



O that we might always be ready, to show  
love to all men, and never forget to do good  
and to communicate;

O that we took pleasure in refreshing the  
hearts of the dejected,

And to relieve the needy might be our hearts'  
delight!

*C. Can we do good, we'll it embrace,  
Thank God for his enabling grace.*

Thou lover of men!  
Send help to all that are in distress or danger;  
Set at liberty such who are unjustly impris-  
oned;

Let all those who are imprisoned for the  
word of God\*, live by the word, which kept  
thee in the desert;

Comfort all the weak-hearted and afflicted,  
Be the support of the aged,  
Make the bed of the sick, and show that  
thou lovest them;

And when thou takest away men's breath,  
that they die, then thou surely wilt remember,  
that thou hast not died for our sins only, but  
for the sins of the whole world.

Now thou God over all, blessed for ever-  
more!

Have mercy on thy whole creation:  
Be the Saviour of all men;

For

\* Particularly N. N.

For thou hast, by thyself, reconciled all  
things unto thyself, whether things on earth or  
things in heaven.

*Hear us, gracious Lord and God!*

Think on thy suff'rings, wounds, and cross,  
And how by death thou savedst us;

*C. For this is all our hope and plea,  
In time and in eternity.*

Thou Saviour of thy body!

Grant, that it may be seen in thy congrega-  
tions, that thou art a God of order;

Walk in the midst of them with complacence,  
Govern them all gently, and according to  
their measure; (Rom. xii. 3. Wisd. ix. 11.)

Teach all of us to be subject to one another  
in love; (1 Pet. v. 5.)

Be the sanctification of every choir, through  
the maternal care of the Holy Ghost;

Bless and sanctify the married state;

Let our children be brought up in the nur-  
ture and admonition of thee\*;

The merit of thy unspotted youth render our  
boys and girls chaste;

Let the single brethren and single sisters care  
only for the things of the Lord, that they may  
be holy both in body and in spirit;

Be the joy and blessed hope of our widowers  
and widows.

1 2

Pour

\* Here the last baptised child is mentioned thus: Espe-  
cially N. N. and a benedictory verse sung for it.



Pour out thy Holy Spirit on all thy servants  
and handmaids.

Purify our souls in obeying the truth,  
through the spirit, unto unfeigned love of the  
brethren;

*Hear us, gracious Lord and God!*

Keep us in everlasting fellowship \* with the  
whole Church triumphant;

And let us once rest together in thy presence  
from all our labor!

*Hear us, gracious Lord and God!*

O thou Lamb of God, which takest away  
the sins of the world,

*Have mercy upon us!*

O thou Lamb of God, which takest away  
the sins of the world,

*Own us to be thine!*

O thou Lamb of God, which takest away  
the sins of the world,

*Leave thy peace with us!*

† Unto the Lamb, which was slain, and  
hath redeemed us out of all nations of the  
earth; Unto

\* If one or more members of the Congregation lately  
deceased, are to be mentioned, it may be done here by  
praying: Keep us in everlasting fellowship with N. N. and  
with the whole, &c.

† Or: Lamb! once slain for sinners,  
Receive our praises,  
Honor and glory from all choirs and classes;  
To thee they're due!

Unto the Lord, who purchased our souls  
for himself;

Unto that Friend, who loved us and washed  
us from sins in his own blood;

Who died for us once, that we might die  
unto sin;

Who rose for us, that we also might rise;

Who ascended for us into heaven, to pre-  
pare a place for us;

And to whom are subjected the angels, and  
powers, and dominions;

To him be glory at all times, in the church,  
which waiteth for him, and in that which is  
about him,

*From everlasting to everlasting, Amen!*

Little children, abide in him, that, when he  
shall appear, we may have confidence, and not  
be ashamed before him at his coming.

G. \* *In none but him alone I trust for ever,  
In him my Saviour.*

*Liturgus.*

The Lord bless thee and keep thee!

The Lord make his face shine upon thee,  
and be gracious unto thee!

The Lord lift up his countenance upon thee,  
and give thee peace!

*Ch. In the name of Jesus, Amen.*

To

\* Or: Grant me to lean unshaken upon thy faithfulness,  
until from hence I'm taken, to see thee face to face.

Or: O let my soul ne'er removed be out of thy arms, dear  
Saviour; both late and early show to me thy mercy and thy  
favour!



To promote happiness and peace among the whole family of mankind, is a duty and pleasure, too valuable to be neglected at any time.

The success which has attended the labours of the United Brethren among slaves and the natives of uncultivated regions deserves great applause. Their exertions ought to be assisted, and their proceedings and history more thoroughly known. In fulfilment of part of this office, I subject the following extract from the work of a much valued member of the society of Friends (commonly called Quakers.)

The testimony of men who study peace, and at this time wish to join their wealth and influence, in ameliorating the condition of the North American Indians, ought not to be lost. The manly remarks of that author in favour of the Moravians, are becoming the spirit of candor, and must tend to give greater energy to the future efforts of the good men of all denominations, in civilizing and spreading peace, industry and felicity, among those who have been too long the subjects of the wanton and barbarous outrages of men called christians.

The work from which this extract is taken, was printed in Philadelphia in 1784, and had great influence upon many worthy men, who united their wealth, in sending out farmers and tradesmen to instruct the Indians in useful arts. It is entitled "Some observations on the Indian natives of this continent."

"A disposition to misrepresent and blacken the Indians, in order to justify, or palliate the practice of unjust and cruel measures, towards them,

them, has particularly appeared in the affecting case of those Indians, denominated Moravian Indians, settled on the Muskingum, a branch of the Ohio; who have of late deeply suffered on account of what they thought the peaceable spirit of the Gospel required of them. A true representation of the state and disposition of those Indians, as well as an account of this deplorable transaction, drawn from the account given by the survivors, appears necessary as well to rescue those innocent sufferers from the odium which has been so unjustly cast upon them, as to prevent strangers, who may come amongst us, from forming such erroneous ideas of the Natives, as may have an influence upon the welfare of both of them, and the White People."

"The first gathering of those Indians into a good degree of civil and religious order, was about thirty years ago, by means of one of them, named Papunhank. The place of their residence at that time, was at Wihaloosing, on the Susquehanna, about two hundred miles from Philadelphia. In the conversation they had with some serious people, in a visit to that city, about the year 1756, at a time when the province was distressed by the Indian war, they appeared to have a feeling sense of that inward change of heart which the Gospel requires, and declared their particular disapprobation of war, and fixed resolution to take no part therein; apprehending it to be displeasing to the Great Being, who, as one of them expressed it, "*Did not make men to destroy men; but to love and assist*



"assist each other." They held a conference with the governor, in which they informed him, "That they remembered the old friendship which subsisted between their forefathers and ours; that they were great lovers of peace, and had not taken any part in the war."

"They delivered three white prisoners which they had recovered from the other Indians. They desired that no strong drink should be given them, nor be sent to their town. The speaker, Papunhank, appeared serious, as under a sense of the Divine Presence, and concluded with a solemn prayer, with which the whole audience seemed much affected."

"About thirteen years past, these Indians meeting with difficulty, from an increase of White Settlers near them, by which spirituous liquors were brought to their towns; they removed to the Muskingum, a branch of the Ohio. In their peregrination thither they were accompanied by some of the Moravians, who have long resided with them, and by their careful attention, both to their civil and religious concerns, never leaving them, even in their times of greatest danger and difficulty, a near and steady connexion between them took place."

"During the late troubles, these Indians adhering to the principles they had long professed, absolutely refused to take any part in the war, notwithstanding the threats and repeated abuses they received on that account from other tribes, particularly those parties which

which passed through their towns, in their way to our frontiers; whom they sometimes dissuaded from their hostile intentions, and prevailed upon to go back again; or warned the inhabitants of their danger. This humane conduct being considered as obstructive to the hostile proceedings of the Tribes at war, was at length made the pretence of carrying them off. Accordingly, on the 4th of August, 1781, a string of Wampum was sent by the chief of the Wyondats, who resided at Sandusky, with a message, letting them know, he was coming with a number of warriors; but bidding them be not afraid, for he was their friend. In a few days after, two hundred and twenty warriors arrived, when calling a council of the head men of the three Moravian towns, they acquainted them they were come to take them away; rendering it for a reason, "That they and their Indians, were a great obstruction to them in their war-path." They returned them this answer: "That it was impossible for them to remove at that time, and leave their corn behind them, lest they and their children should perish with hunger in the wilderness." To this the chief of the Wyondats, at first, seemed to attend; but being instigated by some white men in their company, they persisted in their resolution; and after killing many of the cattle and hogs, ripping up their bedding, and committing many other outrages, on the 28th of August, and September, forced from their three towns, in all between three and four hundred persons; who after a tedious journey in the wilderness,



wilderness, arrived at a branch of Sandusky creek, where the body of them were ordered to remain. Some of their principal men were sent to Major Arent Schuyler De Peyster, the English commander at fort Detroit, who commended them, as a peaceable people, and exhorted them to remain such; but added, That many complaints had been made of them, that they had given intelligence to his enemies, &c. he had sent for them; but that his instructions had been exceeded, in the ill treatment they had received; that however he would provide for them. Thus the matter rested till the spring 1782, when these Moravian Indians finding corn scarce and dear at Sandusky, desired liberty to return to their settlements, to fetch some of their corn, of which they had left above two hundred acres standing; which when granted, many of them went, among whom were several widows with their children, some of whom had been subjected to such extreme want, as to eat the carcasses of the dead cattle and horses."

"When the people at and about the Monongahela, understood a number of Indians were at the Moravian towns, they gave out, that the intention of those people was, to fall upon the back inhabitants, which ought to be prevented. Whereupon about one hundred and sixty men got together, and swimming their horses over the Ohio, came suddenly upon the chief Moravian town. The first person who appeared, they shot at and wounded, when coming up to him, they found he was an half Indian,

Indian, son to John Bull, one of the Moravians, by an Indian woman, to whom he is regularly married; they killed and scalped him, and proceeded to the town. The Moravian Indians, who were mostly in the fields pulling corn, did not run off, as many of them might, if they had been conscious of any offence; but came of their own accord, into the town, at the call of the White People, who at first, expressed friendship to them; but soon after, violently seized and bound them, when the Helpers,\* of whom there were five of the most respectable, in the company, and others exhorted the younger, to submission and patience; telling them, they thought their troubles in this world, would soon be at an end, and they would be with their Saviour. They then sung and prayed together, till they were led out, one after the other, and inhumanly slaughtered; first the men, and then the women. Two boys, who made their escape, related these particulars. One of them lay in the heap of the dead, in a house, and was scalped; but recovering his senses, escaped: the other, who had hid himself under the floor, was an eye-witness of this tragic scene, and saw the blood of the slain running in a stream. These Indians before being bound, were so little apprehensive of being charged with guilt, that they informed the White People, that more of their brethren

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were

\* "These are Indians who assist the missionaries in keeping good order amongst their people, and upon occasion, give public exhortations."