* xii. 35.

† *Jo.* vii. 7.

There are others also, who have been better inform'd, and perhaps well inclin'd; 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 a 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 just so much Religion, as may not oblige them to forsake their beloved Sins, but give them some faint, tho' false, Hopes of Pardon and Happiness.

*Ind.* 'I would be glad to know, who 'this sort of mistaken Christians are.'

*Miss.* Some of them I will mention, all of them I cannot.—They are either such as look upon the common Life of Christians to be safe enough, tho' such are in the Way which leads to Destruction;—or they are such as set too great a Value upon observing the outward Duties of religious Worship, without becoming *better*;—or who depend upon some good Works they have done, or intend to do,—without any Regard to the Glory of God, or the Work of his Grace.

\* *Math.* xiii. 22.

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Besides these, there are many who know themselves not to be in the Way of Salvation, but make their Minds easy by purposing to repent and be converted ; foolishly supposing *that Repentance is 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 People have been guilty of *great and scandalous Sins*, — such as *Murder, Adultery*, and the like ; — not considering that a Man may not be so wicked as others ; and yet 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, in Hopes that God of his great Mercy will forgive them.

*Ind.* ' You have often mentioned the ' *Corruption* and *Weakness* of human Nature ; will not this prevail with so good ' and merciful a Being, to pardon such as ' have not done what he hath command- ' ed ? '

*Miss.* Yes : And he hath faithfully promised, that upon Condition of their *Repentance* and *Amendment of Life*, he will pardon the greatest Sinners.

*Ind.* ' Perhaps, they will say, that they ' are not able to perform these Condi- ' tions. '

*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 *not willing* to part with his Sins ?

*Ind.* ' Such a 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 before, ap-  
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Dial. 15.

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Dial. 15. for the *INDIANS*. 187

pointed 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 restore 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 requires of them, in order to their Happiness.

And to name no more Ways at present, by which Men deceive themselves to their Ruin : — Very, very great is the Number of such as depend 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*

\* *Rom.* vi. 5.

for



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.* ‘But did not you tell me, Sir, that when a Person is *baptized*, and made a Christian, there is an all-powerful and *good Spirit* given him, in order to *govern* him all his Days; — to be the *Seed* and *Principle* of a new and holy Life, and to preserve him from all dangerous Mistakes?’

*Miss.* Yes: And I told you the Truth; — and I told you moreover, — That *that good Spirit* doth never forsake a Christian, till he is *opposed*, and *grieved*, and quite *refused* to be hearkened unto.

*Ind.* ‘Pray, Sir, what are the things which are most likely to offend that good Spirit, and 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 he who makes good Use of the Favours which God bath given him, God will give him more; and*

*he*

he that will not do so, shall lose what he had\*.

*Ind.* ' I hope I shall not forget this Rule  
' of Truth. '

*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 know 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 constantly doing that which must offend an *holy, just and powerful* God, cannot but wish that 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,

\* *Math.* xiii.

' and

‘and seriously thinking of the Word of  
 ‘God, in which a Christian’s Duty is con-  
 ‘tain’d, as well as the Promises to *encou-*  
 ‘*rage*, and the Punishments to *deter* us,  
 ‘is one of those Means you speak of, most  
 ‘proper to convert Men, and to keep them  
 ‘in the Favour of God.’

*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 Observation of these, together with earnest Prayer to God, for Light to discover what is evil in us, and for Power to root it out, continuing in well-doing, to the best of our Knowledge and Strength;— as these are sure Means 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*\*:— Whoever shall neglect these Means, the good Spirit will forsake such a Person, and leave him to himself, and to the Delusion and Government of the evil Spirits; which, without a sincere Repentance, will be his Ruin.

*Ind.* ‘This, I hope, will be a Warning to  
 ‘me, never to neglect these Means of Grace  
 ‘and Safety.’

\* 2 Cor. iii. 5.

*Miss.*

Dial. 15.

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Dial. 15. for the *INDIANS*. 191

*Miss.* And, I hope too, that you will never forget to give God the Glory of all the Good you do; for be assur'd 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 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.* ' Well, Sir, since I am like to live among Christians, I would be glad to know who they are whose Example I may safely follow.'

*Miss.* I should 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:— Altho' 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 *Name* and his *Word*, and every thing belonging to him;—if you see them  
*just,*

*just, and kind, and merciful, and not given to Revenge, but ready to forgive, and give, and love, as becomes the Followers of Christ; —if 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.*

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, useless, or disorderly Lives; —exceeding fond of the World, and its Idols;——striving to be rich and great at any rate; —if you see any that live in Adultery, or that are Drunkards, Spendthrifts, Covetous or Oppressors;—if you see Parents unconcern'd for their Childrens eternal Welfare,— Husbands and Wives forgetting their Marriage Vows, —Masters and their Servants never remembering 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 Designs of God, and the Rights of his only Son the Lord Christ.*

*Ind.*

Dial. 15.

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Ind.

Dial. 15. for the INDIANS. 193

Ind. ' Pray, Sir, what do you mean by  
' that? '

Miss. Why, God is so good and merci-  
ful, That he would have all Men to be saved,  
and to come to the Knowledge of the Truth \*.  
—To this End, he hath given his Son the  
Heathen for his Inheritance † :— That he  
may open their Eyes, and bring them from  
Darkness to Light, and from the Power of  
Satan unto God §.

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  
Christianity, as if nothing good were to  
be got by it, —making the ignorant Hea-  
thens to take that for Christianity, which is  
the farthest thing in the World from it;—  
by which they hinder such as might oth-  
erwise 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 greater than that of  
the Heathens, as much as they now de-  
spise those poor People.

Ind. ' You have convinced me, Sir, of  
' the Danger of being a Christian without  
' Christianity.— Will you be so kind as

\* 1 Tim. ii. 4. † Ps. ii. 8. § Acts xxvi. 18.

‘ to shew me how one 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 know your Maker, and how to please him, and so as to be made happy when you die, if it is not your own Fault, whatever your Lot be 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 one to his very Face, who hath Power to punish you for ever.

Be careful to keep yourself always sober ; — *Drunkennes* and *Intemperance* disorder our Reason, and make us forget our best Resolutions, and the Dangers which encompass us.

Do not set your Heart upon this *World*, its *Riches* or *Pleasures* ; for besides that you must soon leave them, they’ll 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 you have heard of.

Whenever ,

Whenever, therefore, you are sensible you have done amiss, delay not one Moment to beg Pardon of God, 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 that he may bless and prosper you in it.*

Lastly, and above all, remember, what cannot too often be repeated, *That without Faith, a Faith which worketh by Love,* 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 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 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, as you will answer to God, when you are to be made a Christian.

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 Favour, and to make you happy, if you continue to obey him all your Days?

*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  
Wicked-

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 undertake?

*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*.

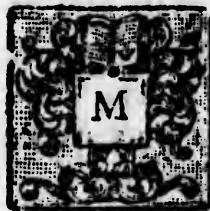
And if, to this, you add your sincere *Prayers* to God, to *direct* and *blefs* you in the Work you are desirous to undertake, he will most surely hear your *Prayers*, and grant your *Petitions*, which you may make in some such Words as these following.





SELECT SCRIPTURES  
AND  
PRAYERS.

Mat. vi. 10. *Tby Kingdom come.*



AY the Kingdoms of the World become the Kingdoms of the Lord, and of his Christ!

O Thou who art the Creator and Redeemer of all, have Mercy upon all whom thou hast made and redeemed; and grant that none may deprive themselves of that Happiness which Jesus Christ hath purchased with His most precious Blood. — To this end we beseech thee to bless the pious Endeavours of all Persons and Societies which strive to propagate the Gospel; — That its saving Truths may  
be

be received in all the World; — That thy Ways may be known upon Earth, thy saving Health among all Nations; — That thy Name may be great among the Heathen, and hallowed by all those that are yet Strangers to thy most glorious Perfections. — Have Pity upon all those miserable People that sit in Darkness, and are yet destitute of 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 inflaved. — And may thy good Providence find out Means by which thy Kingdom may be enlarged, and the whole Earth filled with the Knowledge of the Lord.

Grant this, O merciful God, for Jesus Christ his sake: To whom with thee, and the Holy Ghost, be all Honour, Glory, Dominion and Power, for ever and ever. *Amen.*

A



A Supplication on Behalf of the  
HEATHEN WORLD.

Matth. 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.*

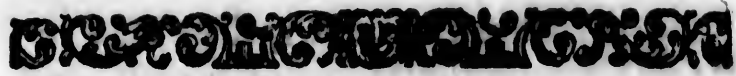


O W many, O Jesus, of thy Sheep have no Shepherd! none to shew them their Danger! — none to keep them out of Danger! — none to lead them where they may find Pasture!

May thine infinite Wisdom and Goodness, O Lord, find out Means, by which thy Gospel may be preached unto them; and 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,

ledge, 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 thy Blood, by which they have been redeemed, that they may chearfully contribute to a Work so acceptable to the divine Majesty. — And may thy Holy Spirit, by the Preaching of the Gospel, add daily to the Church such as shall be saved, thro' thy Merits and Mediation, O Lord, and Lover of Souls. *Amen.*





## A Missionary PRAYER.

John xvii. 20. *Neither pray I for these alone, but for all those that shall believe through their Word.*

**I**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, 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

On thy Almighty Grace, O God, I  
 relie for Success in all my Labours and  
 Ministry, and that I may have thy  
 Glory, the *Interests* of thy Kingdom,  
 and the *Good* of Souls, much at Heart ;  
 for Jesus Christ's sake. *Amen.*



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 spake unto  
 him the Word of the Lord, &c. and  
 he was baptized.*



GREAT God, have Pity on me ;  
 for I am in Distress and Fear  
 for myself. — I have been  
 convinced, that I shall live for  
 ever, after I leave this World, either in  
 Happiness or Misery. — This gives me  
 great Uneasiness, when I consider what  
 must

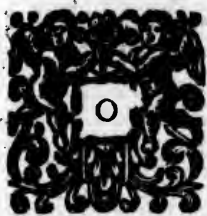


must become of me when I die. — My own Conscience accuseth me for having done many things, which I know must greatly displease thee. — I find myself prone to do evil continually, and I know not how to help it; so that my Fears increase upon me daily. — Thy People assure me, that thou art good and merciful 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 Condition, and deliver me from the Ignorance and Fears I labour under. — Cause me to know Thee, and thy Son Christ, more perfectly, and 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 follow 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 Christ.

Dan.



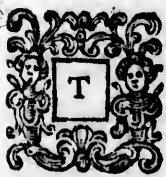
Dan. xii. 3. *They that turn many to Righteousness, shall shine as the Stars for ever and ever.*



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.*



HIS, O Jesus, had still been our sad Condition, hadst not thou redeemed and blessed us with the Light of thy Gospel. May this, O Lord, be the Fruits

T

of

Dan.

of our Faith and Gratitude to thee, 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.*



LET it here be observed — That these two Persons, both of the Laity, a Man and his Wife, were, by the Spirit of God, made 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,

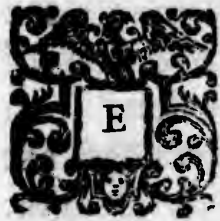
Grant, O Lord, that the exemplary Zeal and Piety of these two Persons, may encourage all good Christians to put their helping Hand to promote the Glory of God in the Conversion of Heathens; — and to awaken such Christians, amongst ourselves, as are asleep, into a Sense of their Danger. Grant this, O God, for Jesus Christ his sake.



*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 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 Condition of the future Happiness of Believers!



VERY private and well-disposed Christian would do well to consider what a great deal of Good he may do, by such Hints as these following, to his Servants or Slaves.

The great Corruption of human Nature. — The Misery of Man, and his Danger thro' Sin. — The utter Impossibility of helping 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 thro' Christ our Redeemer. —

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 can meet with. — If we add to these the Certainty of a future  
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ture Life, and a future Judgment; — and the Rewards and Punishments of another World, &c. — Such Hints as these, seriously and often repeated, will, thro' the Grace of God, awaken the 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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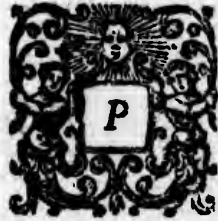
Private



Private *and* Family

# PRAYERS, &c.

*A seasonable Introduction.*



**U B L I C K** *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 either enjoy or hope for.

This, therefore, God hath made our indispensable Duty: — And it will be a *downright Rebellion*, for any Man to refuse this Homage any Day of his Life; — the wilful Neglect of this being, in effect, to disown Him for our *Lord*, — and His *Power* over us, — His *Goodness* to help us in our Necessities,  
His

— His *Justice* to punish such as transgress His Commands; — And to question His *Fidelity*, and His *Promise* to pardon the truly Penitent Sinner, and to reward all such as sincerely strive to please Him.

The Consequence of this Neglect and Disobedience, is very often punished with God's leaving Men to themselves, and to their own wicked Choices; 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 Reasons of this are 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, or 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 that



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that end was revealed, to awaken and humble Sinners, that by a true Repentance, they may escape the bitter Pains of eternal Derth.

Now the Spirit of God assures us, that such as *will not retain God in their Knowledge*, which can be done only by Praying to Him daily, *God will give them up 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 that which will then certainly follow, will 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 will be fit for no Place but Hell.

Now, if these are Truths of the Gospel, as most surely they are, one would hope, that 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 so dreadful Circumstances.

The

The most sure Way to avoid this, will be, — To dedicate some time every Day of our Lives to the Service of God, for His Glory, and our own Happiness; — Humbly to acknowledge our Dependence upon Him, — To confess our own Inability 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 Sufferings we are reconciled to God, and God to us.

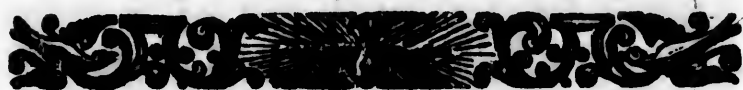
The following Devotions are here added, that they who stand in need of such Helps, may be directed what to pray for, *every Morning and Evening* of their Lives. — Not but that every

serious

The

serious Christian will find occasion to ask many more Favours and Blessings than 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 help the Devotion of such as are well-disposed, as also to lead them into a way of profiting at all times, by the Holy Scriptures heard or read by them, or others, which, God knows, we all too often hear without being bettered by them.



### Morning PRAYER for any Person in private.



VERY 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 follow, will never

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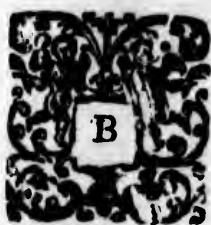
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never venture abroad, without praying for God's *Guidance, Protection* and *Blessing, every Morning of his Life.*



Morning P R A Y E R.



BLESSED 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 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

befeech Thee, for thy dear Son's sake, and avert the Judgments which my Conscience is afraid of.

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 presumptuous 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, to 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 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

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 a *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 a sincere Holiness; — To mortify all Pride and Vanity, — Covetousness, — and carnal Security; — 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 only Son

U

hath

hath taught us, in Compassion to our Infirmities.

**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.*



Some



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.*



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 Disposi-  
tions, that I may never ask Thee any  
thing in vain, or render myself un-  
worthy to receive thy Blessings.

Some



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.

**I Cor. xv. 33.** *Evil Communications corrupt good Manners.*

No Man must say that he has any respect for God, or Fear for himself, who chooseth the Conversation of wicked Men.— Their idle and profane Discourses will leave evil Impressions upon the Mind.— Their making free 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

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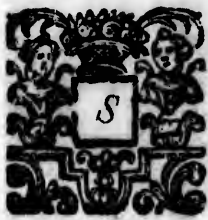
a Conversation so displeasing to Thee, and so destructive to the Souls of Men; grant this for Christ's sake!

1 Peter i. 17. *Pass the Time of your sojourning here in Fear.*

Give me, O God, a salutary Dread of the Unfaithfulness of my own Heart. — Make me ever mindful of my Infirmities, and Backslidings, that I may be more watchful, and more earnest for Grace, for the time to come.



An Evening P R A Y E R for a Person in private.



*S*LEEP, 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.

## An Evening P R A Y E R.

**T**HAT it hath pleased God to add another Day to the Years of my Life, and that none of His 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 me from the Dangers of an evil World; — And for the many and undeserved Blessings bestowed upon me, Day after Day.

Blessed be thy Goodness, that my Sins and Ingratitude have not hindered Thee from bringing me safe to the Evening of this Day!

O Lord, infinite in Mercy, pardon my Sins of the Day past, which through my Frailty I have committed: 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 of a sincere Conversion.

Make me truly sensible of the Weakness, and the Corruption of my Nature;

and the Necessity of Thy Help, and Grace, that I may pray for it continually.

May I ever make a good Use of the Time which thy Goodness shall yet vouchsafe me; not daring to abuse thy Patience and Long-suffering.

Make me ever sensible of my *latter End*, that Death may never overtake me unprepared. ——— And in the Hour of Death, and in the Day of Judgment, good Lord, deliver me.

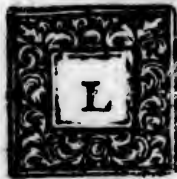
O God, all-powerful, take me this Night under thy Protection: Give thy holy Angels Charge concerning me: ——— Preserve me from the Prince and Powers of Darkness, and from the Dangers of the Night: — And by thy Grace and Providence, bring me at last to a blessed End; ——— That I may die in Peace, and rest 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.*



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 that 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,* —  
For

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, the Life, in which God speaks to us in Mercy. — Lord, grant that I may not harden my Heart against this Truth; nor let 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.

Rev. iii. 3. *Thou shalt not know what Hour I will come upon thee.*

Let me give Credit to Thee, O Lord of Truth, and not to my own corrupt Heart, which would flatter me, that I may 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.

Mat.

Mat. xvi. 26. *What is a Man profited, if he shall gain the whole World, and lose his own Soul?*

How many do live without thinking of this! — We admire, and we envy those who get great Estates for themselves, and for their 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.*

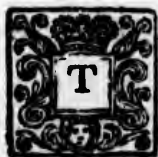
I adore thy wonderful Patience, O God, towards me; and thy merciful Intercession, O Jesus, with thy Father for sparing me: — May this Goodness and Long-suffering lead me  
to

to Repentance! — And may thy all-powerful Grace enable me to bring forth Fruits answerable to Amendment of Life, and worthy of thy future Care.



Morning PRAYER, for a Family.

Josh. xxiv. 15. *As for me, and my House, we will serve the Lord.* —



HIS ought to be the sincere Resolution and Practice of every Christian Master of a Family. — Without this, none can expect to have dutiful Children, or faithful Servants; — or 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.*

THE Lord hath brought us safe to the Beginning of this Day: Let us give Him Thanks for this, and for all His Mercies. Let



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** GOD, by whom the World is governed and preserved, we give Thee humble Thanks for thy fatherly Care over us; beseeching Thee to give us true Repentance, to pardon our Sins, — To make us truly sensible of thy Mercies, and thankful for them.

Give

Give us Grace, that we may walk as in thy Sight; — Make a Conscience of our Ways; — And fearing to offend Thee, may never fall into the Sins we have repented of.

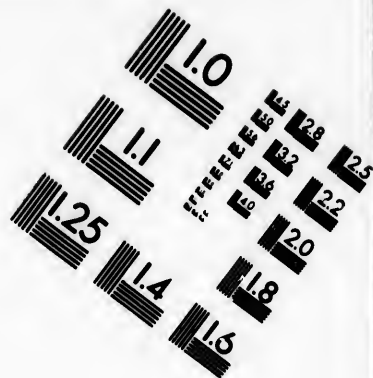
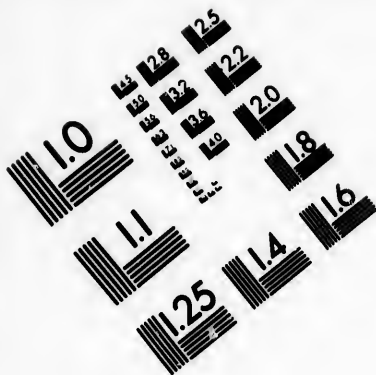
Enable us to resist, and overcome, the Temptations of the World, the Flesh, and the Devil; — To follow the Motions of thy good Spirit; — To be serious and holy in our Lives; — true and just in our Dealings; — watchful over our Thoughts, our Words, and our Actions; — diligent in our Business, and temperate in all Things.

Give us Grace honestly to improve all the Talents which Thou hast committed to our Trust; — and that no *worldly Business*, no *worldly Pleasures*, may divert us from the Concerns of the Life to come.

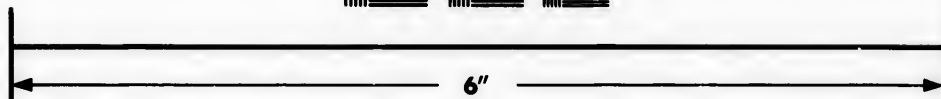
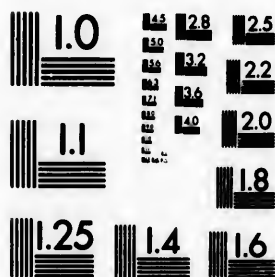
May thy Blessing be upon our Persons, upon our Labours, upon our Substance; — And upon all that belongs to us! — And may we never undertake any Work, which we dare not beg of Thee to prosper!

By thy Grace defend us in all Assaults of our Enemies: — And





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grant that this Day we fall into no Sin, neither run into any kind of Dangers: — 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.

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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.*



*On Sunday Morning, let the following be  
added to your daily Prayers.*

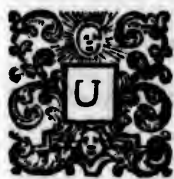
 **L**ORD, to whose Honour  
and Service this good Day is  
consecrated, give us Grace  
so to observe it, that it may  
be the Beginning of an happy Week to  
us; ——— And that none of thy Judg-  
ments may fall upon us for profaning  
it. ——— Fix in our Hearts this great  
Truth, *That here we have no 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 Du-  
ty, and to do what thou requirest of us.  
——— And blessed be God, that we have

Churches to go to; — that we have Time to glorify our Creator, and that we have Pastors to teach us our Duty! — 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, for Jesus Christ's sake! *Amen.*



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.*



UNHAPPY 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 which may dishonour Thee,

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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 be 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 Fear of Evil.*

Deliver us, O God, from *Covetousness, the Root of all Evil*; — Leading Men to trust in themselves, — To forget their Dependence upon Thee; — So foolishly to hope to be out of 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 his sake. *Amen.*

Luke xvii. 26, 27, 28. *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 surprized by Death, as these 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 unaware.*

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  
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and Piety; and that we may be an Household fearing God. — And may thy Blessing be upon them, and upon all my Affairs committed to their Trust, for the sake of thy beloved Son.

Parents for Children.

Eph. vi. 4. *Ye Parents, bring up your Children in the Nurture and Admonition of the Lord.*

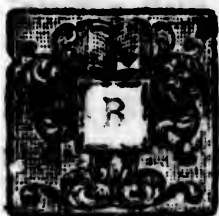
**O** GOD, the Father of our Lord Jesus Christ, for His sake, bless my Children with healthful Bodies, understanding Souls, and sanctified Spirits, that they may remember their Creator all their Days. — Let thy Grace preserve them from the Temptations of an evil World, and may I never be wanting in any 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.*

Evening



## Evening Prayer for a Family.

*Let one of the Family read or say distinctly what followeth, the rest seriously attending.*



**Y** the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End.

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 Sins, and to deliver us from the Evils which our Sins may have deserved.

Let us resolve to amend where we have done amiss, and pray God that His Grace may keep us from Backsliding.

And that we may be safe under His Protection, who alone can defend us from the Prince and Powers of Darkness.

For all which Blessings let us devoutly pray. *Then,*

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*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 these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Death.

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 of the Necessity of thy

thy Help and Grace 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 a 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, whether in Church or State. — And give us Grace to honour and obey them for Conscience sake.

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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 bring forth.

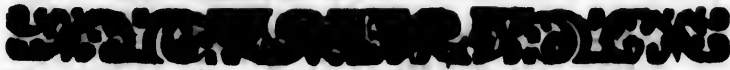
And, finally, we beseech Thee to give us Grace, that we may lead and end our Lives in thy Faith and Fear, and to thy Glory, through Jesus Christ our Lord. *Amen.*

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 H E**

**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.*



**P**RAYER for *Sunday* Evening.

*On Sunday Evening, this following may be added to our daily Prayers.*



**A**LMIGHTY God, by whom all Things were made, and are preserved, give us Grace to glorify Thee, for thy wonderful Works of the Creation; ——— 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, should not perish, but have everlasting Life.* ——— We bless  
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Thee for His holy Doctrine and Example; — For His precious Death, and glorious Resurrection, by which our sad Condition, and thine unspeakable Love, have been wonderfully manifested. — We give Thee Thanks for thy *holy Word*, by which thy Works of Mercy and Providence have been preserved, and thy holy 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, and to sanctify, and bless thy People in thy Name, that they 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 Sense of thy great and undeserved Mercies to us, that our Hearts may be unfeignedly thankful, and that we may glorify Thee, not only with our *Lips*, but in our *Lives*, by giving up ourselves to thy Service, and by

walking before Thee in Holiness and Righteousness all our Days; — And that 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.*



Select Scriptures, and Meditations upon them, which may teach us how to profit by reading the Scriptures.

Matth. x. 30. *The very Hairs of your Head are all numbered.*



**L**ET 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; — Against the Fears and Adversities which may befall us. — Thine infinite *Wisdom* knows

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knows all our Wants and Dangers ;  
 ——— Thy Fatherly *Goodness* cannot  
 but pity us ; ——— Thy *Power* is able  
 to help us, ——— and thy Faithful-  
 ness can never fail us. ——— O ! may  
 we never render ourselves unworthy of  
 this thy divine Protection !

Luke ix. 23. *Jesus said unto 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 *Ex-  
 ample*, 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 ; ——— To be meek, and humble,  
 and temperate ; ——— To submit our  
 Wills to the Will and Law of God ;  
 ——— To study to please Him, and to  
 seek His Glory. — 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 Followers of Thee.—

Luke xiii. 24. *Strive to enter in at the  
streight Gate; for many, I say unto you,  
will seek to enter in, and shall not be  
able.*

Lord forbid that we should flatter  
ourselves, that the Way to Heaven and  
Happiness is easy, and that the gene-  
rality of Christian People are in the  
way of Salvation, when Thou hast de-  
clared the contrary! — O! may thy  
Spirit convince us, that our Salvation is  
not to be secured without great Concern,  
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 xi. 13. *If ye, being evil, know how  
to give good Gifts unto your Chil-  
dren; how much more shall your Hea-  
venly 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.

Promise. — For His sake, give us thy Holy Spirit, to live and act in us, to guide and assist us all our Days, that we may 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. 9. *As many as I love, I re-  
buke and chasten.*

O! that we may acknowledge thy Design and Love, in all the Dispensations of thy Providence! Our corrupt Nature will not let us see this: — It must be thy Grace that must convince us, that a Father so good would not suffer Afflictions to fall upon His Children, without an absolute Necessity. —

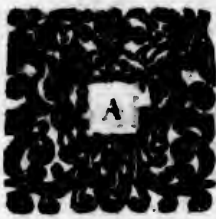
Convince us, therefore, O God, that we stand in need of thy Rebukes, to awaken and amend us. — And enable us to bear all the Afflictions of this Life with Patience, and Resignation to thy Wisdom and Goodness, and make them powerful Means of our eternal Salvation.

*Amen.*

*A*



*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 Peoples 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, yet 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 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,

titude, 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 Christian Families, who have any regard to the Example of their Saviour, who always glorified God, and gave Him publick Thanks for His Blessings; — or to the Example of *St. Paul*, who would not omit this Duty, though 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 godly 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



GRACE *before our Meals.*



GOD, who givest 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 *after our Meals.*



BLESSED be the Lord for providing so well for *us!* May His Grace make us ever mindful of the Wants of others, and give us the Bread that nourisheth to eternal Life, through Jesus Christ our Lord. *Amen.*

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