

SOME HELPS FOR THE INDIANS:

A CATECHISM

IN THE LANGUAGE OF THE QUIRIPI INDIANS

OF NEW HAVEN COLONY,

BY THE REV. ABRAHAM PIERSON.

REPRINTED FROM THE ORIGINAL EDITION, CAMBRIDGE, 1658.

WITH AN INTRODUCTION,

BY J. HAMMOND TRUMBULL.

FROM THE COLLECTIONS OF THE CONNECTICUT HISTORICAL SOCIETY, VOL. III.

HARTFORD:

PRINTED BY M. H. MALLORY & CO.

1873.

P11224
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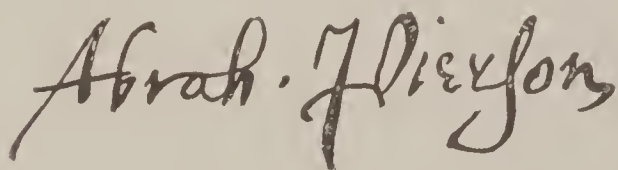
SOME HELPS FOR THE INDIANS:

BY THE REV. ABRAHAM PIERSON.

THE Rev. Abraham Pierson,¹ who is said to have been a native of Yorkshire, was educated at Trinity College, Cambridge, receiving his bachelor's degree in 1632. He came to New England in 1640; was admitted to the Boston church, September 5th in that year, and in November became the minister of a company about to remove from Lynn, Mass., to settle a plantation on Long Island, at Southampton. After the annexation of Southampton to Connecticut in 1644, Mr. Pierson, with part of his church, preferring the jurisdiction of New Haven, joined some planters from Wethersfield who had procured a grant of lands at Totoket, afterwards named Branford. Here a new church was organized, and Mr. Pierson was chosen its pastor. He remained at Branford until the union of New Haven colony with Connecticut, under the charter of 1662, again brought him under a government in which church membership was not an indispensable qualification for civil office and the privileges of a freeman. In 1667, he once more removed, with a majority of the Branford church, to New Jersey, and became the first minister of Newark, where he passed the remainder of his life. He died, August 9, 1678: "a godly, learned man," as Governor Winthrop testifies.

In September, 1651, when he had been living some seven years at Branford, the Commissioners of the United Colonies

¹ On the title-page of his Catechism the surname is *Peirson*, and so in the Records of New Haven Colony, 1653-1662, *passim*. But his autograph, (engraved for Mr. Hoadly's second volume of New Haven Colo-



nia Records, p. 469,) has *Pier-son*, and the name was so written by his son, the first Rector of Yale College.

wrote to the Corporation in London for Propagating the Gospel in New England, that "Mr. Blinman, Mr. Pierson, &c., are studying the language" of the Indians, "that they may the better treat with them concerning the things of their peace;" and in a letter to the Rev. John Eliot, September 12th, the Commissioners inform him that "Mr. Higginson [of Guilford] hath spent some time formerly about the Indian language, and Mr. Pierson hath done the like, and continueth with much seriousness therein."¹ In 1653, he was allowed £12 "towards his charge and pains in fitting himself to teach the Indians,"² and the next year this allowance was increased to £15.³

In 1654, the Commissioners wrote, from Hartford, to the Corporation: "One Catechism [Mr. Eliot's] is already printed, and Mr. Pierson is preparing another to suit these southwest parts, where the language differs from theirs who live about the Massachusetts."⁴

Mr. Eliot's Catechism, printed in 1654, at the charge of the Corporation in London, was written in the dialect of eastern Massachusetts, and he was now translating the Bible into the same dialect. The Commissioners from the southern colonies—Connecticut and New Haven—were desirous that a portion of the funds provided for propagating the gospel in New England should be so expended as to benefit Indians of other than the Massachusetts tribes; and Mr. Eliot was advised, in 1654, to "improve the best helps the country affords for the Indian language, that, if it may be, the southwest Indians (some of whom, as we are now informed, desire help both for reading and to be instructed in the things of God and Christ) may understand and have the benefit of what is printed."⁵

When the Commissioners met, at Plymouth, in September, 1656,

"A letter from Mr. Pierson, of Branford, dated the 25th of August last, was read, and some part of a Catechism by him framed and propounded, to convince the Indians, by the light

¹ Records of the Commissioners, in Hazard, ii. 178, 186.

² *Ibid.*, 303.

³ *Ibid.*, 326.

⁴ *Ibid.*, p. 313.

⁵ *Ibid.*, p. 316.

of nature and reason, that there is only one God who hath made and governeth all things, &c., was considered; and the Commissioners advised that it be perfected, and turned into the Narragansett or Pequot language, that it may be the better understood by the Indians in all parts of the Country. And for that purpose they spake with and desired Thomas Stanton to advise with Mr. Pierson about a fit season to meet and translate the same accordingly, without any unnecessary delay, that it may be fitted for and sent to the press: and they promised him due satisfaction for his time and pains. It was agreed that Mr. Pierson shall be allowed fifteen pounds for the pains he shall take in this work the year ensuing."

The translation was completed before the next meeting of the Commissioners, September, 1657. They wrote to the Corporation: ¹

"We have also sent you . . . Mr. Pierson's Catechism, which we have desired Mr. Ince to transcribe, whom you may please to improve to overlook the press, to prevent mistakes, especially of the Indian. We do desire the work may be expedited, and that 1,500 copies be sent hither to us by the first opportunity."

Jonathan Ince, who graduated at Harvard College in 1650, was commended by Eliot as "a godly young man, a scholar who hath a singular faculty to learn and pronounce the Indian tongue."² He and young Thomas Mayhew—the missionary of Martha's Vineyard—took passage for England in Garrett's ship, which sailed in November, 1657, and was lost, with all on board, at sea.

Next spring, the Corporation, in their letter to the Commissioners, wrote from London:

"As for Mr. Pierson, we concur with you concerning his fitness and ability for the Indians' spiritual good, and for the Catechism mentioned in your letter, of his composing for their use and instruction, which we should have taken care to have printed according to your desire, . . . but we fear it is mis-carried, being sent, as we understand, in Mr. Garrett's ship, which is yet missing: and therefore, we intreat you to send it over by the first opportunity."³

In September, 1658, Mr. Pierson had prepared another copy

¹ Records of the Commissioners, in Hazard, ii. 377.

² Felt's Eccles. Hist. of N. E., ii. 163.

³ Hazard, ii. 390.

of the Catechism for the press, and delivered it to the Commissioners in session at Boston. "Upon further consideration, in regard of the hazard of sending, and difficulty of true printing it without a fit overseer of the press, by one skilled in the language," the Commissioners decided to have it printed at Cambridge, instead of in England as at first proposed.¹ They "hoped it would be finished within three months."

The first sheet (of sixteen pages) was printed, at the Cambridge press, before December 28th—in season to be sent to England, with letters of that date from Mr. Eliot and Governor Endecott to the Corporation. Another letter of Eliot's, written December 10th, enclosing notes of exhortations delivered by Christian Indians of Natick, on a day of fasting, November 15th, was forwarded by the same conveyance, or at nearly the same time. May 7, 1659, the Corporation wrote to the Commissioners:

"We have thought good to print your last letter [of Sept. 22d], with two other letters received from Mr. Endicott and Mr. Eliot; as also, the Indians' Exhortations, *and the sheet of Catechism composed by Mr. Pierson*; all which are printed for publick satisfaction."²

They were printed in a small-quarto tract of forty-eight pages (thirteen of which are not numbered), with the following title:

A further Accompt | of the Progreffe of the | GOSPEL | amongst the *INDIANS* | IN | NEW-ENGLAND, | AND | Of the meanes used effectually to advance the same. | SET FORTH | In certaine Letters sent from thence declaring a | purpose of Printing the Scriptures in the | *Indian* Tongue into which they are already | Tranflated. | With which Letters are likewise sent an Epi- | tome of some Exhortations delivered by the *In- | dians* at a fast, as Testimonies of their obedi- | ence to the Gospell. | As also some helps directing the *Indians* how to | improve naturall reason unto the knowledge | of the true God. | ——— | *LONDON*, Printed by *M. Simmons* for the Corpo- | ration of *New-England*, 1659.

An introductory epistle "To the Christian Reader," by the Rev. Dr. Edward Reynolds, dated 1 April, 1659, commends Mr. Pierson's work, as

¹ Hazard, ii. 392.

² *Ibid.*, 403.

“likely to be, by the blessing of God, of singular use to the natives there, and a very proper and necessary course for those to take who would convert and perswade *Pagans* to beleieve the Truth. . . . The reason why there is so short and imperfect a *specimen* given of it is, because the ships came away from New-England, before any more of the Copy was wrought off from the Presse.”

The tract is made up as follows: Title, verso blank; “To the Christian Reader,” 7 pp. n. n. (A2 to recto of B; verso of B, blank); Letter from the Commissioners of the United Colonies, 2 pp. (B2; the *verso* numbered as page 1); “A Letter from Mr. John Eliot,” pp. 2, 3; “A Letter from John Endicott Esq.,” pp. 4, 5; “Here follows another Letter from Mr. John Eliot,” pp. 6, 7; “Here followeth a Briefe Epitome of such Exhortations,” &c., pp. 8–19 (ending on verso of D3); and a “Postscript” (D4; verso blank). Then, with a special title-page, a reprint of the first sheet of Mr. Pierson’s Catechism, pp. 22–35 (E1 to verso of F3) with his introduction “To the Reader.” The title-page corresponds with the Cambridge original, except in the imprint, “LONDON, Printed by *M. Simmons*, 1659.” On the recto of F4 is a “Postscript” to the tract, introducing a certificate of “Charles Chauncy, Præsident of Harvard College, in Cambridge,” to the proficiency of two of the Indian pupils at the grammar school in Cambridge. The verso of F4 is blank.

The impression of the Catechism at Cambridge was not completed till five or six months after the first sheet was reprinted in London. In September, 1659, the Commissioners wrote, from Hartford:

“We have ordered Mr. Usher to send you forty copies of Mr. Pierson’s Catechism, if finished before the ship set sail; but fear, by reason of Mr. Pierson’s sickness,¹ the work may have been retarded, and we and you suffer a disappointment.”²

¹ Rev. John Davenport, writing to Gov. Winthrop, from New Haven, July 29th, mentions the dangerous sickness of Mrs. Pierson. The next week, August 5th, he writes that her condition is hopeful, but “Mr. Pierson hath been touched” with the prevailing epidemic: he “wisely took the physic in the beginning, and will, I hope, do well.”—4 Mass. Hist. Coll., vii. 501, 503, 504.

² Hazard, ii. 404.

At the same session, the treasurer's "account of the Indian Stock" has an entry of the payment

"To Mr. Green, in part, for printing the Psalms and Mr. Pierson's Catechism, £ 40.00.00."

Only two copies of this Catechism are known to the editor of the present reprint. One of these is in the library of Mr. James Lenox of New York; the other is in the British Museum. The title-pages of the two differ, in several particulars. That of Mr. Lenox's copy—which is proved, by its agreement with the English reprint of the first sheet, to be the earlier—has a border, of the acorn pattern. The other has no border; the lines are longer, and the page less compact. After the title proper, ending with the words "Eternal Salvation," the Museum copy has—

By | *ABRAHAM PEIRSON* | Pastor of the Church at
Brandford. | ——— | Examined and approved by that | Experi-
enced Gentleman (in the *In- | dian* Language) Captain | *JOHN*
SCOT. | ——— | *CAMBRIDGE:* | Printed for *Samuel Green,*
1658.

Here no reference appears to the Commissioners of the United Colonies, and the imprint, it may be observed, is "for" (not "by) Samuel Green." Of Captain John Scott, nearly all that is known may be read in Dr. Palfrey's History of New England, vol. ii. pp. 564-569, note. He was on Long Island in 1654, and was arrested by the Dutch authorities, as a suspected person.¹ Before 1660, he had caused the people of Southampton—where Pierson had formerly been settled—much embarrassment, by claiming to have obtained from the Indians large grants of land, for which he executed numerous conveyances to various parties. He was in England in October, 1660, and may have carried with him copies of Mr. Pierson's Catechism, printed the preceding year. In 1663, he was an active and unscrupulous agent of the proprietors of Narragansett lands conveyed by Indians to Major Atherton and his partners, and succeeded in obtaining from Charles II. an assurance to these proprietors, of "the full and peaceable enjoyment of their said country," the recently granted charter

¹ Brodhead's Hist. of N. Y., i. 579.

Some Helps for the
INDIANS;
Shewing them how to
Improve their Natural Reason,
to know the true God, and the
Christian Religion.

- { 1. By leading them to see the Divine
Authority of the Scriptures. }
{ 2. By the Scriptures, the Divine
truths necessary to Eternal sal-
vation. }

B Y
ABRAHAM PEARSON
Pastor of the Church at *Branford*.

Examined and approved by that
Experienced Gentleman (in the *In-
dian Language*) Captain
JOHN SCOT.

CAMBRIDGE:
Printed for *Samuel Green*, 1658.

of Rhode Island notwithstanding.¹ The second title page of the Catechism, on which he is named as an “experienced gentleman,” may have been prefixed to part of the edition—to all the copies, perhaps, which were sent to England about the time of the Restoration, and subsequently,—with the knowledge of Mr. Pierson and the Commissioners; or the substitution may have been Scott’s own device, to give himself, in London, a certificate of position and character, and perhaps add weight to his statements in support of the title of the Narragansett proprietors and of his own claims to lands for which he had procured deeds from Indians on Long Island.

The advice of the Commissioners, that the Catechism should be “turned into the Narragansett or Pequot language, that it may be the better understood in all parts of the country,” was not followed. The version is in the dialect which was the most familiar to Mr. Pierson during his ministry at Branford—that of the QUIRIPÍ Indians, who lived near Long Island Sound, from Guilford westward, to and beyond the west bounds of Connecticut. Block, the Dutch captain who sailed through the Sound in 1614, found a band of the “Quirepeys” near the mouth of Housatonic River.² The name, which means ‘long water,’ was, probably, a general one, like *Niantic* for the “river-point” bands, and *Nipmuck* for “fresh-water fishing” tribes. The adjective *quir’i* ‘long’ is the equivalent of the Narragansett and Mohegan *quinni*, Connecticut River and Nipmuck *quilli*. Roger Williams wrote the names of these Indians, collectively, “*Quinnipiëuck*.” The first settlers of New Haven bought lands of one of the Quiripi bands or petty tribes, and the name of their purchase appears as *Quillipieck*, *Quinnipiock*, &c., as scribe or interpreter caught the sound from Indians of one or another local dialect.³ By

¹ Arnold’s Hist. of R. Island, i. 383–385; N. Haven Records, ii. 499.

² De Laet, *Nieuwe Wereldt*, b. iii., c. 8; in the (Latin) edition of 1633, *Querepees*; Brodhead’s Hist. of New York, i. 56, 57.

³ In Davenport and Eaton’s letter of March 12, 1637–8 (in 3 Mass. Hist. Coll., iii. 165) it is *Quillypieck*; in the first recorded agreement with the Indians, November, 1638 (Thomas Stanton interpreting), *Quin-*

this Branford and New Haven tribe, the name of 'long water'—which may have originally belonged to Long Island Sound—was appropriated to the harbor of New Haven and the estuary of Quinnipiac and Mill rivers which opens into it.

Of the inflectional and conjugational forms of the Quiripi language, or of the structural peculiarities of Indian languages in general, Mr. Pierson evidently knew little. In the translation of his catechism he frequently transferred to an Indian word the connotation of the corresponding word in English, and reduced English verbal metaphors to their literal and material elements. Thus, for 'to punish,' 'to correct,' and for "God's *punishing* will" (p. 26) he employs the Indian verb *tatággaman*, meaning 'to strike,' 'to beat,' hence 'to punish by *beating*,' not otherwise. He derived some help probably from the work of Eliot, whose versions of Genesis and Matthew were printed before November, 1658, and his first Catechism in 1654. But Eliot, with all his subsequently acquired mastery of the Indian language, could not have translated into it Mr. Pierson's preliminary demonstration of the being, unity, and excellence of God, so as to make it intelligible to the natives. Thomas Stanton, though an excellent interpreter in negotiations between the English and the Indians, was no dialectician, and "that experienced gentleman in the Indian language, Captain John Scott," cannot have rendered much assistance in this part of the work. Take the following, as an example of Mr. Pierson's method of "showing the Indians how to improve their natural reason." It is one of the answers (p. 12) to the question: "How do you prove that there is but one true God?"

"Because singular things of the same kind when they are multiplied are differenced among themselves by their singular properties; but there cannot be found another God differenced from this, by any such like properties."

Or this (p. 24), as one of the proofs "that all singular things are governed by God's providence:"

"3. Because generals do subsist in singulars: and therefore,

opiocke; in the agreement of December 11th (John Clarke interpreting) *Quinnypiock*; elsewhere in the Records, *Quinipieck*, *Quillipieck*, &c.

if singulars were not preserved by God's providence, the generalls would perish with them."

The interlineation of the original English with the Quiripi version adds interest to the volume, by the illustration it affords of a method of religious instruction which many good men of Mr. Pierson's day agreed with Dr. Reynolds in regarding as "a very proper and necessary course for those to take who would convert and persuade pagans to believe the truth."

This Catechism is the only book printed in any Indian dialect of "these southwest parts." It is believed to be the first work of an author belonging to either of the two colonies (Connecticut and New Haven) that was printed in this country. It supplies linguistic material of some value to philologists, the Quiripi dialect having a place between the dialects of Massachusetts, Narragansett, and eastern Connecticut, and those of the Middle States; showing nearer affinity than other New England dialects to the (true) Delaware or Renapi of New Sweden.¹

No pains have been spared to obtain an accurate reprint of the first edition. An experienced copyist was employed to make a transcript of the British Museum copy, and this was collated with the copy in the library of Mr. James Lenox, which he very kindly permitted to be used for that purpose, by the editor. The paging and signatures of the original are retained. No attempt has been made to correct the numerous typographical errors of the first edition, except where the error was so patent—as in the case of a turned letter or the intrusion of a wrong-font type—that to reproduce it would have seemed mere affectation of accuracy. The proportions of the page have been preserved, but by the use of larger type its size has been so enlarged as to adapt it to a modern octavo volume.

J. H. T.

¹Mr. Pierson's version of the Lord's Prayer is reprinted, from this Catechism, and some peculiarities of the dialect are indicated in "Notes on Forty Algonkin Versions of the Lord's Prayer," in the Transactions of the American Philological Association for 1872 (and separately printed, Hartford, 1873; pp. 42-44).

SOME
HELPS FOR THE
INDIANS

Shewing them

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

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

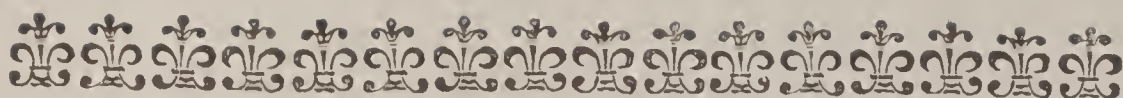
Undertaken

*At the Motion, and published by
the Order of the COMMISSION-
ERS of the United Colonies.*

by ABRAHAM PEIRSON.

Examined, and approved by *THOMAS STANTON* Interpreter-General to the United *Colonies* for the *Indian Language*, and by some others of the most able Interpreters amogft us.

CAMBRIDGE,
Printed by *Samuel Green* 1658.



To the Reader.

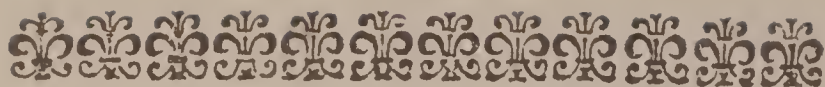
WHO have occasion to make use of this Book, may please to observe, that the accute or long accent thus noted (´) signifies that the syllable over which it is placed is to be pronounced long, the rest of the words be short, till the like, or a circumflex do regulate the syllables following. Words of two syllables most frequently be not accented at all, being commonly of equal measure, and hardly mispronounced. Also, sundry times the prepositions in, with, for, from, by, &c: be set after the Substantives in the Indian and before them in the English, that so no harshness (this caution remembred) may sound in either. Likewise sometime a phrase is used in the Indian, which word for word can hardly be rendred in the English; but then, and ever, care is had that in every sentence, and within the limits of every stop, the Indian doth truely answer the English. The Lord pardon, accept, and give success, that this may be an help towards the spiritual good of Indian soules.

So prayes A. P.



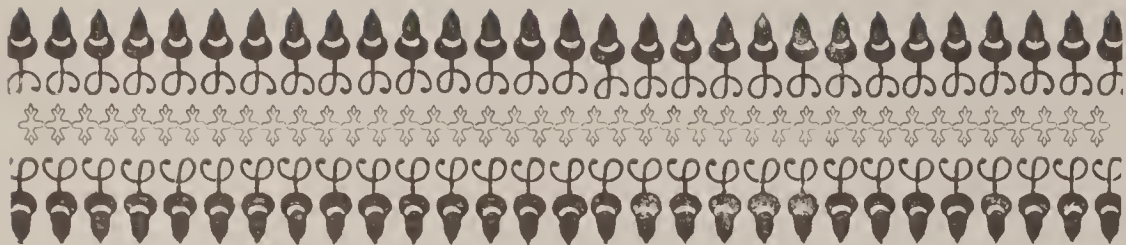
Some helps for
 P^Oshshe Aírenamáwetouwúngash wutche
 the Indians. shewing them
 Èànsketámbawg, Okkekôodemúnganâuwaus
 how to improve their natural Reason
 ten auwárchán nêjek arumbáuwe penauwuawunk
 to know the only true
 wauhêan webe waugh wauwérhummat Man-
 God, and the true Christian
 do Iehovah, quah wérramâuwe Christianâu-
 religion. First by lead-
 we routàfowank. Negónne spe pummóoa-
 ing them to see the divine Autho-
 warránau nejek kenàwmen Màndowe tóuh-
 rity of the Scriptures.
 kretáffowunk wutche God wuskwhégansh.
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 Néeseetetâuwe spe God wuskwhégansh màn-
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NAT



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 to eternal Salvation.
 muks re miChéme kejâhiitawunk.

NAT



Question.

Náttoohtemâuwetöowunk.



How prove you that there is a God?
Oohgôdje kor âmen neh átta Mandouh

Answer.

Auasquetâuweten.

From the universal and constant
Wutche wéwinnakommuk quah yeiache
agreement of all nations, and
wêrrawâuwunk wutche wame arkèes, quah
persons in the world who are
fkeetambâwg mittâuhkuk terre, owwànnak
not void of right
matta fâuwaioòguk wutche fompâio pe- - -
reason and humanity.
nauwâuwuk quah renôowunk.

For the things which are
Wutche ai akquíiks chawgwunsh weka-
grounded upon particular mens
kontamöawk fkeje nanseêawk rénwawk róy-
fancies and opinions
tammoúngansh quah wàrramawòytammo- - -
are not acknowledged of
ungansh matta wèrramattauòomuks wutche
all men and are often changed
wame rènawawk, quah wegonje àffowunnama-
but this notion that
nôofh : webe (youh eôytàmmöunk) neh

[6]

there is a God is common to all men. Nor
Mandoo nànnarwee re wâme rênawawk matta
is it changed by the changes
áfíowûnumôoanas ípe affowunnàmoúnganîh
of times; therefore it must
quompaious; nègouche youh paughke môuche
arise from some light
fongème wutche chawgun nowèta wequá-ai,
which is common to all men. and that
teou nannarwe re wame rênawawk. quah youh
light must be either from
wequa-ai pahke mouche nukqúdde wutche
tradition which hath flowed
af - híttewunk wutche pómmochawâshîhâu-
from the first parents of mankind
wus wutche negoníiek ouhwâwog rênawawk
to all their posterity from
re wame nejek wúttanîewúngannôoawk wutche
age to age who
àntfeunganak, re àntfúnganak ouwànnak
would not lye to their children
matta pèperruwâgup re múkkraffoowúnganòas
in a matter of so great
rame íschâuwúnganak terre wutchio rio íhaiô
importance; or from an inward light
îhàrumauwúnganak; ux wutche ramiôuk we- -
implanted in the minds
quàai ramekèzekekózzo ramee útteamo-
of all men by [God]
únganoo wutche wame rênawawk ípe Iehovah
himself. And that such a light
nagum. Quah neh nenar wequàai útteamo-
is in every man naturally
pètànguanau wàme rênawawk renàmpaûwe;
appeareth by the feares that
moufkème ípe wèz-faffawunganîh teous út-
team

[7]

are in all men when
 teaompètáuguanau wame rénnawawk pókkat-
 they have done y^t which they know to
 che rehit chawgun waughtaffoowawk mat-
 be evill, though no man knoweth
 cheréwunk, mukko renna matta waughtam-
 and upon extraordinary
 móan, quah fkeje chechége móncharawa- -
 accidents, as Thunder:
 núnguotush ahárrêmuks, arra Páddaquáh- -
 Earthquakes, fights in the
 hum, Quequanfh, mázzenúnguottush kefefuk
 Aire, blafing Starrs &c: which
 terre, fquarrug arrákfak &c: youh kakkoo-
 shewes that they know there is a
 dumchàmo neh nejek wauhtânnau mouche mil-
 power above the creatures, though
 kiffoowunk aufin keizhittishànnuk, mukko
 they see him not, who will punish
 matta naûwah, ouwun bitch arroutaûtak
 finn, and can do it when
 matcherêwunk, quah óm uttrên hanrúkke-
 he will. And this is
 que roytaks. Quah youh mutche God Jehovah
 Secondly, from the beginning of all
 Nêzetataûwe, wakke noujàiitch wame
 things that have a dependant
 aiakquiiks, teous uttahnênau rambatsen
 being. For the things which had
 pummaiawunk. Wutche aiak quiiks téous nou-
 a beginning could not be cause of their own
 jaiiggishhanfh, matta hom wâje pummaiawún-
 being, for that which is not cannot
 ganoo, wutche ne matta pummaynook matta
 act, nor could any thing
 hom rémanoo chaugun, matta hom chaugun

be before it was therefore
 pummâio, askam pummâynoſhan, newutche
 it muſt have its beginning
 paughke [môuchh] outàhhèamo noujaiewunk
 from ſome other cauſe
 wutche chaugun nowêta perrewawhjaiohittit
 which is without beginning,
 teou matta outchinoh [mehchu noujaiewunk]
 and therefore the firſt being and
 quah nè-wutche negonne pummayawunk quah
 efficient cauſe of all other
 kezhúwan waje wutche wame ùnkatagganak
 beings.

pummayawúnganſh.

There was a firſt man and a firſt woman
 Moh negônne ren, quah negônne kèrequa-
 and a firſt in every kind
 bus, quah negónn rame wame achabwehitta-
 of living creatures
 wunk wutche púmpamantajek kezhittſhaunak,
 but that firſt man and woman [and]
 webe youh negônne ren quah kerequâbus, quah
 thoſe firſt of all
 yôujek negonniyek wutche wame attchabre- -
 kinds, living creatures
 hittewúnganſh púmpamántejek kezhittſhañák
 could not make themſelves
 matta hom kezhúwâwk hoggaûwâwwo :
 therefore there was a firſt being which
 negáuche moh negonne pummayhuad, youh
 abſolute and independent
 funkaio [fambió] quah webe negamo tſe
 and reſts upon nothing
 wutchaiô, quah matta chetamſſennómanah
 that was before them all and
 chaugun, nôh moh akam wâme nejek, quah
 kezhu

[9]

made them all, and 'upon whom
 kezhûwufhan wanne wame, quah fkeje youh
 all other beings depend.
 wame kattágganfh pummáyawūganfh korché-
 And this is [God Jehovah.]
 támfenak. Quah youh atta God Jehovah.

Ob: *How can you know that there is*
Ten hōm kuttawáuh-taun ne atta
a God, seing you never saw him, nor can
Mando mactax kekenâuwah, matta hōm
see him?
nauwo?

An: *I know I have a*
Nouwáuh-tâun no wadjânâman pe-
reasonable foul, though I never saw it,
naunâuwe mittachonq, mukko matta ne nauwah
nor can see it, The foul were not
mátta hōm nauwo, Mittachonq' matta hom
a spirituall substance if it could be seen
rashawrándowe pummâyawunk hōm naûwit
with bodily eyes, and so no
fpe hoggâuwe fkefuks, quáh riò matta
foul in like manner [God] were not a Spirit
oútachonq'. Rio God matta rashauwan-
if he could be seen with bodily eyes;
do, om naûwit fpe hoggâuwe fkefuks;
and so no God.
 quah rio matta Mando.

Ob: *But no man can fully*
Webe matta howan nowêta hom tabâie
know Gods nature therefore
wauhtawn Jehovah rièwunk [arândoít] negouche
no God?
 matta Mando?

An: *It followeth not, for*
 Youh matta nôskommôenah, wut-
 che

che ^{an inferiour} wómarremúggeree ^{nature} árrumâuit ^{cannot} hommatta
^{fully} tabáíe ^{understand} wâuhtawn ^{the things} aiakquiiks ^{of} wutche ^{an higher} fháram-
^{and} úggefee ^{more excellent} quah ^{nature} arwenúngefee ^{then} arrumbaúit, ^{itself} aúfe
^{Beasts} nagamo ^{cannot} hoggunk. Oppishshamok ^{understand} hommatta
^{what} wauhtáuóunau ^{man} chawgun ^{is,} ren ^{much} atta, ^{share} share
^{less} okkóffiffe ^{how} ten ^{to plant,} reokkechan, ^{and} quah ^{govern} foudamotâu-
^{Common-weales} ôan ^{or} kortafoôdomoúnganfh; ^{to become learned} ux ^{or} koodamanchan
^{or} wufkwhaganakre, ^{fayl} ux ^{over} feboghómman ^{the Seas} akkóm- -
^{&c:} muk ^{&c:} kathans ^{For} ^{these} Wutche ^{things} yous ^{exceed} aiakquiiks
^{their} [remuks] ^{capaci-} árrookawáuwaunk ^{nejek} ^{ties} wáuhtam- -
^{in like manner} ^{man} ^{feeing} ^{himself} mawúnganoó ^{rio} ^{ren} ^{nauwun} ^{ewo} ^{hogga}
^{to be made} ^{of} ^{a more noble} ^{nature} kezhean ^{wutche} ^{arwenúguot} ^{arrumbâuwunk}
^{then} ^{beasts,} ^{and} ^{that} ^{not} ^{of} aúfinre ^{him} oppishimmok, ^{self:} quah ^{must} youh ^{needs} matta ^{infer} wut-
^{that he} ^{who} ^{made} ^{him} ^{superiour} che ^{wan} ^{ne} ^{hôwan} ^{kezhuwus} ^{uwâio} ^{arrôokawah}
^{to beasts} ^{he} ^{no less} ^{above} ^{man,} oppishhim, ^{ewo} ^{aúfinre} ^{arrôokawah} ^{renôok}
^{then} ^{man} ^{is above} ^{beasts;} ^{and} àrra ^{ren} ^{arrôokawant} ^{oppishshim;} ^{quah}
^{therefore} ^{that y^e full} ^{knowledg} ^{of} ^{his} nègouche ^{ne} ^{tabâio} ^{wauhtawunk} ^{wutche} ^{uwio}
 ar

arráudoit ^{nature} [árrumàuwunk] ^{exceeds} âufin errôokawah
^{mans} ^{capacity.}
 renna kitchshantàmmôowunk.

Q. Shâraog Mandóak? ux webe átta pâ-
^{Are there many Gods? or is there but}
^{one true God?}
pâsaguun wah wèrramat Jehovah?

An. Matta sharáou Mandoak, atta webe pâ-
^{There are not many Gods, there is only}
^{one true God.}
fuk wah wèrremat Mando Jehovah.

Q. To gouje korámen ne webe pâsuk wah
^{How do you prove that, that there is but one}
^{true God?}
werremat Jehovah?

An. Wutche waiâiewunk tohódje nanfaîe-
^{Becaufe the reason why singular}
^{things of the same kind}
wok aiakquiiks wútche anfékmucho nenar
^{are multiplied is not to be found}
kokkôodishahéawk matta misskommauwaû-
^{in the nature of}
oân râme àrumbâuwunk [arándoit] wutche
^{for the reason why such like}
God; wuche wajâiewunk tohodje arfôauk
^{things are multiplied is from}
aiakquiiks kokkôodishhéauk atta wutche
^{the fruitfulness of their causes:}
hokkiffègowunk wutche wajaiwunganôas:
^{but hath no cause of}
webe God matta outáhe wajâiewunk wutche
^{his being but is of himself}
uwâio pummaîewunk, webe wutche nagum
^{therefore he is one.}
hogga negôuche papafaqun.

2. Newutche nanfâioaks aiàkquiiks wutche
the fame kind when they are multiplyed,
 nenar ârak nantféjek kokkoodrifshahettit,
are differenced among them
 àchabiffohèawawk yarâuwe nàgamâuwo hog- -
elves by their singular propertyes ;
 gêuwo weêche nejek nânfeas artumbauhittaw-
but there cannot be found
 únganfh webe muche hom matta fkôwah un-
another God differenced from this by
 katak Mando achabizhéan wutche yôuh fpe
any fuch like propertyes.
 chawgunfh arrâious àchabiffewúnganfh [ar- -
 rambâmuks.

3. Nèwutche webe mohtantammim re
God to do whatsoever he willeth ; if there were
 Jehovah uttèein hanharroytaks ; hom fharehit
many Gods they might will contrary things and
 Mandoak hom ópperrewórrantammock, quah
one might be hindered by another
 nejek hom wówotamhittawawk rêan chawgun
fo y^t he could not do what he would, which can not
 rio matta hom re kaddauwerèatteou hom matta
ftand with the Omnipotency and
 toukranah weeche wame-keiztauwunganuk quah
nature of God.
 arrandoit Jehovah.

*Ob. Webe hom matta fhároog Mândoak : nar-
 raio ne pasuk negónquaffik quah ouffewe kerik
 wutche wame ?*

An.

An. No, because the first being
Matta, wutſhe negónne pummáy-
muſt be abſolutely Su-
huad pauhke mutche nágamo utſe oúſewe quo-
pream because he dependeth
núnguofó [ſquónguofó wutche matta rambátſên-
upon nothing, he reſts not upon any perſon
no chawgun, muche matta howáne káchetam-
but is all ſufficient to him ſelf
fenno webe wame tabbaio re nagamo hogga
and to all things and all things
quah wame re aiakquiiks; quah wame aiakqui-
depend upon him that which is not
iks rambats'nnétaukq' chawgun nowéta matta
abſolutely cheiſeſt and above all
nagámo utſe negónquafik quah árroukáſſo wame
cannot be God.
matta hom Jehovah.

2. Wutche Mándowâious pummáyaûwo- -
because the Eſſentiall
propertyes of God are ſuch
us árwenunqueſoúnganſh Jehovah nèarrious
as cannot be given to any more then
ar matta hom mérittonouſh unkatágganak re
one.
auſe paſuk.

Qu. *What are thoſe Properties*
Chaugunſh yous arwenungueſounganſh
which are peculiar to God alone
teous moutantamminouſh Jehovah webe tſe?

An. There are many I ſhall inſtance in three
Pharitchch' nen ſwanch miſhom
which include the reſt.
teous mínnamok únkátágganſh.

1. Neh wame arwenunqueſoúnganſh uttá-
mous

in him originally, and eminently
 mous rame ewo negónne, quah wuñafhíauwe
 as in the first cause, from which
 arh' rame negónne wajaiewunk, ten wutche ké-
 heaven and earth and all things in
 fukq' quah ôhke quah wame aiakquiiks rame
 them receive whatsoever
 nejek uttúmmonúmmok nauweta châwgun
 good they have that all perfecti-
 warréguk attáhéhít neh wame árwejanúngue-
 on are in in-
 foúnganfsh uttámous rame Jehovah wame árrou-
 finitely the reason why the being
 kawâwe wajaiewunk to hodie pummáyawunk
 and goodness of all creatures
 quah wurrégowunk wutche wame kéihigwus-
 is limited, is because the
 hánnak fachwhúngankâuwo, atta wutche wai-
 cause whereby they exist hath cōmunicated
 áiewund spe teou poummàiomúauk maugamous
 so much to them and no more, and
 youche re neiek quah matta wunk, quah
 hath made them capable of so much
 kéisheous neiek tabe àttumminúmmín youche
 and no more but [God] receiveth not
 quah matta wunk, webe Jehovah matta attūmin-
 anything from another but is a Spirit
 úmmo chawgun wutche únkatak, webe Rash-
 living in him self
 fhâuunk pómpemautammin nagamo ewo terre,
 or of himself therefore God is not
 ux nagamo utse negauche Jehovah matta fach-
 limmitted his strength is Infinite
 whúngankâuwo ewo milkiffewunk wame arrôn-
 whatsoever he willeth he doeth in heaven &
 kassómo hanharróytaks utteréen kesukuk quah
 okke

earth his Knowledg is
 okkêak-terre ewo wéwaughtâuwunk wame
 Infinite he knoweth all things ;
 arrôukassomo waughtâun wame aiakquiiks ;
 he heareth all the words, and he seeth
 padak wame ruwâuwunganfh, quah wonaumen
 all the works of all men in all
 wame reúnganfh wutche wame renouh wame
 the World his Goodness is Infinite
 mittâukuk tere, ouraiéwunk wame arrôkassómo
 he is exceedingly good, he goes beyond all in
 ouffewe werrego, arrôukan wame wohwór-
 goodness he doeth good towards
 regewúnganak terre wauhwérrerêat rak' que
 all creatures, the presence of God
 wame keisheaus-hánnak, taûterêit Jehovah
 is infinite, he is every where in all the World
 wame arrôukassómo wampsin wame mittauk
 filling all places and goes not
 remáffen wame ahapúmmuks, quah matta
 from place to place, as doth the creatures, his
 ahàntse aû, arra rehit keizhíttifhánnak up-
 life is Infinite, he
 pomantammewunk wame arroûkassómo, ewo
 is Eternal, without beginning, and
 mucho Micheme, matta nenóujaaíous, quah
 without end.

matta éakquíno.

3. That the true God is
 3. Neh wauh wérramat Mandouh mucho
 perfectly blessed in himself, alufficient
 fonks waûwerrehea nâgamo utse, Wame ta-
 of himself, he needs not supply
 baio nâgamo utse, matta querâuhikquo áirana-
 from an other, For,
 namâmauetounk paíuwutche, Wutche,

1. ^{He knows} ^{all} ^{things} ^{at once}
 Waughtunk wame aiakquiiks, passukùtte
^{and} ^{together} ^{in all} ^{the World,} ^{without}
 quah nàppe wawa mittâukuk terre, matta ke-
^{discourfe} ^{by} ^{the Infiniteness}
 ketokaûanak terre, spe wame arroukawaûwunk
^{of} ^{his} ^{Effence.}
 wutche ewo Pummàyawuk.

2. ^{He willeth most} ^{freely} ^{whatsoever}
 Wórrantámmo ouffewe narraûwe chawgun
^{is good} ^{and so} ^{perfectly} ^{that}
 nowêta warréguk, quah afonkkaíouwe neh
^{whatsoever} ^{he willeth} ^{is} ^{good}
 chawgun wèrrantámmo muche warreguk,
^{so farr} ^{as he willeth it,} ^{and} ^{because} ^{he wil-}
 rikqueque arróytak, quah wutche warran-
^{leth it,} ^{For} ^[God] ^{is simply} ^{and} ^{Infi-}
 tammen, Wutche Jehovah faíoo quah wame-ar-
^{nitely} ^{good.}
 rôukovvauwe werrégo.

*Q. ^{How} ^{do you} ^{prove} ^{that heaven} ^{and}
 Ten hom wutche korámen neh kesuk' quah
^{earth,} ^{and} ^{all} ^{things} ⁱⁿ ^{them} ^{have}
 ôhke, quah wame aiakquiiks rame nejek out âhhe-
^{the original} ^{of} ^{their} ^{being}
 nau noujiewunk wutche nejek pummayawûnga-
^{from} ^[God.]
 no wutche Jehovah.*

*A. ^{This} ^{followeth} ^{from} ^{what was}
 Yowh nôskonsòmo wutche chawgun
^{saïd} ^{before} ^{for} ^{we have proved}
 àrwamacup negónne, wutche nôrramananas
^{that} ^{God} ^{hath} ^{his} ^{being} ^{of}
 neh Jehovah uttahe ewo pummàyawunk na-
^{himself,} ^{and} ^{is but} ^{one} ^{therefore} ^{all}
 gamo utse, quah webe pafuk: negaûche wame
 unk*

^{other} únkátágganoufh ^{things} aîakquiiks ^{have} uttâh-heauk ^{either} nukqút-
ⁱⁿ te ^{them} rame ^{felves} nejek ^{or} hoggauwaûwo, ⁱⁿ ux ^{their} rame ^{caufes} nejek
^{their being} wâujaiwûngano ^{from} pûmmayawûngano ewóunk
^{him.} wutche.

2. ^{The common} Nannârwe ^{understanding} wewâuhtâuwunk ^{of men} renouh
^{doth} mouche ^{evince} mouskinnaman ^{this,} youh, ^{if} hom ^{we con-} nattâuan-
^{fider} tammokq ^{any of} poshîhe ^{the creatures} keizhittishannak ^{particularly} tîaie,
^{the framing} wékontammówunk ^{of mans body} ren ^{within} hogga ^{and} rame ^{without} quah
^{how} pâquodjok, ^{all} ten ^{the parts} wame ^{of mans body,} áchabehittewûnganfh
^{yea} ren ^{the least} hok, ^{have their several} nux ^{ufes,} akkôffiffous ^{and} achachaberé- -
^{are fitted} kataunâuous, ^{to those} quah ^{ufes,} oúftaunauauus ^{by no} yous ^{study} aiaiewun-
^{or} ganakre, ^{industry} matta ^{of their} fpe ^{parents} pépenauwantammewunk
^{yet} ux ^{with} affagasowunk ^{wifdom} wutche ^{that} ouhshawawog
^{the} narra ^{more learned} weeche ^{and} rio ^{more wife} wawântammewunk ^{men are} neh ^{the more} aûfe ^{they admire} kòkkekôudamaûetishannak ^{it.} quah ^{tammok} arwe ^{renou} wawan-
^{•No} ^{wife man} tammok ^{can} aufinre ^{imagine} môzfantaminau ^{that} youh.
^{stones} ^{and} ^{timber} ^{grew into} ^{an house,} ^{m'fanfh} ^{quah} ^{p'tuks} ^{terreginsh} ^{wejammuk} ^{re,} ^B ^{he}

by chance, or of themselves, but that
 heanje, ux wutche nàgámâuwo, webe neh
fome skilfull artificer
 auwun nowéta nartâuewéwhékachad [arwebé-
fitted, placed, and joyned them
 ne] wuſtaúwus, wezſhataúwus, quah wonappe-
together; fo, when we fee heaven and
 númnash-hanſh; rio, naumókq' keſukq' quah
earth fo framed and among all
 okke rio wékekekòzzous quah rawwe wame
creatures, one thing fitted to another
 keizhittifhannak, paſuk wertáuwe unkataggan
and all things to their proper
 quah wame aiákquiiks wajekeiztámmakus ou-
ufes, we cannot but con-
 warchaniſh, newaûwun hom matta webe pak-
clude that there is a moſt wiſe maker
 kaddawâmen neh oúſſewe wawántam nártau-
of the world, and all things
 intàntak wutche mittâukuk, quah wame aiakqui-
in the world, and this can be
 iks mittâukuk terre, quah youh hom mutche
no other but the true God
 matta únkatak webe wah wérramat Mando Je-
 hovah.

But many evils
 Ob: *Wepe oúſſawadj mâtcherewunganſh pa-*
are done in the world, and are
kodje ahrèmuks mittâukuk terre quah utteamope-
in mens hearts
tànguanân rènawauk mittahhâuk terre moh mut-
is the author or the cauſe
che Jehovah nègonquàſhſhâuanuſh ux waje yous
of thoſe evils?
matcherewunganſh wutchio?

An:

An: No for is of himself
Matta wutche Jehovah nàgamo utse
perfectly good, though the power of
fônke werrégo, mukko milkiffowunk wutche
acting be of yet this
rémuk mutche Jehovah wutchío, narra niànch-
abuse of that power to act
tauwunk wutche youh milkègowunk rêan
finfully is of themselves.
màtcherénag attàmo wutche nagamauwhog-
 made the Angels
gauwâuwo. Jehovah keizheàuwus Angelok
and men with a liberty
quah rênauwok wêeche mótantammewunk
of acting which was not vicious
wutche ahrémuk; youh matta mumatcherè-
 yet it might by its own power
muk, narra youh hom spe nagamo milkisse-
 produce something that is vicious.
wunk pâdah chawgun nowèta matcherémuk
it was from the abuse of their
moh wutche aianchtaúwunk wutche nagamaù-
 free will that fallen angels,
wo mótantammoùngano neh teâkfèjek angelok
now devills and and
eo mamatchhuadjieck quah Adam quah Eve
and in them all mankind fin-
quah rame nejek wame renawauk matchere-
ned.
wufhannak.

Though be not the cause of sinn,
Ob: Mukko Jehovah mattà waje macherewunk
 yet are there not two active beginnings, the one
narra weep matta nesuog negonquashadjek, pasuk
 good; and the author of all good;
werrego quah wajaiunk wame werregunsh;
 katak

the other *evill,* *and* *the author* *and* *cause*
katak *matchere* *quah* *negonquashak* *quah* *waje*
of Evill.

[wutchiamuk] *mátcherewunk?*

That cannot be, for if there were two
An: *Matta* *erána,* *wutche* *hom* *nèfuog*
fuch *contrary acting* *beginning* *they would*
rífoak *pómparrerèjek* *negòuquagidjék* *yèiache*
always be *fightings one against another* *whence* *destruction*
hom *aióutoak* *nèoutche* *aískomhít-*
would follow.
tawunk *'om* *nôskoffômo.*

Neither is anything fo evill
 2. *Matta* *chawgun* *rio* *matchittó* [mat-
as *is of himself* *good* *for*
chère] *arra* *God* *nagamo* *utse* *werrègit* *wutche*
evill *is* *a kind* *of* *de-*
matcherewunk *mutche* *tupacha* *chawgun* *que-*
fect *which* *can*
rauhikkowunk, [noufhamòwunk] *yóuh* *hom*
not *be* *but* *in* *a thing*
matta *mutche* *webe* *rame* *chawgun* *nowêta*
existent, *and* *to exist* *is*
pummayamuk, *quah* *pummayne* *mutche*
some *good.*
chawgun *warrêguk.*

The true hath all
 3. *Wah* *wèrremat* *God* *uttâhhe* *wame*
strength *and* *treasures ;*
milkiffewunk *quah* *fhajofhawùnganf ;*
the gods *of the heathen* *are weak*
mandoak *èanfketàmbough* *hókkiffenègoak*
and *poor.* *He* *fills* *heaven*
quah *matchègoak.* *Ewo* *weremâttawn* *kesukq*
and *earth,* *and* *is everywhere* *in all* *the world.*
quah *okke,* *quah* *wampfik* *wame* *mittauk.*

Hom

If there be other gods where
 Hom kattagganak mandoak chaukík
 are they?
 appòak ?

Qu. *Seeing made heaven and*
earth, and all things in them does He
okke, quah wame aiakquiiks rame neish eo wun-
now leave them and no more look after
nagottámmín nêjek, quah matta nôuse anambat-
them as a carpenter doth leave
támmóan nairrène arra nartauôukachad nokódtuk
an house he hath built ?
wejo keistánkq' ?

No, for a carpenter looks
 An: Matta, wutche nattauôukachad matta
 not after the house he hath built, not
 nouffe ámbatammôan wejo keiztaukq', matta
 for himself, otherwise, if he made it for himself,
 nagum wutche, perrère, keistáshán nagum wut-
 continually he doth look after it. So
 che yeíáche nouffe aûwambattámmén. Rio God
 made all things not for an
 keiztaûwas wame aiakquiiks matta wutche kat-
 other but for himself, and therefore doth
 tak, webe nágamo wutche, quah negaûche kon-
 preserve them and govern them for the ends
 kedjheânts, quah uttoûkretâuwah nañe waje
 wherefore he made them and to which he appointed them
 keztàngushanh, quah waje pakkàdaws nañe,
 and according to y^e several natures he hath given
 quah nouffe perrerambanúnganh merâuwus
 them ; Some by Reason, as men
 nanne ; Poshhe spe penaûauwunk, arra réna-
 others by their natural instinct
 wauk ; únkattàgganak noufe nagamaûwo ar-

as Sensitive creatures ;
 rumbauhit arra wâuwayómuks keízheoufhan- -
 others by their natural
 nak ; ùnkatàgganak fpe nejek arrumbaûwous
 propertyes as the fire ascends
 áchachabehittawúnganfh arra ront' ematfhá-
 and water descends.
 mo, quah nip'p' wámtchawàfha.

*How do you prove that Gods pro-
 vidence doth govern all the world ?*
 Q. To gôuje koràmen neh Fehovah wo- -
 kòmhuwàwunk toûkretauwah wame mittâuk ?

By the motion of
 An. 1. Spe pómpemomòwunk wutche
 things against their proper
 aíakquiiks taûtapókkacha nejek nàgamâuwo
 nature for the good of the uni-
 arrumbaûit wutche werrégowunk wame weè-
 verfe as we fee fire
 winnakômuk wutchío ; nenar naûménan yout
 will descend and water ascend
 bitch wômptfháno, quah nip' wamitchche- -
 contrary to their natures to prevent emp-
 wafhíha perrewerampâuómous affànnum faûa-
 tinefs for the good of the uni-
 aioówunk wutche werrégowunk wame wee-
 verfe.
 wínnakommuk wutchio.

By the natural care which
 2. Spe arrumbaûwe nèmarrewúngan teou-
 not only men indued w^{t[h]} understanding, but alfo
 matta webe renauwank wawantàjèk, quut na-
 beafte and fowles that
 nak oppifhim quah oppifhfhauk tooùick que-
 want reason have for
 rauhikkóank penauwauwunk uttâheàuk wutche
 ne

their young : which being a part
 neíek wunnaiàanawauk ; youh muche chaíppaio
 of goodnefs muft be acknowledged
 werrégowunk muche pahke mifhuommiñau-
 to be of God
 wo [wérremuttamaûwo] Jehovah wutchio
 eminently towards all his creatures
 òuffewaié rakque wame ewo keizhittifhan-
 in the world : and the rather becaufe he is
 nak mittaûkuk terre : quah aufe wutche wam-
 prefent every where and knowes all
 pfin wame mittaûkuk quah wâutawn wame
 things, and can eafily order
 aîakquiiks, quah hom nukkomme pakkadaway
 them to the ends wherefore he made them.
 nanne waje kezhéants.

God ordereth the Sun, moon
 3. Jehovah toukrêtauwah kezous, néne-
 and ftars and clouds of heaven
 pómfha quah arraxfuk quah niguilquats kefakuk
 for the benefit of the creatures
 wutcheòùtambazfowúngan keizhittifhannak
 on earth, principally of man.
 fketohke, móucheke wutche ren.

Becaufe Common-weales are
 4. Newutche Soûdamowúnganfh wadcha-
 kept, faved, destroyed and
 nazzous, konkeóitazzous, panquatazzous quah
 changed by the will
 azzawunuamanoufh fpe warrantammowunk
 of God.
 wutche Mando Iehovah.

Becaufe all men in great diffi-
 5. Wutche wâme renou fhaious únquo-
 culties diftreffes and
 nunquatôuganak terre terranauunganak quah
 B4 siag

^{exigents} ^{naturally} ^{do cry} ^{to God}
 fiagutufh ùtterumbauwe manóuwok Jehovah
^{for} ^{help} ^{which} ^{teacheth}
 wutche airenamaûwetowunk youh kòkkooda-
^{us} ^{that} ^{the knowledge} ^{of Gods}
 mungquêakq' neh wauhtaùwunk Jehovah
^{providence} ^{towards} ^{all} ^{perfons}
 wokomhuwâwunk rakque wame fketàmboúgh
^{and} ^{things} ^{upon the earth} ^{is} ^{implanted}
 quah aìkquíiks fket-ókke rame ókkekekózzo
ⁱⁿ ^{the natural} ^{hearts}
 [pòkkoddekekózzo] rame rambauwous mìttafh
^{of} ^{all} ^{men.}
 wutche wame ránawauk.

^{How do you} ^{prove} ^{that} ^{all} ^{singular}
 Qu. To gôojt korâmen neh wame nanfaious
^{things} ^{are governed} ^{by} ^{Gods}
 aìakquíiks toukretauâuk spe Jéhovah wo- -
^{Providence?}
 kamhuwâwunk?

^{Becaufe} ^{singular} ^{things} ^{are or-}
 An. Wutche nanfaious aìakquíiks pakkad-
^{dered} ^{and} ^{directed}
 wandámmenufh quah kóodemantamménufh
^{to those ends} ^{whereto} ^{God made them.}
 waje yous keiztángus Jehovah.

^{Becaufe} ^{God} ^{is present} ^{in the whole}
 2. Wutche Jehovah wampfin wame wee-
^{world} ^{and} ^{his} ^{Wisdom}
 winnakómmuk, quah ewo wawantámmówunk
^{and} ^{strength} ^{are} ^{Infinite.}
 quah milkégowunk wame-arroukamóôak,

^{Becaufe} ^{generals} ^{do subfist}
 3. Waje, wame fchifh útteamopétángua-
ⁱⁿ ^{singulars :} ^{and} ^{therefore} ^{if}
 nau rame nanfaíamuks: quah newutche hom
 nan

^{singulars} nanfáiamuks ^{were not} matta ^{preserved} wadchànàzzous ^{by} fpe Ie-
^{Gods} hovah ^{providence} wókomhúwâwunk ^{the generalls} wame fchifh ^{would} hom-
^{perish} faviouwe ^{with them.} aiakquí yous weeche nanne.

If it be so; how then comes it to pass that
 Ob: *Hom rakq' ; ten wutche artak neh mat-*
Sin doth so abound in the world?
cherèwunk rio ouffewàrrat mittaukuk terre?

^{Even} An: ^{the sinns} Nux ^{that} matcherèwunganfh ^{abound} yous ouffewar-
^{in the world} retufh ^{do manifest} mittaukuk ^{that} terré ^{Gods} mous ^{providence} kinnamaúok ^{doth govern} neh ^{all}
 Iehovah ^{things} wókomhuwâwunk ^{on earth.} toukrêtauwah ^{Because} wa-
^{thereby} me ^{the effects} aiakquíiks ^{of sinne} fkejeókkeak. ^{are} Newutche, neh wee-
^{kept under} che ^{limmited} úttèreúnganfh ^{restrained} mácherewúnganóas ^{and} wom-
^{hindered} kâuoúwok, ^{'least} fachwhúngaukaũauk ^{they should} kopehomme-
^{proceed} nufh ^{so} quah ^{farr} úttamkekáiroufh ^{as} chaugo ^{otherwise} hom ^{they would} kok-
^{to the overthrow} koodreshahúwauk ^{of} rio ^{werrantámmok} ríkkaque ^{Common-weales} arra ^{and} kaddawe ^{that}
^{one man} pauquatauúnganak ^{should not live} re ^{by} wutche ^{another.} foûda mauwúnganfh ^{another.} quah aia matta pasuk hom
 pómpemantámmôan weeche unkataggan.

^{Because} 2. ^{over-ruleth} Wutche ^{of mans} Iehovah ^{sinns} wunna ^{matcherèwúnganóas,} toukrêtaũwah
 úttèreúnganfh renou

which he permitteth to
 (teous tapatchch' mattaouffambamáuôan) au-
 good ends either to Punish one
 werrèganak re, nukqûudde tatággaman pafukq
 wicked-man by another or to
 māmattambauit weeche kattággan, ux ta-
 correct his own people when
 tàggaman ewo nagamo wufketambamh wâu-
 they wander from his righteous
 wannawàhittit wutche wuffunkkówbâuous pak-
 Rules, or to try the
 kadtawàuwúnganfh, ux kutchtâuwun wer-
 faith patience and con-
 ramattámmewúnk tokâuafounk quah yéia-
 ftancy of believers eminent in
 chewunk warremattajek maffambàujek werrit-
 grace.

tepantámmewúnganak terre.

3. Newutche mukko God túpacha matta óus-
 matts wicked men to
 fambamauóan māmattambâureatch kokkood-
 prosper in this world for a
 rewéaweghittít youh mittâukuk terre wutche
 time; yet at last when they dy
 quompàio; narra uttajiauche nannúppohittit,
 God's punishing will, shall
 Jehovah tàtachâuwe wérrantámmowũk bitch
 be done upon them who would not
 keiztázso fkeje nejek, auwannak mat werran-
 Gods commanding
 tàmmóauau rêan Jehovah pókkotchim-mâu
 will but were difobedient
 weróytammewunk quut mattawéwezàmmóguk
 thereunto.
 ewówunk re.

Wut-

4. ^{Becaufe thus God draws men} Wutche rio Jehovah úttantanah réno-
^{to look for the great Judgment} wauk útteambáttámmen tfaió wáffsimidde-
^{before it come after} wunk wutche askam poámo nau uttákgutche
^{this life wherein} youh pòmpemantàmmewunk youh terre God
^{will render to all men after their} bitch meràh wame rennawauk nouffe naga-
^{works in this world.} máuwo wuttarkáffoungãsh youh mittaukuk terre.

^{How do you prove that the foules} Qu. *To gôoje koràmen neh mittachónkawawok*
^{of men live when their} *rènnawauk pomphmmantàmmok hoggauwo pok-*
^{bodies be dead, and that soul and} *kothche nuppeat', quah neh uittachonkp' quah*
^{body shall be joyned together to appear before} *nihok bitch náppinnâuwauk mouskeane arquabit God*
^{in that Judgment?} *yow wáffsimidde wunganak terre?*

^{By the power of the natural conscience} An. Spe milkegówunk rambáuwe mittachoak
^{of all men comforting them} wutchio wame rénnawauk mámmachewàhuwã
^{when they do well, and accusing Judgment} nejek wéreréhittit, quah môufkifshàffowan was-
^{ing and tormenting them when they} fèmoán, quah kéiappenáffowan nejek matche-
^{do evill, especially near their death, which} réhittit, chówonche kifshke núppoungano, teau
^{fhewes that they expect a Judgment} kokkôadumchàmo neh áskwhontammok was-
^{ment to come.} femiddewunk yow bitch peámo.

2. By the natural desire
 Spe rambaûwe chówoutàmmewunk
 of immortalitie which
 wutche michéme pompemantàmmewunk, teou
 is in all men.
 útteamopétánguanau wame rënnawauk.

3. By the natural motions and
 Spe rambaûwe róytámmeúnganfh quah
 expectations that Indians
 askwhóntàmmewúnganfh, yow Eanfketàm-
 have of living
 boûgh uttâhhénau wutche pómpamantàmmewunk
 in another country to the southward after
 wunk perôu kon faúanáiôuk pòkkache
 they have lived in this: we
 pómantammowúshànnak yowh terre: nâume-
 fee trees in winter loose their beauty
 nan p'tuks pabôuks antâumous werrégowunk
 and in the spring live again.
 quah sequoks kejâmous rambe.

How doth govern man?

Qu. *Ten God toûkretâsso ren?*

By giving and prescribing
 An. Spe mâugun quah negonne wûfkwhon-
 a law to him, and
 tammen pakkàdtawâuwank re nagum, quah
 by ordering that as men do
 pakkadawan neh arra réunawauk àttum-
 receive that law they
 minúmmok youh pakkadtawâuwunk micheme
 shall live for ever in Gods love;
 bitch pompemantammok Jehovah wómarre-
 or as they reject that
 toûnganak terre; ux arra apôkeitamhit youh
 law they shall eternally suffer
 pakkadtawâuwunk bitch mícheme kôfikejà
 pen

mifery, its meet that a reasonable creature made
 penáuwauk tabe ne pénauáuwe keizhittis reftau-
 after the Image of should
 wun noufe wuttézzowunk wutche God mutche
 be fo governed in way to everlast-
 rio toukretázzo maouk terre michéme kejan-
 ing life.
 wunganak re.

What Law did
 Qu. Chawgun pákkadtawáuwwunk moh God
prescribe to men? and how
 negónne wufkwhómmenas renouk? quah tokè ne-
did he prescribe it to him?
 gónne wufkwhómmenas ewounk re?

The law prescribed
 An. Pákkadtawáuwwunk negoñe wufkwhom-
 was that men should live
 muk moh ne rénowauk mouche pómpeman-
 after Gods revealed will
 támminau nouffe Jehovah mouíkiñamuk wérran-
 revealed to men
 támmowunk: God moufkinnamáuwus renon
 that his will of old part-
 youh wérrantámmewunk nah rôwat, chánche-
 ly inwardly, by writing his
 païèwe, ramaie, fpe wufkwhontammen ewo
 law in mans heart;
 pakkadtaúwunk rame ren uttâhhok' terre;
 partly outwardly by declaring
 chànchepaïèwe pokôtchkaie fpe ránjemokân-
 what he willeth
 tammen chawgun ewo werrântammen [pók-
 that man should do, and
 kotchaimóa] ne ren pauhke uttein, quah
 avoyd, confirming that law
 wúnnagattúmmen, milketâwun youh pakkadta-
 wau

to man by promises and
wáuwuk renouk fpe nóremittaffounganfh quah
threatnings and binding
wezzamwauwúnganfh quah mouchewopreân
man to obedience by a folemn
ren wanweztàmmawúnganak re fpe quofetam-
covenant.
min wérrawâwunk.

Why did reveale his mind
Qu: To hodje God rânjèmokaffis ewo ùtteoitâm-
and will to men by
meafunk, quah òurantàmmewunk renouk re fpe
fuch like outward meanes
arrizous pòkotchekaious àhrewatchchàmuk
feeing he governs other creatures
nàrraga toükrétâuwah unkattágganok keizhittishà-
after another manner.
nak noufe perrere.

Becaufe man in his life
An. Wutche ren youh pòmpemantammewún-
understands by his fenfes;
ganak terre waughtawn fpe wauwaìowunganfh
as by feeing and hearing therefore
arra fpe naumuk quah petámmuk, negowaje
revealeth his will to
God útteranjemen ewo ùtteoitammewunk re-
men outwardly partly by
douk re pékotchiequiouk, chanchepaiewe fpe
fpeaking to his eares by an
kéketokantammin ewo taúakok re fpe ru-
audible voyce, that men may hear
wawunk hompetammauwo, ne ren hom petam-
and understand partly by
min quah waughtaun chanchepaiewe fpe
caufeing his will to be written in
wufkwkoshitten ewo werrantammowunk wufk-
whe

a book that man may see,
 whégannak-terre, ne ren hom naumen, òk-
 read and understand what
 kekkenâumen quah waughtaun chawgun God
 willeth that he know and do
 werrantammo ne ewo wâutawn quah uttèin
 that he may be blessed.
 ne hom wâuwerrehèa [chadchemo].

Was the will of
 Q. *Moh wérrantammówunk wutche God*
made known to man at all times
mouskeuázzo renunk re aiache nah quompaious
by being written in a book?
spe wuskwhazzen wuskwhêganak terre?

It was always necessary that the
 An. *Yeiàche moh queràuhikkomuk ne wér-*
will of should be made known
 rantammowank God muche wauhtauhcwànaz
 to man by a word, for
 renunk re spe kékatokàuwunk, wutche God
 would never accept
 mutche matta wúfferawâuh-hean [wérzshahè-
 any worship or service
 an] chawgun nowéta nokómmounk ux roútas-
 from man but what was
 fewunk renouk wutche, webe chawgun moh
 according to his word, which word
 noufe ewo kèketokaúwunk, teou keketokaú-
 is the only Rule of the
 wunk mutche webe Kékraffowunk wutche
 Obedience of men
 wauweztámmewunk wutche rennauwauk
 towards God but this word
 rakque Jehovah. Webe youh keketokaú-
 was not written at all times for
 wunk matta wuskwhommómuk yeiache, waje,
 wut

from to revealed
wutche Adam re Mofes, God móufkinnaffoas
his will by visions
ewo wérrantammewunk fpe kemenâumhewa-
dreames, and
wúnganf, úttenuquomóúnganf, quah man-
Oracles to few
dówaioufáttabbawâuúnganf re akkôffiffoak,
and fpread it from them to
quah fòenúmmis youh wutche nejek rim-
many the father teaching his fonn,
fharoauk re, oufhi koodumauwun uttaíum,
and one making known to and
quah pafuk waughtâuhùwan quah koo-
teaching another the will
damchâuwâuhhuwan kattaggan wèrrantam-
of when the Church
mewunk wutche God tabanah màuwewhéko-
was fhut up in few
muk moh bóphammine rame akkoffiffoak
families.

Wauweketajek.

Why was the word of
Qu. *To* hodje uttuwàuwunk God wutche ni-
afterwards written in a book?
tajiâuche wufkwhòmmuk wufwhèganak terre?

When the Church was
An. Tâbanah maúwewhékomunk moh ko-
enlarged and began to fpread it
kôodreshanchh' quah noujèwus mèrramme-
felf into a greater compafs and alfo errors
moûjereaufe unkòuwea, quah nanak pèrrewoy-
in Religion
tammeúnganf wèrrerôutaffeewúnganak terre
increafed and Gods
kòkoodreshamewúdi' quah Jehovah oufke-
tam

people conversed with Idol-
 tàmbamh wejíoumekonafhannak weeche pèrre-
 aters they were more subject
 aiàrrôtàuffejek nejek aufe núkkommehèawus-
 to be misled then it was
 hánnak pèrreràuweehittewúnganak re nène moh
 necessary that Gods word should
 queràuhikkomuk ne Jehovah uttuwâwunk pauh-
 be written in a book.
 ke wufkwhazzen wufkwhègannak terre.

1 To prevent forgetfulness.

1 Affannaman wúnnoytàmmewunk.

2 To avoid errors.

2. Nókottúmmen pèrrewoitámmewúnganfh
 and preserve the Trueth of
 quah pòquaúttawne werremâuwunk wutche
 from corruption
 God wutche matcherèahittawunk [àiautekóm-
 in all ages there being
 boûjek] wame antlewúnganak terre, webe
 but one true and righteous Rule
 pafuk erráno quah fònkumbâ muk kèkraffo-
 whereby to judge the trueth
 wunk youh fpe wàffetúmmen werremâuwunk

3 To settle all men in this

3 Nilketawn wame rénnawauk youh is-
 point that in whom
 chauúnganak terre ne Jesus Christ (rame auwan-
 we believe is that Saviour
 he nôrremattàmmokq') youh artak kekejábùad,
 in whom all the promises
 auwunhe terre wame króudamâuwetoúnganfh
 and Prophecies of the old
 quah negonnióus ahruwâmuks wutche nekonne
 Testament were fulfilled which is
 nôkottammâueten moh immartâuauk youh

C

wauh

known by comparing with
 wauhtâzzik fpe tophâtonquàwunk weeche
 them what is written of him
 yous chawgúnne wufkwházzit wutche ewo,
 in the new Testament and
 fkaio nòkothommâuwetoúnganak terre quah
 therefore that there is not another name else given
 nègowaje ne matta wunk wèzzawunk merrit-
 under heaven whereby wee may
 tenaz ramuk kefukq', teôufpe neàuwun hom
 be faved.
 kedjhitchamen.

*What is that book wherein these
 Qu. Chawgun youh wufkwheâk teounk terre yous
 things are written?
 aiakquiiks wufkwhazzous?*

It is that book called
An. Youh mutche wufkwheak affwedámon
 Gods Book Gods word
 the Bible, Jehovah wufkwheak, Jehovah attu-
 Gods Trueth, which con-
 wauwunk, Jehovah werramauwunk, youh wer-
 teineth the Law,
 ramashfhatawn [miáshfhatawn] pákkadtawaû-
 written by and the Prophets.
 wunk, wufkwázzit fpe Mofes, quah negnníjek-
 And the new Testament in
 ahrûajek. Quah fke nòkothommâuwetounk teo-
 which wee have a full and
 unk terre neauwun noutahhénan rematta quah
 manifest discovery of the mystery
 fonke móufkinnamawúnk wutche peaio kemè-
 of
 wunk wutche Jefus Chrif.

*How do you prove that this Book con-
 Qu. Togooje koramen ne youh wufkwheak werre-
 mash*

teineth *the word of*
mashshatawn uttuwâuwunk wutche God ?

A. ^{Becaufe} ^{it} ^{conteineth} ^{a wifedom}
 Newutche, ^{farr} ^{above} ^{all} ^{that} ^{can} ^{bee}
 mowunk werréna aúfe wame youh hom miffen-
^{had} ^{by} ^{Princes,}
 namâuwo ^{or} ^{the moft} ^{learned} ^{and} ^{wife}
 [kóttafoodamau-
 ok] ^{min} ^{of} ^{this} ^{world.} ux oúffewe kókkoodamâuiek quah wawán-
 tejek wutche youh mittauk.

^{It makes wife} ^{Gods} ^{Elect}
 2. Wawântamhuwâmo Jehovah mamúkkín-
^{to} ^{eternal} ^{falvation.}
 namáffeiek michème kéiauúnkanak re.

^{Becaufe} ^{the Prophesies} ^{conteined}
 3. Waje negónne ruwâmuks cópehammâu-
^{in the Scriptures} ^{have been exactly}
 ous Jehovah wufkwhèakgannak terre fonke,
^{and} ^{punctually} ^{fulfilled.}
 quah kitche kèztaunaûauufhanfh.

^{hath from time to time}
 4. God pompio wutche quompiewunganak
^{tormented} ^{the manifest} ^{enemies}
 re kóukejappeunachâwus poqâuwe mâttekârre-
^{of his} ^{Book,} ^{and}
 kuts nágamo wufkwhéakganfh wutche, quah
^{adverfaries} ^{of} ^{thofe} ^{who have}
 mâttekârrekuts wutche youhjek auwúñum wér-
^{professed} ^{and} ^{practifed}
 ramatahéwufhânnak quah utténauwufhânnak
^{the Religion} ^{and} ^{worship} ^{of}
 peántammewunk quah roûtáffawunk wutche
^{taught} ^{therein.}
 God ókkekekôodamàmuk youh terre.

5. Newutche, wame rénnawauk wame mit-
 world are required to worship accord-
 taúkuk terre pókkodjemóauk routassen God noufe
 ing to this his word. The greatest princes of
 youh uttawâwwunk. Kóttasoodamaúwauk wut-
 this world have their limits.
 che youh mittauke úttahèauk nejek fachwhún-
 hath none.
 ganfh. God matta outahe chawganfh.

Ob: *Jehovah* *ùttuwâwwunk* *méritten* *rôu-*
agoë, *How then* *doth it concern* *those who now*
wat. *Tógôoje* *pókkodjemoàmo* [*wajaiit*] *youjek* *eo*
live *in these dayes?*
pompemantâmmok *kesequé?*

Ans. *Jehovah* *ùttuwâwwunk* *môufkeshàddawn*
 his eternal and unchangeable
 nágamo micheme quah matta áffawúnnamòmuk
 Will, concerning all things
 wérrantammowunk, wutche wame aiákquiiks
 necessary to be believed, and
 querauhikkomuks wérramattaûwun quah útte-
 done by all who would
 nâuwun spe wame auwúnnum kíttechowonta-
 bee faved in all Ages; and
 mok kejáhéan wame ántfeúnganak terre; quah
 therefore was written for us
 newutche moh wúfkhommanaûwo neaûwun
 as well for those who Lived
 wutche nenar wutche youhjek pómpomantam-
 long agoë,
 mowufhannak rouwat eo poôpe. *Rom.* 15 4;
 all being children of the
 1. *Cor.* 10. 11, wame wunnejánnak wutche
 nenar

fame first parents and
 nenar negonnéjek oûfhewâwok Adam quah Eve,
made of one blood
 God keiztaunkq' wutche pàfakun nepuk wa- -
all nations of men of the
 me arkêiz rènewauk wutche, Adam wutche
Earth and of his rib, and
 okkèik quah Eve wutche ewo pechaûgun quah
fo one man begat another, and
 rio pàffogun ren rikhèaus katággun, quah
that man another, and that man another; and one
 ne ren katak, quah ne ren katak; quah ahàntse
generation begat another, fo all men are as
 rikheoûshannak, rio wame rénnauwauk arra
branches of the Root
 pápechewékeiek wutche Adam wutcháppuk
all men are of the same nature; all are like
 wame rénnauwauk arrámbaúauk : wame ahárfo-
in their bodies, their heads; eares,
 ak hogkâuwunk kéounúnguanak; wuttaûauks,
eyes, mouth and tongue.
 fkefuks, wuttoân, quah méran terre.

Gods word was given to
 Ob: *Jehovah wuskwheâk moh mérritonaz ùn-*
other nations how then doth it concern the In-
kátággohauk re tennéne pakkódje-moamo éanske-
dians.
tàmbough.

Gods word was first
 An: Jehovah uttawâwunk moh negonne
given to the Jews only.
 máugamuk Jewfak re webe. *Psal.* 147. 19, 20 :
till the coming of
Rom. 3 : 2. askam paíaant Jefus Chrîst God moh
suffered all nations to walk in their own
 kònkokáñaio wame arkeis pummêan [matchêan]

C3 (nejek paaijawunga-

wayes but when came
 nak terre, *Acts*, 14: 16. kítaman Iesus Christ pai-
 in mans nature hee sent
 ant' rénambauúnganak terre ewo moh negòntua
 his word to all Nations of the World.
 uttuwāwunk re wame arkêis wutche muttauk.

according to the
Mat. 28. 19. *Acts*, 17. 30. noufe negonne auwa-
 prophecies of and of
 muks wutche Iesus Christ. *Esa.* 49: 6. quah wutche
 the Gentiles which his word they
 Gentilloåg. *Esa.* 65. 1. Ne uttuwāwunk nejek
 receive some sooner some later than other
 missènnamanau poshe negonne poshe utta, auche.

If the Indians receive Gods
 Ob. *Hom éansketâmbough missinnamanau Ieho-*
 Word will it not
vah wuskwheâk [uttuwāwunk] matta youh bitch
 take away the honour and riches
mammoân hokkréztawāuwunk quah pâuassoin-
 of the Sachems, and Liberty
gansh wutche Sachemāuauk, quah motântamme-
 of the Indians?
wunk éansketâmbough?

No, in noe wife, yea this
 An. Moh wutche matta erano. Nux youh
 would quickly increafe the honour
 mutche chàraque arrôusha hokkréztawauwunk
 and Riches of the Sachems,
 quah pâuafowunk Sachemauauk, *Pro.* 8: 15; to
 By humilitie and
 20: *Cap.* 22: 4. Spe wòmarromóunk quah
 the feare of are Riches
 wèzzarrakouk wutche God pâuafouk kok-
 krez-

honour, and life, and this
kréztawâuwunk, quah kejâuwunk, quah youh
will inlarge the liberty of the
bitch arrôusha môtantâmmewûnganfh eânske-
Indians by freeing them from
tâmbough, spe motântâmhûwan nejek wutche
the bondage of Sin and Sa-
mifneghittewunk mâtcheréwunk quah mamat-
than.
chhûâdjek wutchio.

N The second part shewing them
Ezzeshitta chippio ókkekôodemûnganau-
by the Scriptures of the
ans spe wufkwheganfh wutche God mândo-
divine truths neccessarie
waious wérramauwûnganfh querâubíkkomuks
to eternal falvation.
re michéme kejâhittewunk.

Wherein stands mans happiness?
Q. *Chai ket attâmo sketâmbough wóweriewunk?*
Not in the pleasures

An. Matta pómpawoytâmmowûnganak terre,
nor in the treasures of this
matta fhájoffshewûnganak terre wutche youh
world.
mittâuk.

Why so?
Qu. *To hóhje?*

An. Wajé kokkejauúngan taíoquíah, neaû-
can but posses them a little while
wun hom webe n'tahênan yous nâmach'. *Jam.*

4: 14: *Luk:* 12. 19. *Psal:* 49. 11: 12.

These things cannot satisfie
2 Yous aiakquíiks matta hom kâttabrawâhíkko-

nànanfh ^{now} eo ^{while} fakkepompomàntammokq', ^{wee live} matta ^{nor will}
^{they accompany us} ^{when we dy.}

kowéjauúngan nuppôan. [ahqueskétámbaûmitch]

Wherein then stands mans happiness?

Qu. *Ten artah néne missin wówerriewunk?*

^{Mans} ^{happiness} ^{consists in} ^{the}

An. Renna wówerriewunk artah wadchañam-
^{fruition} ^{of} ^{God} ^{his free}

âúnganak terre wutche Iehovah narrâuwe wó-
^{Love} ^{by} ^{the chief desireable}

marretewunk spe Iesus Christ, árchewontàmmuk
^{good} ^{that} ^{any} ^{can} ^{seek for}

warréguk têou howan nowêta hom natchkok
^{or} ^{find.}

ux umskómmen.

Why so?

Qu. *Tohóje?*

^{Because} ^{this} ^{Love} ^{is} ^{from}

An. Waje youh wómarretounk attah wutche
^{everlasting} ^{and} ^{to everlasting,} ^{it ceaseth}
 michéme quah mechémewúnganak re, matta eak-
^{not,}

quino. *Jer: 31: 3.*

^{Most} ^{free,} ^{of all} ^{Loves}

2 Wuña narraûwe *Hos. 14. 4.* 3 Wame wómar-
^{its the greatest,} ^{most satis-}

retoúnganfh arche mêfi. *Joh. 3: 16.* 4 Artchetà-
^{fyng.}

brawahíkkomuk. *Psal. 63. 3.*

Wherein is God chiefly made known

Qu. *Ten terre Jehovah arche wâughhewâwun*
^{to men?}

Sketâmbough re?

^{In his word} ^{which} ^{shewes}

An. Uttúwawúnganak terre teou moûske
 fhad

men what they ought to avoyd
 fhaddawn rénnâwauk; chawgun pâhke petah-
 believe, and doe that
 quenah, wârramattâmmannah, quah útteeínah ne
 they may please live
 nejek hom wôfferawahênah God pómantâm-
 to him yea live for ever
 minah ewounk re nux pómpanantâminah miche-
 with him. (*Deut* 29. 29.
 me weêche ewo. *Rom.* 10. 8, 9, 11. *Tit.* 2. 12.

Who is

Qu. *Howan God?*

Is a spirit eternal, all
An. God Rashfhâuwunk micheme wame-
 knowing, all-seeing, most mercifull,
 waughhèan, wame naûmen arwe-kíttamanchâsko
 most righteous of himfelfe, and
 arwe funkkúmbaugh wutchio nagum hogga, quah
 himfelves (*Joh.* 4. 24: *Psa.* 90. 2: 2 *Chro.* 6. 30.
 wutche nagum hogga. *Ex.* 34. 6, 7. *Ex.* 3. 14.

How many Gods bee there?

Q. *Chóffsoak Mándook?*

There is but one very true in
An. Webe pafuk waugh wèrramat God rame
 three persons three in one, the Father, the Son,
 fwe personôag fwenâpfsha pâfuk, oufh, wôamón,
 and the Holy Ghost.
 quah peaió Rashaûonk. *Mat.* 28. 19.
 as in man there be his will, understanding,
 nenar rame ren wòrrantâmmewunk waughtaû-
 and memorie, those three,
 wunk quah mèmequantammewunk yows fwe,
 yet but one man: So in the God-head
 narra webe pafuk ren: Rio mandoôwúnganak
 there are three persons, yet but one
 terre, fwe personôag, narra webe pafuk God.
 Youh

this is a Glorious myſtery which
 Youh àrwejanúnquat peaió keonèwunk, teou
 will reveal more fully to his people
 Iehovah bitch kôodremóufkenàſſo re oúſketám-
 both here and in heaven
 bamh takque youh, quah rame aûſſequámuk
 hereafter.
 etántèrre.

What hath the true God done
 Qu. *Chawgun waugh werràmat Mandoh kekez-*
for thee?
 tângus wutche ke?

hath made me, he doth keep me,
 An. God nekezhúiggus, ewo nènnowadchàn-
and he can ſave me.
 nakq' quah ewo hom nénokedi huikq'. *Pſa. 119.*

73. *Pſal. 121. 4, to 9. Eſay. 63. 1.*
How did make you?

Qu. *Ten God kéteouſhíkquenas?*

In my firſt parents he
 An. Rame negónne neghikqueoúſhànnak pè-
made mee holy, and righteous and
 rambaûhuiggus, quah fonkkómbouhuiggus quah
like himſelf in knowledge.
 rizzo nagum hogga waûhtauwúnganak terre.

Gen. 1 : 26, 27. Ecl. 7. 29.

Are you then born holy and
 Qu. *Kinſpe nègamus pêràmbaugh quah Sônk-*
righteous.
 kómbough.

No, my firſt father finned
 An. Matta nègónne nouſha màtcheréoûſhan
and I in him.
 quah nentéramopetángun. *Es. 43. 27. Ro. 5. 19.*
 God

made the first man as
 God wushéawus Adam negónne ren tupacha
 the root of all mankind and
 wutchòppuk wutche wame rénnauwáuk quah
 gave and in him all men
 meáwus Adam, quah ewòunk terre wame rênou
 all good things what
 wame waugh worrégix aiakquiiks chawgun
 received in the beginning when God made him,
 Adam missinnamanis wafke keizhéant God
 he received it not for himself alone with
 mattax nagum webe wutche missinnamónis, we-
 him all men
 che nagum fketambough mutche wame missin-
 received it, and what hee loft
 namauauwushannak : quah chawgun tantâuanush
 hee loft not for himself alone all
 antâuamush matta nagum wutche webe, wame
 men loft it in him
 tàntauanâuwush rénnauwauk ewounk terre
 what did as if all men
 chawgun Adam arretch netátuppe wame rên-
 did it; he finned therefore
 nawauk wúttênâuaus ; ewo màtcheréwus newut-
 all finned.
 che wame màtcherèoufhànnak.

Were you born a Sinner ?

Quest. *Keko nêgamus màmatchêrêt ?*

I was conceived in sin,

Ans. Spe wâmpaquâanas màMattâmbauwún-
 and born in iniquity
 ganak terre, quah spe nêgamus màtcherewùn-
 and so by my
 ganak terre, *Psal.* 51. 5, quah rio spe nêen te-
 nature am as a filthy loath-
 rámbâuwunk netátup matchenúnquofo matche-
 mun-

^{fome} ^{creature} ^{and} ^{in myself} ^{by}
múnguofó keízhêák quah nehoggok wutche
^{reason of my fin} ^{odious} ^{to}
matcherèwunk chishánttammuk re Jehovah.

What is your birth-sinn ?
Q. Chawgun kinspe neg-matcherewunk ?

The sinn of imputed
An. Mátcherèwunk wutche Adam nummía-
^{to mee} ^{and} ^{a corrupt nature}
namâuhikquemuk, quah mâtcherambauwunk
^{dwelling in mee.}

uttéamopetángun. Ro: 5. 12, 13, 14. Eph: 2, 12.

What is Adam's sinn imputed to you ?
Q. Chawgun Adam matcherèwunk kummia-
namâuhikquemuk ?

The eating of the forbidden tree. Gen. 3. 11.
Ans. Meêtfin quótetemúggus p'tuk wutchío.

what is your corrupt nature ?
Q. Chawgun komâtcherambâuwunk ?

My corrupt nature is empty of
An. Nomâtcherambâuwunk fauaiôo wutche
^{grace} ^{bent}
wérrittapautámmowunk, upffquâuwémo mât-
^{unto sinn,} ^{onely} ^{unto sinn,} ^{and}
cherénag re webe mâtcherewunganak re, quah
^{that continually.}

ne yeíache. Ro: 7. 7, & 18, verse. Gen: 6. 5.
^{not} ^{a creature} ^{upon earth,} ^{hath} ^{fo} ^{an infect-}
matta keízhêák fketôkkêák outahhe rio mâhmè-
^{ed} ^{nature} ^{as} ^{all} ^{men}
huwamuk rambaûwunk arra wame rennawauk
^{have.}

uttahéauk.

What is sinn ?
Q. Chawgun matcherewunk ?

An.

A. Matcherèwunk pòakquínnamounk wut
Sin is a breach of
Gods Commandements.
 che Jehovah pakkadtawâuwungansh, 1. *Joh.* 3. 4.

Q. Choffshinoh Attak pákkadtawâuwungansh?
How many Commandements are there?
Tenn.

A. Paiâguotush, *Deut.* 4. 13.

Q. Chawgun negónshik Pakkadtawauwunk?
What is the first Commandement?
Thou shalt have no other

An. Matta bitch komandómo unkatagganok
gods but mee.
 mandoak webe Ne. *Exod.* 20. 3.

Q. Tah ruámo youh Pakkadtawâuwunk.
What is the meaning of this Commandement?
That wee should worship

An. Ne neâuwun pâhke keterrôutauwaûmen
the only true
 webe wérramat God. *Mat.* 4. 10.

is the onely true there are
 Jehovah webe waugh wérramat God, matta únk-
no other gods the gods of the
 atágganok mándóalog, mándóalog wutche okke-
infidells are Devills and man-
 ajwauhtammejek mamatchhuwadjek quah re-
 flayers.
 nou-nanfchadjek.

An. Chawgun neztaushik pakkadtamâuwunk?
What is the second Commandement?
Thou shalt not make any graven

A. Matta bitch koufhèa mis-feânwufkwhôs-
image unto thee or the likeness
 fen tûppacha mandôuh keunk re, ux neárrak
of any thing which is in heaven above
 wutche chawgun nowèta, teou kèfukkuk fkeje
 terre

or in earth beneath, or in y^e water under the
 terre, ux okke ramùk terre: ux nippe ramùk okke
 earth. Thou shalt not bow down thyself
 terre. Matta kekúpsquâwufh wamaíóuk kehok
 to them, thou shalt not serve them
 re nejek, matta ke bitch tàrroukáffomah nejek
 for I God thy am a jealous
 wutche ne Jehovah ke God mouffit-chamo [a-
 harrachàmitch] God, aharroûtant matcheréwunk
 of the Fathers upon their children
 koufhwàwok wutchio fkeje wónnajánnawauk
 to the third and fourth generation,
 [múkkràauk] re fwot quah youwot antfèwunk
 of them that hate me and
 wutche nejek chîshsharamoquéanak ne; quah
 shewing mercy unto thousands of
 kittematchèrachan re màmatinùnguesóak wut-
 che nejek wòmarrequeanak ne quah wadchân-
 my Commandements.
 jek ne-Pakkadtawauàuúnganfh. *Exod.* 20 4, 5.

Joh. 4. 24. *Lev.* 25. 1. *Ezek.* 16. 17.

What is the meaning of this Commandement?

Q. Tah ruwàmo youh Pakkadtawauauwunk?

That wee should worship

An. Ne neauwun pahke nókkommoukaûwun

The true with True

wauhwerrámat God weeche wérramamuk nòk-

worship, such as hath ordained

kommowunk, nenar God pàkkadasówamòas

not such as men do invent

[pakkaddawanas] matta nenar renou arroytamhit.

John. 4. 24. *Deut.* 12. 32. *Mat.* 15. 9

Quest.

What is the Third Commandement ?

Qu. *Chawgun nashwe Pahkadtawânwunk ?*

Thou shalt not take in vaine

An. Matta ke bitch mishómmôan tah-noôche
the name of thy God, for
wézzawunk Jehovah ko mandouh: wutche Je-
will not hold him guileless
hovah matta bitch wuffomôôan parrewauhhuwa
that taketh his name
ouwannouwéta mammo. nagamo wézzewunk
in vaine.
tah-noôche.

What meanes here the Name of thy ?

Qu. *Tah ruwámo youh wezzewûk wutche ke God ?*

Himself, and the good

An. God nagum, quah waughwauwerrégix
things of whereby is known
aíakquiiks wutche God, teoufpe God wauhhéa
as a man is known by his name
nétatup ren waughéa fpe nagomo wézzewunk
as his Attributes worship
nenar úttarwejanúnguefoúnganf nokkómmo-
Word and Works
wunk, uttawâuwunk quah wúttarkaffowunganf
(Deut. 28. 58. Ex. 30. 19. with 34. 6.
1 King. 9. 3. Psal. 138. 2. Job. 1. 21.

What meanes that shalt not

Qu. *Chawgun ruwâmo youh matta bitch kom-
take his name in vaine ?
ammeân ewo wezzewunk tahnoôche ?*

That all men should speak

An. Ne wame rénnauwunk pàhke ruwaûauk
of himself and of the good
wutche God nagum, quah waúwerrégix aiak-
things of for his Glory
quiiks wutche God, wutche úttarwefanúnguefó-
unk

unk quah wutche nejek worregaúngano, matta
and for their good not
vainly, not unreverently, not
 tahnoôche, matta ukffchawe, matta uttam-
unprofitably.

basioúngane. 2. *King*: 1. 3: *Levit*: 10. 3: *Job*: 36.

24. 1 *Cor*: 10. 31: *Job*: 5. 27:

Deut. 8. 18: *Fer*. 2. 30: *Levit*: 26. 2: *Heb*: 4. 2.

What is the fourth Commandement?

Qu. *Chawgun youhwe pákkadtawawunk?*

Remember the Sabbath day

An. Kómmeqúantush nókkommowunk, [ke-
to keep it holy,

weenâuwunk] wauwertaúun, [perrtâuun] nuk-

Six dayes shalt thou labour and doe

kuddaskishe késequaúwe katarkas, quah keízta-

all thy workes but the seventh

us wame kàtarkàffounganish: webe nezenfe

day is the Sabbath of

fhúgane mutche nokkòmmounk wutche Iehovah

thy on that day thou shalt not do

ke God youh fhùganèterre akquerishq' chaw-

any work, thou nor thy Son

gun nowèta arkaffowunk, ke matta kenâumô-

nor thy daughter man-servant, nor maid-

an, matta kattane kowadjan-ren, matta nanno-

servant nor thy cattel nor thy

ôtenukfsqua, matta kekopompetúnganak, matta ke

stranger within thy gates for in

peeouchauk rame ke fquonta, wutche rame nuk-

Six dayes God made

kuddàskishe kesequauwe Iehovah keíztâunas

heaven, and earth, the Sea, and all

kesukq', quah okke, kathannabâug quah wame

things that in them bee and rested

aiakquiikş rame nejek appôop, quah akquarkaz-

fous

fous [wúwufinnawus] ^{the seventh day} nezzense fhugane: ne-
^{wherefore} ^{God} ^{blessed} ^{the Sabbath day,}
 wutche Iehovah ^{and} ^{hallowed} ^{it.} nokkommo-
 wunk, quah peirtāwanas ewo. *Ex.* 20. 8, 9, 10,

11. *Esa.* 58. 13. *Ne.* 13. 16, 17.

What is the meaning of that Commandement?

Qu. *Tah ruwámo youh Pákkattawâuwunk?*

^{That} ^{all} ^{should rest} ^{from}

An: Ne wame pahke wúufinnamanak wut-
^{work} ^{and} ^{much more from} ^{play}
 che arkaffounk quah aufe wutche mómarrawas-
^{on} ^{the Lord's} ^{day} ^{that} ^{wee} ^{may}
 fowunk rame Iehovah kéfekut, ne neaûwun hom
^{draw near} ^{to} ⁱⁿ ^{good} ^{works}
 notâuchemen re God rame wauwerrègix arkas-

foúnganf. *Esa.* 58. 12, 13. *Jam.* 4. 8.

What is the fifth Commandement?

Qu: *Chawgun nàppachôssit pákkadtawâuwunk?*

^{Honour} ^{thy father} ^{and}

An: Hokkreztâus [konkreztas] koufh quah
^{thy mother} ^{that} ^{thy dayes} ^{may bee long}
 kenoûnunk ne kokonkeseketufh hom quonaious
^{in the land} ^{which} ^{the Lord} ^{thy} ^{giveth thee.}
 fkeje okkeik teou Iehovah ke God kummèquun.

Exod. 20. 12.

Who are called thy father and mother?

Qu. *Auwánnak àsswerauk koufh quah kenóununk?*

^{All} ^{rulers} ^{whether} ^{in families}

An. Wame tôukrètassejek ten chíppakòm-
^{the school}
 mûkutchaug, tahattere kôodammochâwunk ra-
ⁱⁿ ^{Church} ^{or} ^{in the common-}
 me maûwewhèkomunk nux afoûdummauwúng-

D

anak

wealth. (1 Kin. 5. 13: 2. 12. 1 Cor. 4. 15.

anak terre. 2. Chro. 29. 18. Pro: 23. 22.

What is the honour to Superiours?

Q. *Chawgun kokkreztaûotouunkre toukretassejek?*

Reverence, Obedience,

An. *Wawhúngachàmuk waûweztàmmewunk*

and when I am able recompence.

quah [ne tabasean] rambe maugawunk newutche.

1 Tim. 5. 1. 1 Sam. 25. 8.

Gen. 4. 20, 21 Mal. 1. 6. Heb. 12. 9. Eph. 6. 1.

What is the sixth Commande-

Qu. *Chawgun akkòmmédjchossit Pakkadtauau-*
ment?

auwunk?

Thou shalt doe no murder.

(1. Tim. 5. 4.

An. *Matta kokkeminchasko. Ex. 20. 13.*

What means this Commandement?

Qu. *Tah ruwamo youh Pakkadtauauwunk?*

That wee should not shorten

An. *Ne neaûwun pahke matta taûquètauóu-*
the life or health

nan pòmpemantàmmewunk ux affummaffowunk

of our selves or others

wutche neaûwun hogganànak ux unkâtagganak

but preserve both.

webe koukedjtâunan nefe. Mat. 5. 22. 2 Cor.

7. 10. Mark. 3. 4. 1 Sam. 26. 20.

What is the seventh Commandement?

Qu. *Chawgun nesaufak pakkadtawauauwunk?*

Thou shalt not commit Adultery.

An. *Matta komammôso. Ex. 20. 14. Gen.*

9. 10. Levit. 18. 24.

What is the sinn here forbidden?

Qu. *Chawgun mâtcherèwunk youh quoteten?*

An.

An. Matchtawn hógganának, ux únkatág-
To defile our selves or others
with unclean lusts.
 ganak weeche wápasquâwe chisshegewúnganfh

Q. Chawgun youh Pákkadchimmeden?
What is here Commanded?

An. Mianumbâuunk, konksanttawn neauwun
Chastity to preserve our
bodies in holynes and hon-
 hogganának peaiówunganak quah hókkrez-
our.
 tauetoúnganak terre. *Titus*, 2. 5. 1 *Pet.* 3. 2.

1 *Thes.* 4. 4, 4.

Qu. Chawgun swankshit Pákkadtawauâuwunk?
What is the eight Commandement?
Thou shalt not steal.

An. Matta kommôotakon [matta kekomôo-
 to.] *Exod.* 20. 15.

Qu. Chawgun kommôotewunk youh quotéten?
What is the stealth here forbidden?

An. Mamman únkatak ren mámachíse, ma-
To take away another man's goods with-
out his knowledg without his gift or to
 ta waughtauôkq', matta maugaûkq', ux ókke-
spend our own goods without pro-
 tawn kòmamachìnash matta wutche kótam-
fit to our selves or others gaine
 básioiánanfh, ux únkatágganak ótambásíoná-

nâuufh. *Luk.* 19. 8. 1 *Thes.* 4. 6. *Pro.* 21. 20.

Netátup mámттambáujek éanfketambaugh ók-
As Bad Indians
do spend their estates when they want whores
ketáwnau mamatteinch nôotch-squahahittít
 quah

and play at straws.
quah ókkezhíttìt,

What is here Commanded?
Qu. *Chawgun youh pákkádchímmèden?*

Well to gett our goods
An. Waûwerre meínnaman nómachínãsh
well to keep and well to use
wauwérre wádchanaman quah wauwérre áinas
them.

yoush. *Pro. 13. 11. John, 6. 12. Luke, 19. 16.*

What is the ninth Commandement?
Q. *Chawgun pásakogunshe pákkadtawauau-*
wunk?

Thou shalt not beare false witness against
A. Matta ketaíantekíawaúghua kechánche-
thy neighbour.

támmuk re. *Exod: 20. 16.*

What is the sinn here forbidden?
Q. *Chawgun mátcheréwunk youh quotéten?*

To ly falsely, to think
A. Okkejâufkin aíantekámpâuwe, roytám-
or speak that which is not truth
min nux ruwan chawgun matta wérramamó-
of our selves or others.
muk wutche neaûwun ux únkátágganok. *Eph.*

4. 25. *Fer: 9. 4, 5. Joshu: 9. 22. Pro. 13. 7.*

What is here Commanded?
Q. *Chawgun youh pákkádchímmèden?*

Truth and faithfullness.
A. Werramáwunk quah mutchifúnkombane.

[fónkkombauunk] *Eph: 4. 25. Mat: 23. 23.*

What is the tenth Commandement?
Qu. *Chawgun paíákshe pákkadtawauâuwunk?*

Ans.

Thou shalt not covet
A. Ahque kíttechowontámmis tahnôoche
 the house of thy neighbour, Thou
 week wutche kechánchetámmuk, ahque kette-
 shalt not covet the wife of thy neigh-
 chowontámmis werógen wutche kechánchetam-
 bour, nor his man-fervant, nor his maid-fervant
 muk, matta ewo wajan-ren matta waian-fquah,
 nor his ox, nor his affe, nor
 matta wutóximoh, matta wuttáffimoh, matta
 any thing that is thy neighbours.
 chawgun nowèta wutche kítechâme. *Ex.* 20. 17.

What is the coveting here for-
Q. Chawgun káttauachóffowâwunk youh quo-
 bidden?
téten?

Lust after other
A. Káttauachoffowâwunk wutche únkatak
 mens goods, and want of
 ren mámachife: quah queraûhíkkowunk wutche
 contentment with our own e-
 tatábrawahittewunk weeche néaûwun nómama-
 ftate.
 chínanf. *Heb.* 13. 4. *Rom.* 7. 7.

Whether have you kept all
Q. Nammuk pahkodjé kattabrèèanas wame
 these Commandements?
neish pákkadtawaâuwunganf?

No, I and all men are
A. Matta, ne quah wame rénnawauk má-
 finners.
 matcherêjek. *Ro.* 7. 14. *Ro.* 3. 23.

What is the wages of
Q. Chawgunhe ùnquatâuwetounk wutche mat-
 fin?
cheréwunk? *D.*3.

Ans.

Ans. ^{Death and Eternal} Nuppóunk quah michéme konkejáp-
torment.

penaûwunk. *Rom.* 6. 23, & 2. 8, 9.

Q. ^{How then look you to be saved?} *Tennène kofámbattámen kejahéan?*

Ans. ^{Onely by} Webe spe Jesus Christ.

Qu. ^{Who is called} *Auwínnah ássowe Jesus Christ?*

A. ^{The eternal son of who} Michéme wonnéjon wutche God auwun
^{for our fakes, became man, that} wutche neaûwun hogganának moh renôowus, ne
^{he might redeem and save us} ewo hom mánnôhikquenán quah kéjáhikquenán.

Q. ^{How doth he redeem and} *Tunre Jesus Christ manuôhikquenán quah*
^{save us?} *kejâhikquenán?*

Ans. ^{By his righteous life,} Spe nágamo fonkkómbough kejâuwunk
^{and better death and glorious} quah wéfekun nuppówunk quah árwenungaut
^{resurrection againe to life.} rambeompkéwunk wunk kejaûwunganak re.

Gal. 4. 4. *Mat.* 5. 20, 28. *Psal.* 2. 7, 8. *Rom.* 4. 25.

Qu. ^{How came you to have part, and} *Tun gooje kotâhean chanchepaiewunk, quah*
^{fellowship with in his} *chanchiawunk weeche Jesus Christ rame ewo nup-*
^{Death and his resurrection?} *pôunk quah ewo rambeómpkewùnganak terre?*

Ans. ^{By the power of his} Spe milkégowunk wutche ewo kéka-
tokau

word and Spirit which
 tokaûwunk quah Rashâuwunk, youh passôûhik-
 brings us to and keeps us
 quenan re Jesus Christ, quah quowâdchanhik que-
 in him.
 nan rame ewunk terre. *Joh: 17. 20. 1 Cor. 6. 17.*

What is his word?

Q. Chawgun nágamo kékatochâuwunk?

The holy Scriptures God pen-
A. Peaious wuskwhéganfh Jehovah wusk-
 ned by the ancient ministers of his
 whâzzous spe negónnijek âhruwâjek wutche ewo
 word called
 uttuwauwunk affwérauk Prophetts & Apostles,
 the old and new Testament,
 nâhnekónne quah wuski Nókothommâuèten,
 the Law, and Gospel.
 pâkkadtawauaûwunk quah wérranjemokauwe-
 ten. *2 Tim. 3. 15, 16.*

How doth the ministry of the

Quest. Ten re attabawâuwunk wutche pakkad-
Law bring you towards
tawauâuwunk ke pazôuhikqun rakque Jesus Christ?

As it brings me to know my

Ans. Arra nopazôuhikqun waughhéan no-
 finn and the wrath of
 matcheréwunk quah wezkéfowunk wutche God
 towards mee for it. *Rom. 3. 20. Gal. 3. 10, 24.*
 ne rakque ne wutche. *Rom. 7. 9, 10.*

How doth the knowledge of thy sin

Qu. Tenre waughtâuwunk wutche komatcheré-
bring you towards ?
wunk kopazôuhikqun rakque Jesus Christ?

Thereby I come to feelee my

Ans. Youh spe ne nopé mequinneman ne
 D.4. nan-

curfed estate, and
 nânnapúmmuk arrachoffewâwunk, quah que-
 need of Saviour.
 râubíkkowunk wutche kékejahuad. *Gal.* 3. 10, 24.

How doth the Ministrye of the
Quest. Ten re attabbowâwunk wutche werran-
Gospel help you in this
jemokâuweten ketâmamungqun rame youh tattaai-
curfed Estate ?
nüipooiretâmmuk arrachóffewâwunk ?

It humbles mee yet more, and then
Ans. Womârrumhíkqun naraufe, quah néne
 rayfes mee out of this miserable
 tomkêhíkqun wutche youh kónkejappenamuk
 estate.
 arrachoffewâwunk. *Luke.* 3. 4, 5, 6.

How doth the ministrie of
Qu. Ten re kokkôudumchâuwunk wutche wer-
the Gospell humble you more ?
ranjemokâuweten kowómarrumhíkqun wunk ?

By revealing the
A. Spe môufkinnamowunk wutche nar-
 free love of
 rauwe wômarretoúnk wutche Jefus Chríst
 Because he dyed to fave fin-
2 Tim: 11. 10. Waje nuppóus kejahèan mamat-
 ners : and yet con-
 cherèjek ; *Joh.* 16. 7, 8. 6. 44. Quah narra nowau-
 vancing mee of my finn because I be-
 taûhíkqun wutche nomatcheréwunk, waje matta
 lieve not on him, and of my utter
 nenôstammôan fkejé ewo, quah michéme no-
 insufficiency to come to him.
 monúnquesówunk peaûwun ewounk re ; *Luke,*
 And fo I feele myself
 19. 10. Quah rió nenomequínnaman ne hok mi-
 che

utterly loft.
chéme tanhich.

Q. ^{How then doth the ministry of the}
Ten néne kokkôudumohâuwunk wutche
 ^{Gospel rayse you up out of}
werranjemokâuwunk kôtantantamhikqun wutche
 ^{that loft estate to come to}
youh anhéruk árrechosséwawunk pean re Jésus
Christ ?

Ans. ^{As it teacheth mee the}
Nenar nekokkoôdummohikqun raû- -
value and the virtue of the death
weto quah milkefewunk wutche nuppówunk
 ^{of and the riches of}
wutche Jésus Christ, quali pâuasoúnganñ wutche
 ^{his free love to loft fin-}
ewo narrauwe wómârretowúnk re anhéjek ma-
ners ; ^{re-}
macheréjek *Joh. 12. 32, 2 Cor: 5: 17, 20, môu-*
 ^{veales the promise of}
ñkeshaddawn kroûdemâuwetowúnk wutche
 ^{grace to such, and ministers}
werríttepantammewunk re youjek, quah merâñ
the holy Spirit of grace
peaio rashâuwunk wutche wérrettepantamme-
 ^{to aply and}
wunk missínnamawâuhuwun Jésus Christ, quah
 ^{his promise of grace}
nagamo kroûdamauwetounk wutche wérrette-
 ^{unto my self, and keeps}
pantammewunk re nêan hok, quah nowad-
me in him.
janhikqun rame nagum. 2 *Pet: 3. 18, Luke 19.*

10, *Mat: 9. 13, Gal. 3. 5, Ro 10. 17, with 1. 16.*

Quest,

How doth the Holy Spirit of Grace
Qu. Ten re peaio Rashâuwunk wutche wèrrit-
help you and bring
tepantâmmewunk kùtamamaulikgun quah pazôu-
you to and cause improve
hikgun re Jêsus Christ, quah missinnamahikgun
his promise and keep you
nâgamo krôudamauwétouunk, quah kowadchankik-
in him?
gun ewounk terre?

By begetting in me
Ans. Spe rikhéan [tikhéan] rame ne wâr-
faith to receive him.
remattâmmewunk àttummanah ewo: Ro. 10.

17. 10, 14. *Zec: 12. 10.*

prayer to call upon him,
Attabbowawunk wewhéakum sikeje ewo: amban-
Repentance to mourn after him, and
toetammewunk môuwun rakque ewo, quah
new obedience to serve him.
w'lkio weztammewunk kretammin ewo. Ro.

16. 25, 26. 2 *Cor. 10. 4, 5.*

What is Faith?
Q. Chawgun atta Warremattammewunk?

Faith is a grace
Ans. Warremattammewunk arta werrîttepâ-
of the holy Spirit;
tammewunk wutche peaio Rashâuwunk; Phil:
Whereby I deny
1. 29. 2 Cor. 2. 4, 12. Nahwutche hókkeje-
myself and believe on
waûghtam ne hok quah warremattam sikeje Iêsus
for righteousness and everlasting
Christ wutche funkkómbaûwunk quah micheme
ke-

life;
kejâwunk ;

What is Prayer ?
Quest. *Chawgun attâbawawunk ?*

Ans. Attâbowawunk wewhékechaûmewa-
upon in the name of
wunk wufkêje God rame wézewunk wutche Ie-
by the help of the holy
fus Christ spe aínamaûetowunk wutche peaío
Ghost according to the will of
Rafhaûunk nouffe utteoitammewunk wutche
God. (Joh. 1. 5. 14.
God. *Mat.* 6. 9. *Joh.* 16. 23. *Ro.* 8. 26, 27.

How did teach his
Qu. *Ten Jesus Christ kokoodumchauwus ewo*
disciples to pray ?
nannawunnakuts attaboan ?

Thus.
Ans. Rio.

Our father in heaven Hallowed
Noûshin aûsequamuk terre wérrettepan-
be thy name
tammunatch [wòweztâuonatch] kowéfewunk
Let come thy Kingdome, thy will
Peamoutch' kúkkuffootúmmowunk, kòrantàm-
be done on earth as in Heaven
mowunk neratch fket'ôkke nenar âusequamuk
Give us this day our dayly
terre, Mèfonah èa kèfuk kónkefekatush no-
food, Forgive us
méetfounk, [petúkkenêag] Akquantamínah
our trespasses as we forgive
nomàtchereúngananfh nenar tàkquantaminan
them that trespass against us, Lead us not
ewojek nomàtcherehéaqueàguk, Afquonfàkkon-
gonan

gònan into temptation, but
 rame-re mitchemôuretounk, webe
 deliver us from evill, for
 kùppoquohwhèriggamínah wutche madjk' wut-
 thine is the Kingdom, and the Power,
 che kèkatak kètaffootómoonk, quah milkèffo-
 and the Glory, for ever
 wunk quah àíttarwejanúnguesówunk michème
 and for ever; Amen.
 quah michème: Ne râtch.

What is Repentance ?

Qu. *Chawgun Ambantoietammewunk ?*

Repentance is a grace

A. Ambantoíètàmmewunk wèrrittepantam-
 of the holy Spirit, whereby
 mewunk wutche peaió Rashâuunk nah wutche
 I loath my finnes and
 ne nezkòntum nomàtcherrewúnganfh quah nez-
 abhorr myself for them, and confes
 kàrraman m'hok yous wutche, quah nòrremâ-
 them before God and mourn
 hitch nèífh arquabit Jehovah, quah nomâu-
 after for the pardon
 wetepaz noufe Jesus Chríst wutche akquante-
 of them, and for grace
 màueten wutche nèífh, quah wutche wèrrittepan-
 to ferve him in newness
 tàmmewunk wùttufomôan rame fkiàwunk
 of life.
 wutche kejâuwunk. *Acts, 5. 31. John, 24, 20.*

Levit. 26. 40, 41. Pro. 28. 13.

What is this new life, or

Qu. *Chawgun youh wuskio kejâuwunk, ux*
Obedience ?

wâwez tàmmewunk ?

An.

A. Wufkèawunk wutche kejâuwunk arta
Newness of life is
wèrrettepantàmmewunk peaiò Rashâuwunk
a grace of y^e holy Spirit
nah wutche nenogottûmmonush ne negonne
whereby I forsake my former
chachífhfeúnganfh, quah akôuwa chanchi-
lusts and vain company
awunk, quah pummèan arquabe Jehovah rame
and walk before God in
wequàai wutche ewo uttuwâwunk, quah wâu-
the light of his word, and in
wèrrechànchiawúnganak terre wutche paperris-
the Communion of the Saints.
fejek. *Psal.* 51. 1, 2, 30. *Rom.* 7. 6. 1 *Pet.* 4. 2, 3, 4.
Psal. 116. 9. 119. 9. *Psal.* 119. 105. 1, 15. *Psal.* 16. 3.

Qu. Chawgun wâuwerrechànchiawunk wutche
What is the Communion of
the Saints?
paperrissejek?

A. Wâuwerrechànchiawunk wutche mâu-
It is the fellowship of the
Church in the Spiritual good things
wewhèkomúnk Rashâuwândowe wâuwerèga-
of the Covenant of
nak terre, wutche wèrrawâuunk wutche wèr-
Grace and the Seales
rittapantammowunk, quah wôhpretàmmowún-
thereof.
ganfh youh wutchio. 1 *Cor.* 1. 2. *Phil.* 1. 5. *Act.*

2. 47. *Rom.* 9. 4. 1 *Cor.* 12. 13.
What is the Church?

Qu. Chawgun mâuwewhékomuk?

An. Mâuwêwunk wutche paperísseiek wâu-
A Congregation of Saints joyn-
we

ed together in the Bond of
weioffemuk nappe rame wôhpretewunk wutche
the covenant, to worship God and
wetampaddawunk, routaffen Jehovah quah
edefie one agother in all his
kókkekòodamàuwetúmmen rame wame ewo
good ordinances.

werréganak pakkadtawauwúnganak terre. *Psal.*
(1 Cor. 14. 23, 26.

89. 5. *Ps.* 50. 5, 16. *Ezek.* 20. 37. *Act.* 2 42.

*What is the Bond of the co-
Q. Chawgun wôprétouk wutche wetampad-
venant in which the Church is
dewunk rame youh Mauwéwhékonunk wâu-
ioyned together ?
wejassemuk nappe ?*

*It is the profession of that Cove-
A. Wârremahittewunk wutche youh wêtam-
nant which hath made with his
pàddewunk teou God keíztâunas wêeche ewo
faithfull people that he will be
funkòmbâueritch fketâmbâmh ne ewo bitch
a God to them and to their feed.
omando Jehovah re nejek quah re nejek antse-*

jek. e2 Cor: 8: 5 & 9: 13. Gen. 17: 7.

*Vnto what doth bind his people
Q: Re Chawgun Jehovah wôpréaut wûsketam-
in this Covenant ?
bâmh rame youh wêtampaddawùnganak terre ?*

*To give up themselves and their
Answ. Mâuganau hoggaûouh quah neiek
feed first to that they may
antféiek, negonne re Jehovah ne hom neiek
become his people.*

(2 Cor: 8. 5.
ewo wòlketambamanak. *Josh.* 24. 15, 21, 24, 25.
quah

and then to the Elders and brethren
 quah nène toûkretàsseiek ne quah memattid-
 of the Church to fet forward
 dewôak wutche mauwewhèkomunk negonshid-
 the worship of and their
 dawn róutauáuwunk wutche God quah neiek
 mutual edification. (wt 10. 28, 29 to 34.
 kòkkokôudemàuetúmmechâwunk: *Nehe.* 9. 38.

How do they give themselves up and
 Qu. *Ten mauganau neiek hóggaúwauwo quah*
their seed to
neiek antseiek re Jehovah?

By receiving through faith
 An. Spe àttummèmmewunk spe wàrre-
 and
 mattàmmewunk Jehovah. *John*, 1. 12. quah e-
 his Covenant to themselves and
 wo wàtampàddewunk, re hoggaûauk quah
 their feed, and ac-
 neiek tànseûnganak re, *Gen:* 17. 9, 10. quah nè-
 cordingly walking themselves
 nar wóttèraináinauh hoggâuwo, *Isay*, 56. 6, 7.
 and trayning up their children in the
 quah kôûdamâuóak omúkkramuk màiwún-
 ways of his Covenant.
 ganak terre wutche ewo wetámpàdewunk. *Gen:*

18. 19.

How doth they give up themselves and their
 Q. *Ten mâuganau hóggaúauwo quah nejek*
children to the Elders and brethren
mukkraauk re tôukretassejek quah wémattiddewo-
of the Church?
ak wutche mâuwewhèkomunk?

By confession of their
 A. Spe fúnkowauwunk wutche neiek mat-
 che

Sinnes and profession
cherewúnganſh, Mat: 3. 6. quah wâuwerrema-
of theire faith
híttewunk wutche youhiek wárremattamewunk
and of theire fubjecti-
2 Cor: 9. 13; quah wutche neiék noûfferewahu-
on to the Gôſpel of
wâwunk re mòrraniemokaûwunk wutche Jefus
and fo they and theire children
Chriſt quah rìo neiek quah neiek mukkrâauk
are received into the fellowſhip
attúmmonummóauk rame re chanchiawunk
of the Church, and the ſeales
wutche maûwewhèkomunk quah wôpretoúng-
thereof.
anſh youh wutchio.

What are the ſeales of the
Qu: *Chawgunſh wôpretoünganſh wutche wè-*
Covenant now in the dayes of
tampàddewnnk èo rame àkquinnagàtte wutche
the Gôſpel of
wèrraniemokàüwunk wutche Jefus Chriſt?

Baptiſm and the holy Supper
A. Kitcheffumòunk quah peaiò nènepòm-
of (2. II. I. to II. 25.
pomuk wutche Jefus Chriſt. Ro: 14. 11. with Col.

What is done for you in Baptiſm?
Qu. *Chàwgun kekeiſtanſh kitcheffumoünganak*
terre?

In Baptiſm the waſhing
An. Rame Kitcheffumòunk kitzfúmmodéan
with water is a ſign and
wêeche nippe arta wâuwanúnquot quah wôh-
feale of my waſhing with
prètounk wutche nukkitzfommachaûwunk wee-
che

the blood and Spirit of
che népuk quah rashâuwunk wutche Jêsus Chrîst

Rom. 6. 2. Act. 22. 16. Quah youhspe wutche
my ingraffing and thereby of into

ne ankwhótewunk [állequataûwunk] ramére Je-
fus Chrîst: wutche of the pardon and
cleanfing of my finnes:

kitzsimmoden wutche nomátchereúnganfh: *Luk.*
of my rising up out of af-

3. 3. wutche ne tompkéwunk wutche feway-
fiction. and also

támmoúnganfh: I *Pet. 3. 20, 21.* Quah nànak
of my resurrection from

wutche ne rambe-ompkínnawunk wutche nàb-
the dead at the last day.

bajek attâjauche kéfekutt. I *Cor. 15. 29.*

What is done for you in the supper
Qu. *Chaugun kekêistaush rame nenépómpomuk*
of called
wutche Jêsus Chrîst? affwèdam the Lord's Supper.

In the holy Supper of
Ans. Rame peaío nenépómpomuk wutche Je-
the receiving of bread
fus Chrîst tinnamounk wutche petúkqunneg
broken and poured out,
quoquàsquéenaman, quah wine fôkennúmmen,
is a

I *Cor. 10. 16. Mat: 26. 26, 28. Joh. 6. 55.* mutche
figne and feale of my
waúwenúnquat quah wôhprètounk wutche ne
receiving communion of the body
tinnamounk wâuwerrechànchine wutche hok
of broken
wutche Jêsus Chrîst fukquúnnaman [quoquàs-
que

^{for me.}
 quénaman] wutche ne, 1 *Cor.*: 12. 13. ^{And} Quah
^{of his blood shed for}
 wutche nagum népuk pòke-shínnaman wutche
^{me; and thereby of my growth [in]}
 ne; quah youhspe wutche né anchégowunk ra-
^{of the pardon and}
 me Jêsus Chrîst wutche akquantemaûeten quah
^{fealing of my finnes;}
 kedjhittewûk wutche nomatchereúnganóas; wut-
^{the fellowship of his holy}
 che waûwerrechanchiawunk wutche ewo peaío
^{Spirit; of my strengthning}
 Rashaúunk wutche ne mîlkechâuwunk [mîlke-
^{and quickning in}
 tauaûwunk quah tauchêgowunk wérrittepan-
^{grace and of my}
 tàmmewûnganak terre: quah wutche ne nap-
^{sitting together with up-}
 pewétappomowâuwunk wêeche Jêsus Chrîst ske-
^{on his throne of}
 jé ewo ârwenúnquat ahapáppomuk wutche at-
^{glory at the last Judge}
 tàrwejaúúnquesówunk uttâjauche wassúm-
 ment.
 wauwúnganak terre.

^{What is the resurrection from}
 Quest. Chawgun rambe ompkéwunk wutche
^{the dead, which was sealed up}
 nuppoûnganak, têou moh wôhpretowâuwus [mîlke-
^{to you in Baptisme?}
 tauwâuwus] keunk re kitchessumowunganak terre?

^{When shall come to his last}
 Answ. Jêsus Chrîst péant' nagum uttátauche
^{Judgement;}
 wássimiddewúnganak re, *Joh.* 5. 28, 29. ^{All that} Wame
 war-

are in the grave shall rise againe both
 warrekáffejek bitch rambe ompkèwunk takque
 the just and the unjust. (15.
 fonkkúmbaûjek quah mámattambaujek. *Act. 24.*

What is the last Judgment
 Qu. *Chawgun uttájauche wassimmowàwunk té-*
which is sealed up to you in
ou milketàwwo [wohpretawwo] ke rakque rame ne-
the Supper of called
nepómpomuk wutche Jესus Christ affwèdam Lord's
Supper?

At the last day wee all shall
 A. *Uttájauche kéfuk keaúwen wâme bitch*
appeare before the Judgement feat
moufkemen arquàbe wassemíddemuk ahappope-
of to give
muk, wutche Jესus Chríft 2 Cor. 5. 10. merân
an account of our works
okkêehtâffowunk wutche neaûwun áirkaffowun-
and to receive our re-
ganansh quah missínnaman neaûwun únquetaûe-
ward according to them.
tounk yous nouffe. [neuar râuato àrrüt wutche.]

Mat. 12. 36. 1 Cor. 4. 5. Eccl. 12. 14.

What is the reward that shall then
 Qu. *Chawgun unquetauctóunk teou bitch nène*
be given?
mèrriten?

The righteous shall goe into ever-
 A. *Sunkómbaûjek bitch aug micheme kejâu-*
lasting life, and the wicked shall be
ùnganak re, quah mámattambaûjek bitch pokkin-
cast into eternal fire with the Devill
naûauk rame re míchéme rowtag wêeche Chêpi
and his Angells.
quah ewo Angellôag. Mat. 25. 34, 46.

FINIS.