THE

LIFE OF JOHN ELIOT,

APOSTLE OF THE INDIANS.

By John Wilson (1804-1875)

“I knew much of Mr. Eliot’s opinions by many letters which  
I had from him. There was no man on earth whom I honoured   
above him. It is his evangelical work that is the apostolical suc-   
cession that I plead for.”— Richard Baxter.

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PREFACE TO ELIOT'S LIFE. 7

The original work, of which this is an abridge-

ment, and carefully revised by the editors, was

written in Scotland a year or two since. We

have given it a place in our Sunday School and

Youth's Library, not only because it is so excel-

lent in itself, and makes a part, and a bright

part too, in the early history of our pilgrim

fathers, — but that it might accompany the admi-

rable Life of David Brainerd, writen expressly

for our library by a “Friend of Sabbath

Schools;” for whom we earnestly pray to God,

that he may long live to continue his labours

among us in this great and holy cause.

Our young readers have scarcely any correct

idea of the Indian nations which inhabited New-

England, to which Mr. Eliot preached; and

New- York and Pennsylvania, to whom Mr.

Brainerd preached; both with distinguished suc-

cess. The lives of Brainerd and Eliot will give

them much useful information, and inspire them

with a proper disposition toward missionary

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efforts, particularly among our north-western

Indians. The missionary spirit of Brainerd

and Eliot is reviving in our American Churches,

and will shortly rest on some of our young read-

ers, when the fathers have fallen asleep in their

graves

Editors

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CHAPTER I.

Some particulars of Eliot's early years — His removal   
 to America — Settlement at Roxbury.

John Eliot was born in England in the   
year 1604. His early life is involved in ob-   
scurity, and even the names and circumstances   
of his parents are now unknown. It appears,   
however, that he enjoyed the unspeakable bless-   
ing of a Christian education, which issued in   
his conversion, and led him to remark, when   
advanced to manhood, that “he saw that it was   
a great favour of God to him, to season his first   
times with the fear of God, the word, and   
prayer.”   
 He received an excellent education at the   
university of Cambridge, England, and made   
remarkable progress in his studies. He became   
an excellent grammarian, and attained an ex-   
tensive knowledge of theology, of the original   
languages of the sacred Scriptures, and of the   
sciences and liberal arts.   
 On his leaving the university, he was placed   
in circumstances highly favourable to his mental   
and moral improvement, and which afforded him   
important means of usefulness to his fellow crea-   
tures. About the year 1629, the pious and en-

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lightened Thomas Hooker, who afterward proved   
one of the most distinguished divines of New-   
England, having on account of his nonconfor-   
mity, been suspended from the exercise of the   
ministry at Chelmsford, in Essex, England, es-   
tablished a school at Little Baddow. Mr. Eliot   
was employed as his usher; and he discharged   
the duties with great fidelity. His services   
proved very acceptable to Mr. Hooker, who   
took the greatest interest in his welfare, suc-   
cessfully directed him to the solemn considera-   
tion of Divine truth, and deeply impressed his   
mind with his obligations to glorify his Re-   
deemer. The blessings which he enjoyed at   
Little Baddow were gratefully remembered.   
"To this place I was called," he writes,   
"through the infinite riches of God's mercy in   
Christ Jesus to my poor soul, for here the Lord   
said unto my dead soul, Live; and through the   
grace of God I do live, and shall live for ever!   
When I came to this blessed family, I then saw,   
and never before, the power of godliness in its   
LIVELY VIGOUR and EFFICACY."   
 Mr. Eliot having experienced this change in   
his views and feelings on the subject of religion,   
devoted himself to the work of preaching the   
Gospel to his fellow creatures. Reflecting,   
however, on the unscriptural and cruel meas-   
ures which were so ardently pursued by King   
James, and the persons who were at the head   
of ecclesiastical affairs, he found that he would   
be unable to continue in the office of the minis-   
try in his native land, and resolved to depart to

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America, where he hoped to enjoy liberty of   
conscience. He arrived at Boston in the month   
of November, 1631, eleven years after the first   
English settlers landed at Plymouth.   
 Deeply impressed with the necessity of using   
all the means in his power for the promotion of   
his spiritual interest, and the improvement of   
his fellow creatures, he lost no time in altering   
into Christian communion with the Congrega-   
tional Church, which had been formed at Bos-   
ton by the first colonists of Massachusetts Bay,   
and in agreeing to act as pastor, during the   
absence of its regular minister, the Rev. John   
Wilson.   
 In 1632 he married a pious young lady, and   
as he had agreed, with a number of his Chris-   
tian friends, to devote himself to their service   
in the Gospel, if they should cross the Atlantic,   
they had erected a town called Roxbury, about   
B mile distant from Boston, and formed them-   
selves into a Church, and soon had he happi-   
ess of finding that Mr. Eliot had resolved to   
minister among them in holy things.   
 Mr. Eliot engaged in the ministry with great   
humility. He was strongly impressed with the   
awful responsibility of the office; and when he   
considered its duties, difficulties, and tempta-   
tions, he found that a reliance on that grace,   
which is all-sufficient, could alone support his   
soul.   
 In his preparation for the pulpit he was re-   
markably diligent. The "unsearchable riches   
of Christ'' was the general theme of his dis-

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courses. Like the great apostle of the Gentiles,   
he was determined “to know nothing among   
his people save Jesus Christ and him crucifi-   
ed.” He endeavoured, therefore, to improve   
every subject which he treated, for the purpose   
of drawing sinners to the Saviour.   
 Conscious of the infinite value of Divine truth,   
and realizing the awful importance of his cir-   
cumstances, as an ambassador of the King of   
kings, he used great plainness of speech when   
he declared the message of God to rebellious   
man, and a manner of delivery which was sol-   
emn, energetic, and graceful.   
 Conceiving that one of the principal ends of   
Church fellowship was to represent to the world   
the qualifications of those who “should ascend   
the hill of the Lord, and stand in his holy place   
for ever,” he diligently rebuked the sins of pro-   
fessors. “He would sound the trumpet of   
God,” says Dr. Mather, “against all vice, with   
a most penetrating liveliness, and make his   
pulpit another Mount Sinai, for the flashes of   
lightning therein displayed against the breaches   
of the law given from that burning mountain.   
There was usually a special fervour in the re-   
bukes which he bestowed on carnality. When   
he was to brand the earthly-mindedness of   
Church members, and the allowance of indul-   
gence which they often gave themselves in sen-   
sual delights, he was a right Boanerges, — he   
spoke as many thunderbolts as words.”   
 While he was thus zealous for the glory of   
God in his public ministrations, he was not neg-

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lectful of the private, though no less important   
duties of his calling. He was, indeed, the father   
of his people. By holding frequent intercourse   
with them, he greatly endeared himself to them,   
and became acquainted with the extent of their   
knowledge of Divine things, with their trials and   
difficulties, with their joys and sorrows. He   
was in this manner enabled to act as their in-   
structor, counsellor, and comforter. Aware that   
mankind, in their natural state, are averse to   
the truths of the Gospel, and unwilling to accept   
the Saviour, he was instant in season, and out   
of season, in striving to win souls to Christ, and   
went to the highways and hedges, that he might   
compel sinners to come to the marriage supper   
of the Lamb. When his neighbours were in   
distress, he spent whole days in fasting and   
prayer on their behalf, and often requested his   
friends to join with him in these exercises.   
 He was remarkably devoted to the welfare of   
the children of his congregation; and in their   
service he had a peculiar delight. He spent   
much of his time in their public and private in-   
struction; and he composed several catechisms,   
with the view of guarding their tender minds   
from pernicious errors. When he came into a   
family, he was accustomed to call for all the   
young people in it, that he might lay his hands   
on every one of them, and implore: a blessing   
on their behalf. At Roxbury, he was careful to   
have a grammar school in complete efficiency;   
and he used his influence to have a similar   
institution established and supported in many

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other places. “I cannot forget the ardour,”  
says Dr. Mather, “with which I once heard   
him pray at a synod held in Boston. 'Lord,   
for schools every where among us! That our   
schools may flourish! That every member of   
this assembly may go home to procure a good   
school to be encouraged in the town where he   
lives! That before we die we may be happy to   
see a good school established in every part of the   
country!'" The success which attended his   
labours for the education of the young was   
great; and he had the happiness of being the   
indirect instrument of raising up many individ-   
uals, who, as ministers of the Gospel, were re-   
markably blessed by the Head of the Church.   
 Accustomed to view himself as one who had   
been set apart for the spiritual service of the   
Lord, he entangled not himself among the   
affairs of the world. So much, indeed, was his   
mind engrossed with the care of his people, that   
sometimes he seemed ignorant of the property   
which he possessed; and so much did he rest   
contented with his temporal circumstances, that   
he chose rather to accept the precarious, but   
voluntary contributions of the members of his   
Church, than to demand the payment of any   
stipulated sum. He gave much of his sub-   
stance to feed the poor, who counted him as a   
father, and repaired to him with filial confi-   
dence. He was of opinion, that "he had noth-   
ing but what he gave away;" and that "look-   
ing over his accounts, he could no where find   
the God of heaven a debtor."

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The following anecdote, which is related by   
Dr. Dwight, and the authenticity of which we   
have no reason to doubt, may serve as an illus-   
tration:-- “The parish treasurer having paid   
him his salary, put it into a handkerchief, and   
lied it into as many hard knots as he could   
make, to prevent him from giving it away be-   
fore he reached his own house. On his way he   
called on a poor family, and told them that he   
had brought them some relief. He then began   
to untie the knots, bat finding it a work of great   
difficulty, gave the handkerchief to the mistress   
of the house, saying, 'Here, my dear, take it; I   
believe the Lord designs it all for you.'"--   
(Travels in New-England and New-York, vol.   
iii, p. 115.)   
 With the view of encouraging the labours of   
bit brethren in the ministry, as well as edifying   
and refreshing his own soul, he regularly attend-   
ed the occasional lectures which they delivered   
at Boston, Cambridge, Charlestown, and Dor-  
chester. To their instructions he was very   
attentive; and he repeated them to the indi-   
viduals with whom he associated, when return-   
ing from the house of God, in such a manner   
as to cause their hearts to burn, while he talked   
with them by the way.

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CHAPTER II.

The propagation of the Gospel, one of the principal   
 ends of the New-England colonies — Beneficial effects   
 of the intercourse of the Indians with the English —   
 Eliot resolves to act as an evangelist — Account of   
 the Indians among whom he proposed to labour.   
  
 One of the principal objects which the per-   
sons who first proposed to settle in New-Eng-  
land had in view, was the propagation of the   
Gospel among the natives of that country. We   
find this to have been particularly the case with   
the members of the congregations of the pious   
Robinson, the founders of the first colony, who,   
reflecting on the fact, that God, in his wise pro-   
vidence, often makes the persecution of the   
Church the means of its enlargement, considered   
it one of the greatest grounds of encouragement,   
to cross the Atlantic, which they were permitted   
to entertain, that they might be instrumental in   
advancing the kingdom of Christ in those remote   
parts of the world, where, from their desire to   
preserve their liberty of conscience, they were   
compelled to spend their days. The govern-   
ent at home likewise professed to be zealous   
for the conversion of the American Indians.   
 The first settlers in New England were   
placed in such difficult circumstances, that their   
time was almost altogether occupied in protect-   
ing their lives, providing for their sustenance,   
and cherishing the Divine life in their own souls.   
They did not lose sights however, of the deplo-

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rable condition of the poor savages; but, as far   
as their intercourse with them permitted, they   
endeavoured to commend to them, by their lives   
and conversations, the religion of Jesus. In the   
year 1621, we find the Rev. Robert Cushman, of   
Plymouth colony, informing the public, that   
“the English were content to bear the intrusion   
of the Indians, that they might see and take   
knowledge of their labours, orders, and dili-   
gence, both for this life and a better;” that   
“many of the younger sort were of a tractable   
disposition, both to religion and humanity;"   
and that if “God would send them means,”   
they would “bring up hundreds of them to   
labour and learning.”   
 The Indians could not view the Christian   
conduct of the English, without being led to   
inquire into the nature of those principles in   
which it originated; and accordingly we find   
that the curiosity of several of them having been   
excited in this way, they obtained a correct idea   
of the scheme of salvation, and the morality of   
the Bible. A few of them, indeed, were deeply   
affected with what they had been taught con-   
cerning a future state, and the consequence of   
the final judgment.   
 In 1636 the government of Plymouth colony   
made several laws for preaching the Gospel to   
the Indians; for admitting English preachers   
among them; and, with the concurrence of the   
principal chiefs, for constituting courts to punish   
misdemeanours.   
 The conversion of the Indians at length at-

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tracted the attention of the general court of Mas-   
sachusetts; and, in 1646, they passed their first   
act, encouraging the propagation of the Gospel   
among them. At the same time, they recom-   
mended the ministers to consult about the best   
means of carrying their benevolent intentions   
into effect, and showed themselves disposed to   
countenance whatever measures they might   
adopt for this purpose.   
 It appears that Mr. Eliot, about the time when   
this act was passed, had been led seriously to   
consider the condition of the poor heathen with   
whom he was surrounded, and to long for their   
deliverance from the power of the prince of   
darkness. His mind must, therefore, have been   
cheered by the intimation of the purposes of   
government; and it is not to be wondered at,   
that, after solemnly inquiring into the duty which   
devolved on him as a minister of Christ, he   
should immediately resolve to attempt the work   
of propagating the Gospel among the Indians   
to whom he had access.   
 Before giving an account of his entrance on   
the work of a missionary, it is necessary to take   
a brief view of the character and circumstances   
of the people among whom he was called to   
labour. It is only in this way that a proper   
estimate can be formed respecting the strength   
of the faith and love which he displayed in his   
future life, — that many of the occurrences which   
it may be proper to record can be understood, —   
and that the effects of his labours can be rightly   
appreciated.

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When the British established their first colo-  
nies in New-England, there were about twenty   
or thirty different nations of Indians in that ter-   
ritory, which closely resembled one another in   
their external appearance, mode of living, form   
of government, language, religious views, and   
moral habits. The Indians of Massachusetts   
were supposed to be among the most populous   
of all these tribes; and though, owing to their   
residence on the sea coasts, they had made   
some little progress in civilization, they were   
described by those who were acquainted with   
them as "the most sordid and contemptible of   
the human race,'' and “as the veriest ruins of   
mankind on the face of the earth.”   
 The Indians were remarkable for their   
strength, agility, and hardiness of constitution.   
Their clothing, which was very imperfect, was   
generally formed of the skins of beasts. They   
were exceedingly fond of decking themselves   
with fantastic ornaments, and of painting their   
bodies with ill-shapen figures of men, trees, and   
ther natural objects; and accustomed to respect   
the individual who could distinguish himself by   
any peculiarity in his appearance.   
 Their food, which was principally the produce   
of their hunting and fishing, and imperfectly cul-   
tivated grounds, experienced little preparation   
before it was used. They had no fixed time for   
taking their meals; and, owing to their extreme   
indolence and improvidence, they were fre-   
quently subjected to long fastings. They have   
been known, indeed, to abstain from food for

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several days together, and to live for a considera-   
ble time on a handful of meal and a spoonful of   
water. Comfort seems to have been an object   
which they had not in view, and which, from   
their ignorance of the most simple mechanical   
arts, they could not attain, in the construction of   
their huts or wigwams. These presented a mean   
appearance, externally and internally, being   
commonly formed by young trees bent down to   
the ground, and covered with rush mats, and   
having very few articles of furniture.   
 We cannot suppose that the family concerns   
of the Indians could be well regulated, when we   
consider that polygamy was prevalent among   
them; but there were other circumstances con-   
nected with them which increased the bad effects   
of this unnatural arrangement. The husband,   
instead of extending protection to his wives,   
uniformly made them the slaves of his slothful-   
ness and caprice; and instead of employing his   
superior strength for the support of his family,   
prostituted it to the vile purpose of maintaining   
a cruel dominion over those whom he ought to   
have viewed with sentiments of kindness and   
endearment. In this state of things, the educa-   
tion of the young was an object which was al-   
most entirely neglected.   
 All the Indian tribes acknowledged the au-   
thority of a chief, whom they called Sachem, or   
Sagamore, and to whom they were accustomed   
to render blind obedience. They viewed him   
as the legal proprietor of the whole territory,   
over which his authority extended; and, when

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inclined to raise crops, they solicited hid permis-   
sion to cultivate the lands.   
 The government of the Sachems was cruel in   
the extreme. They ordered their Paniese, or   
counsellors, who were generally the wisest,   
strongest, and most courageous men who could   
be found in their dominions, to be early sub-   
jected to a severe discipline, and to perform   
many cruel exercises, with the view of being   
qualified for their office, and rendered capable of   
enduring the greatest hardships. Though they   
pretended to be guided by the principles of jus-   
tice, in the distribution of punishment, they made   
no proper distinctions between the degrees of   
guilt. From the custom which prevailed, of   
executing their own sentences, they not unfre-   
quently took delight in the agonies of those   
whose lives and fortunes they conceived to be   
entirely at their disposal; and, from the humble   
submission which was generally rendered to   
them by the offenders, they found little difficulty   
in gratifying their evil inclinations, to any extent   
hich they might desire. The only restraint,   
indeed, which they experienced, arose from the   
apprehension which they might entertain, lest   
their people should forsake them, and place   
themselves under the protection and government   
of other Sachems. While, however, they en-   
tertained all this disregard to human feeling,   
they practised the rights of hospitality, and took   
particular care of the widow, the fatherless, the   
aged, and those who had no friends who were   
able to provide for them.

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The language of the North American Indians   
was exceedingly barbarous. Dr. Cotton Ma-   
ther remarks, that “one would think that its   
words had been growing ever since Babel,” and   
gives the following examples of the length of   
some of them: “Nummatchekodtantamoon-   
gannunnonash, *our lust*s; Noowomantammoon-   
kanunonnash, *our loves*; Kummogokdonattoot-   
tammooctiteaongannunnonash, *our questions.*”  
 The religion of these tribes, like that of all   
others who are sunk in heathenism, formed a   
dreadful example of the mental degradation and   
debasement of those who have not retained the   
knowledge of the true God in their minds; and   
its principles afford a striking illustration of the   
perversity of the human heart. While they   
believed in a plurality of gods, who bad made   
the different nations of the world; and while   
they made gods of every thing which they be-   
lieved to be great, powerful, beneficial, or hurt-   
ful, they conceived that there was one God,   
known by the name of Kitchtan, and Woonand,   
ho was superior to all the rest; who dwelt in   
the south-west regions of the heavens; who   
created the original parents of mankind: who,   
though never seen by the eye of man, was en-   
titled to gratitude and respect, on account of his   
natural goodness, and the benefits bestowed by   
him, — and who was altogether unpropitious   
when offended. The principal object of their   
veneration, however, was Hobamoch, or the   
evil deity. To him they frequently presented,   
as offerings and sacrifices, the most valuable

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articles which they possessed; and his favour   
they were most desirous of obtaining. Their   
powahs, or priests, pretended to have familiar   
intercourse with him; and they affirmed to the   
people, with the view of maintaining their au-   
thority over them, that he often appeared to   
them in the form of a man, a deer, an eagle, or   
a snake; and that they understood the method   
of procuring his kind regards, and averting his   
judgments.   
 It is worthy of notice, that the Indians were   
not accustomed to render adoration to idols;   
bat though they said not to a stock, “Thou art   
our father, and to a stone, Thou hast brought   
us forth,” They feared and served their powahs   
more than the Being who created them. These   
priests were subtle, ambitious, and cruel; and,   
from the high pretences which they made, they   
found no difficulty in commanding the venera-   
tion of their deluded votaries. They were con-   
stantly applied to for advice and protection;   
and, by the practice of ridiculous tricks, and   
cruel ceremonies, they wrought effectually on   
the imaginations of their poor followers. Many   
wonderful stories are related about their skill   
in curing the sick, and leading the gods to   
satisfy their desires.   
 The morality of the American savages, as   
we may naturally expect from a consideration   
of their depraved theology, was extremely lax.   
Strangers to the gentle affections of mankind,   
they persecuted their enemies with unrelenting   
cruelty, and seldom extended forgiveness to

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those who had offended them. They even con-   
sidered themselves bound to avenge the injuries   
of their friends. A natural consequence of this   
was a frequency in wars; in carrying on which   
they used bows and arrows, tomahawks and   
scalping knives. They were much addicted to   
lying, stealing, and impurity; and they indul-   
ged in drunkenness, as far as they possessed the   
means of gratifying their desires in this respect.   
They delighted greatly in dancings and revel-   
lings, and wasted much of their time in gaming.   
 The Indians mourned much for the dead.   
When they came to a grave, they appeared to   
be deeply affected with grief; and after they   
finished an interment, they made great lamen-   
tation. They believed in the immortality of the   
soul; but the joys of their heaven, which was   
supposed to be in the south-west, were entirely   
of a carnal kind.   
 Dr. Mather gives testimony to the exalted   
character of Mr. Eliot's motives for engaging   
in the work of an evangelist, and observes, that   
the "remarkable zeal of the Romish missiona-   
ries, compassing sea and land, that they might   
make proselytes, made his devout soul think of   
it with a farther disdain, that we should come   
any whit behind in our care to evangelize the   
Indians."

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CHAPTER III.

Account of Mr. Eliot's first four visits to the Indians   
 — Progress of the Indians in civilization.   
  
 The first object to which Mr. Eliot directed   
his attention, after he had resolved, in the   
strength of the Lord, to attempt the instruction   
of the Indians, was the acquisition of their lan-   
guage. “God first pat into my heart a compas-   
sion over their poor souls,” be remarks, "and   
a desire to teach them to know Christ, and to   
bring them into his kingdom." Then presently   
he found out, by God's wise providence, a young   
man who had been a servant in an English   
house, and who well understood the language,   
and had a clear pronunciation, whom he em-   
ployed for an interpreter. By his help he trana-   
lated the commandments, the Lord's prayer,   
and many texts of Scripture, and compiled both   
exhortations and prayers.   
 By diligent application in this manner, he   
was soon able to preach to the Indians. His   
progress was very astonishing; but it is in some   
degree explained, when we consider the sim-   
plicity of his intentions, the ardour of his mind,   
and his dependence on Divine grace.   
 He lost no time in entering on his labours,   
after he was able to communicate his ideas to   
the Indians in an intelligibly manner; and, on   
the 26th of October, 1646, after having given due   
notice of his intentions, he set out, attended by   
three other persons, to preach his first sermon

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to them. The place at which he had invited   
them to meet him, was situated about four or   
five miles from his house at Roxbury; and when   
he approached it, he was met by Waban, "a   
wise and grave Indian," and several of his   
friends, who conducted him to a large wigwam,   
where a considerable congregation had been col-   
lected from all quarters, with a view of hearing   
the “new doctrines to be taught by the English.”   
After having prayed in the English language,   
he was attentively listened to, while he declared   
the things which concerned the eternal peace   
of his auditory. In a sermon, which continued   
upward of an hour, he gave a clear and succinct   
account of the law of God, and the dreadful   
curse of those who violate its commandments;   
of the character and work of Jesus Christ; of   
the blessed state of those who embrace him by   
a true and living faith; and of the dreadful tor-   
ment of the wicked in the place of punishment.   
The impressions which this discourse produced   
were of a very favourable nature, and as far as   
Waban was concerned, they were never effaced.   
he poor Indians, having been encouraged to   
propound any questions connected with the sub-   
ject on which they had been addressed, availed   
themselves of the privilege, and afforded satis-   
factory evidence, that their curiosity bad been   
excited about their most important interests,   
and that they were desirous of knowing more of   
the counsel of God than had been declared to   
them. The questions which they proposed were   
such as the following:— “How can I come to

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know Jesus Christ? Were Englishmen ever so   
ignorant of Jesus Christ as Indians? Can Jesus   
Christ understand prayers in the Indian lan-   
guage? How can there be an image of God,   
since it is forbidden in the second command-   
ment? If the father be wicked, and the child   
good, will God be offended with that child, be-   
cause in the second commandment it is said he   
visits the. iniquities of the fathers upon the chil-   
dren? How could all the world become full of   
people, if they were all once drowned in the   
flood?” These questions sufficiently prove the   
attention with which the Indians listened to   
their teacher; and Mr. Eliot, having given them   
plain answers, and conversed with them for   
about three hours, returned home, considering   
it “a glorious and affecting spectacle, to see a   
company of perishing, forlorn outcasts, diligent-   
ly attending to the blessed word of salvation   
then delivered.”   
 On the 11th of November, Mr. Eliot and   
his friends again met the Indians, agreeably   
to an appointment which they had made with   
them, and had the pleasure of finding a larger   
company assembled, than on the occasion of   
their first visit. Mr. Eliot having directed his   
attention to the children who were present,   
taught them a few simple truths. He then turn-   
ed to the adults, and having informed them that   
he came to bring them good news from God   
Almighty, the maker of heaven and earth, he   
preached about an hour concerning the nature   
of the Divine Being; the necessity of faith in

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Christ, and the dreadful judgments of those   
who neglect the great salvation. One individual   
shed many tears during the sermon; and the   
whole audience appeared very serious and lis-   
tened with attention to the instructions delivered   
to them. As soon as they obtained liberty to   
ask questions for their farther information, they   
took advantage of their teacher's kindness. An   
old man, with tears in his eyes, asked, "Whe-   
ther it was not too late for such an old man as   
he, who was near death, to repent and seek after   
God?" Some others inquired, ''How the In-   
dians came to differ so much from the English in   
their knowledge of God and Jesus Christ, since   
they had all but one father? How it came to   
pass that sea water was salt, and river water   
fresh? How it came to pass that if the water   
was higher than the earth it did not overflow   
the whole world? How may Indians come   
to know God?" Mr. Eliot and his friends   
spent several hours in answering these and   
similar questions, and they had reason to be-   
lieve that the Holy Spirit gave testimony to the   
truth declared. During the concluding prayer,   
an event occurred of the most interesting nature.   
"I cast my eye on one," says one of Mr.   
Eliot's friends, "who was hanging down his   
head, weeping. He held up his head for a   
while; yet such was the power of the word on   
his heart, that he hung down his head again,   
and covered his eyes again, and so fell wiping   
and wiping them, weeping abundantly, continu-   
ing thus till prayer was ended; after which he

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presently turns from us, and turns his face to a   
side and corner of the wigwam, and there falls   
a weeping more abundantly by himself; which   
one of us perceiving, went to him, and spake to   
him encouraging words, at the hearing of which   
he fell a weeping more and more: so leaving   
him, he who spake to him came unto me, being   
newly gone out of the wigwam, and told me of   
his tears; so we resolved to go again both of   
us to him, and speak to him again. We met   
him coming out of the wigwam, and there we   
spake again to him; and there he fell into a more   
abundant renewed weeping, like one deeply and   
inwardly affected indeed, which forced us also   
to such bowels of compassion, that we could   
not forbear weeping over him also; and so we   
parted, greatly rejoicing for such sorrowing.''   
 The result of these two visits was very en-   
couraging to Mr. Eliot, and he resolved to con-   
tinue his labours. On the 26th of the month,   
however, when he met the Indians for the third   
time, he found, that though many of them had   
constructed wigwams at the place of meeting,   
with the view of more readily attending the min-   
istry of the word, his audience was not so nume-   
rous as on the former occasions. The powahs   
had strictly charged the people not to listen to   
the instructions of the English, and threatened   
them with death in case of disobedience. Mr.   
Eliot having warned his auditors against the im-   
positions of these priests, proceeded to discourse   
as formerly. He was heard with the greatest   
attention, and some of the Indians were deeply

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affected by his sermon. “It is wonderful,”   
observed one of his friends, when writing on   
this subject, "to see what a little leaven will   
work, when the Spirit of Christ hath the setting   
it on — even upon hearts and spirits most inca-   
pable. An English youth, of good capacity,   
who lodged in Waban's wigwam on the night   
after the third meeting, assured us, that the   
same night Waban instructed all his company   
out of the things which he had heard that day   
from the preacher, and prayed among them;   
and waking often that night, continually fell to   
praying, and speaking to some or other, of the   
things which he had heard.'' Two or three   
days after these impressions had been made, Mr.   
Eliot had the satisfaction of finding that they   
were likely to be attended with permanent con-   
sequences. Wampas, an intelligent Indian,   
came with two of his companions to the Eng-   
lish, and desired to be admitted into their fam-   
ilies. He brought his son, and several other   
children with him, and begged that they might   
be educated in the Christian faith, “because   
they would grow rude and wicked at home, and   
would never come to know God, which they   
hoped they should do, if they were constantly   
among the English.” The example of these   
individuals was of a very salutary nature; and   
all the Indians who were present at the fourth   
meeting on the 9th December, offered their   
children to be instructed.   
 Mr. Eliot was greatly encouraged by this   
remarkable success which attended his first

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missionary labours; and perceiving that the   
Indians were desirous of adopting the arts of   
civilized life, he “abhorred that he should sit   
still and let that work alone,” and lost no time   
in addressing himself to the general court of   
the colony, in behalf of those who showed a   
willingness to be placed under his care. His   
application was successful; and the Indians   
having received from the court some land, on   
which they might build a town, and enjoy the   
Christian instruction which they desired, met   
together, and gave their assent to several laws,   
which had been framed for the purpose of en-   
forcing industry and decency, and securing   
personal and domestic comfort, under penalties   
which must have presented to them a sufficient   
motive to obedience.   
 The ground of the town having been marked   
out, Mr. Eliot advised the Indians to surround   
it with ditches and a stone wail; and gave   
them instruments for accomplishing these ob-   
jects, and such rewards in money as induced   
them to work hard. He soon had the pleasure   
of seeing Nonanetum completed.   
 The progress in civilization which followed   
these arrangements was remarkable. The wo-   
men, who were formerly the cultivators of the   
soil, began to learn to spin, and to make sev-   
eral little articles which in winter they disposed   
of at the neighbouring markets. They also sold   
cranberries, strawberries, and fish in spring;   
and whortleberries, grapes, and fish in summer.   
Mr. Eliot instructed the men in husbandry and

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the more simple mechanical arts. In hay-time   
and harvest they assisted the English in the   
fields; but they were neither so industrious,   
nor so capable of hard labour, as those who   
had been accustomed to it from early life.   
 Mr. Eliot's efforts for the civilization of the   
Indians afforded great delight to the rulers of   
the colony; and they resolved to co-operate   
with him as far as they were able. On the 26th   
of May, 1647, they passed an act establishing   
courts of judicature among them, authorizing   
the appropriation of all the fines which the   
magistrates might receive to the education of   
the children, and requiring Mr. Eliot to explain   
the reasonableness of the English laws.   
 Mr. Eliot, encouraged by his success, re-   
solved to establish another lecture at a place   
called Neponsitt, (within the bounds of the set-   
tlement of Dorchester,) about four miles south   
from Roxbury. The following extract from   
one of his letters, dated the 24th of September,   
1647, refers to his labours at this place as well   
as at Nonanetum, and shows that the word of   
God had come home to the souls of the poor   
pagans in demonstration of the Spirit and of   
power: —   
 ''The effect of the word which appears   
among them, and the change which is among   
them, is this: — They have. utterly forsaken all   
their powahs, and given over that diabolical   
exercise, being convinced that it is quite con-   
trary to praying unto God; yea, sundry of their   
powahs have renounced their wicked employ-

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meat, have condemned it as evil, and resolved   
never to use it more.   
 “They pray unto God constantly in their   
families, morning and evening, and that with   
great affection, as hath been seen and heard by   
sundry persons that have gone to their wigwams   
at such times; as also when they go to meat,   
they solemnly pray and give thanks to God as   
they see the English do. When they come to   
English houses they desire to be taught; and   
if meat be given them, they pray and give thanks   
to God; and usually express their great joy   
that they are taught to know God, and their   
great affection to them that teach them. They   
are careful to instruct their children, and they   
are also strict against any profanation of the   
Sabbath, by working, fishing, hunting, &c.   
 “In ray exercise among them we attend to   
four things beside prayer to God. First, I cat-   
echise the children and youth, wherein some   
are very ready and expert. Secondly, preach   
unto them out of some texts of Scripture, wherein   
I study all plainness and brevity; unto which   
many are very attentive. Thirdly, If there be   
any occasion, we in the next place go to admo-   
nition and censure,— unto which they submit   
themselves reverently and obediently, and con-   
fess their sins with much plainness and without   
shillings and excuses. Fourthly, The last ex-   
ercise we have among them is their asking us   
questions, — and very many they have asked   
which I have forgotten; but some few that come   
to my remembrance I will briefly touch. ‘Be-

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fore I knew God,’ said one, ‘I thought I was   
well, but since I have known God and sin, I   
find my heart full of sin, and more sinful than   
ever it was before, — and this hath been a great   
trouble to me; and at this day my heart is but   
very little better than it was, and I am afraid I   
will be as bad again as I have been. Now, my   
question is, whether is this a sin or not?’ An-   
other great question was this : When I preach-   
ed out of 1 Cor. vi, 9, 10, 11, old Mr. Brown   
being present, observed them to be much   
affected, and one especially did weep very   
much; and after that there was a general ques-   
tion, ‘Whether any of them should go to heav-   
en, seeing they found their hearts full of sin?’   
The next meeting being at Dorchester Mill,   
they did there propound it, expressing their   
fears that none of them should be saved; which   
did draw forth my heart to preach and press   
the promise of pardon to all that were weary   
and sick of sin; and this doctrine some of   
them in a special manner did receive in a very   
reverend manner. This very day I have been   
with the Indians, and one of their questions   
was, to know what to say to such Indians as   
oppose their praying to God, and believing in   
Jesus Christ. ‘What get you,' say they, ‘by   
praying to God and believing in Jesus Christ?   
You go naked stilly and you are as poor as we,   
and our corn is as good as yours, and we take   
more pleasure than you. Did we see that you   
got any thing by it we would pray to God and   
believe in Jesus. Christ also.’ I answered them.

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First, God giveth unto us two sorts of good   
things: one sort are little things, the other sort   
are great ones. The little mercies are riches,   
—as clothes, food, sack, houses, cattle, and pleas-   
ures; these are little things which serve but for   
our bodies a little while in this life. The great   
mercies are wisdom, the knowledge of God,   
Christ, eternal life, repentance, faith; these are   
mercies for the soul and for eternal life. Now,   
though God do yet give you the little mercies,   
he giveth you that which is a great deal better,   
which the wicked Indians cannot see. And this   
I proved to them by this example: — When   
Foxun, the Mohegan counsellor, who is count-   
ed the wisest Indian in the country, was in the   
Bay, I did on purpose bring him unto you; and   
when he was here, you saw he was a fool in com-   
parison of you; for you could speak of God and   
Christ, and heaven, and repentance, and faith,   
bat he sat and had not one word to say unless   
you talked of hunting, wars, &c. Secondly,   
you have some more clothes than they; and the   
reason why you have no more is, because you   
have but a little wisdom. If you were more   
wise, to know God, and obey his command-   
ments, you would work more than you do, for   
God commandeth, Six days shalt thou work,   
 “There do sundry times fall out differences   
among them, and they usually bring their cases   
to me, and sometimes such as it is needful for   
me to decline. Their young men, who of all   
the rest live most idly and dissolutely, now   
begin to go to service. They moved for a

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school, and through God's mercy a course is   
now taken that there be schools at both places   
where their children are taught."   
 On the 3d of March, 1647, four of the min-   
isters in New-England, accompanied by many   
Christian friends, went to Nonanetum with the   
view of attending Mr. Eliot's Indian lecture.   
They had the pleasure of witnessing this inter-   
esting service, and engaging in conversation   
with the converts who were present. The   
questions proposed on this occasion, both by   
the men and the women, evinced a progress in   
the Divine life which was truly cheering. The   
ministers remarked, that “they saw the Lord   
Jesus leading the Indians to make narrow in-   
quiries into the things of God,” and expressed   
their fervent gratitude for the influences of the   
Spirit which had been poured out on their souls.   
 In the summer of the same year Mr. White-   
field again visited the Indians at Nonanetum.   
He was struck with astonishment at their ap-   
earance; and from their general behaviour,   
and decent apparel, he could scarcely distin-   
guish them from the English people. On the 9th   
of June a meeting of a synod was held at Cam-   
bridge; and with the view of confirming the re-   
ports which had been spread respecting the   
work of the Lord among the Indians, and of   
exciting a spirit of prayer on their behalf among   
the Churches, Mr. Eliot was requested on this   
occasion to convene them in the afternoon, and   
to address them from the word of God. He col-   
lected a large company, and preached to them

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concerning their miserable condition without   
Christ, from Ephes. ii, 1, “You hath he quick-   
ened who were dead in trespasses and sins.”   
When his sermon was finished, a considerable   
time, as usual, was spent in conversation with   
the Indians, who deeply impressed the English   
by their anxiety to obtain knowledge, and by   
the simplicity with which they received the   
truth. “Their gracious attention to the word   
of God,” remarks Mr. Shepard, “the affections   
and mournings of some of them under it, their   
sober propoundings of divers spiritual ques-   
tions, their aptness to understand and believe   
what was replied to them, the readiness of   
divers poor naked children to answer openly   
the chief questions in the catechism, which   
were formerly taught them, and such like ap-   
pearances of a great change upon them, did   
marvellously affect all the wise and godly min-   
isters, magistrates, and people, and did raise up   
their hearts to great thankfulness to God; very   
many deeply and abundantly mourning for joy,   
to see such a blessed day, and the Lord Jesus   
so much spoken of among such as never heard   
of him before.”  
 At the conclusion of one of Mr. Eliot's ser-   
mons, the aged man, to whom allusion has   
already been made as deeply affected by the   
ministry of the word, addressed his countrymen   
in the most energetic and earnest manner; and   
praised the goodness which God had manifested   
to the Indians, in sending his word to remove   
their darkness and ignorance.

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So acute were many of the questions pro-   
posed by the Indians, and so deeply expressive   
of concern for their souls, that Mr. Edward   
Jackson, a respectable gentleman, was induced   
regularly to attend Mr. Eliot, for the purpose   
of noting them for his own improvement. He   
furnished Mr. Shepard with a long list of these   
questions, from which a few are here selected:   
“Why are some men so bad that they hate   
those men that would teach them good things?  
If a father pray to God to teach his sons to   
know him, and he teach them himself, and they   
will not learn to know God, what should such a   
father do? How long is it before men believe   
that have the word of God made known to   
them? If we be made weak by sin in our   
hearts, how can we come before God to sanc-   
tify a Sabbath?"   
 Mr. Jackson, in passing some of the wig-   
wams a little after sunrise, observed one of the   
Indians engaged in prayer, and was so much   
affected by the earnestness displayed, that he   
considered that God was fulfilling his declara-   
tion, that “the ends of the earth shall remem-   
ber themselves, and turn unto him.” On anoth-   
er occasion he observed a father call his chil-   
dren from their work in the field, and devoutly   
crave a blessing in their behalf on some parched   
corn to be used for their dinner.   
 On the I3th October Mr. Eliot preached on   
the words, “Have no fellowship with the un-   
fruitful works of darkness.” When he had   
concluded his discourse, he was asked by the

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Indians about the opinions which Englishmen   
formed respecting him when he came among   
wicked Indians .to teach them. From some   
other questions which were proposed to him,   
he was led to conclude that the converts enter-   
tained the desire of teaching their ignorant   
countrymen.   
 At a funeral on the 7th of the same month,   
which was conducted in the most decent man-   
ner, one of the Indians prayed for half an hour.   
While he was engaged in this exercise, the In-   
dians were so deeply affected that the woods   
“rang with their sighs and prayers.” A gentle-   
man, who witnessed this earnestness in devo-   
tion, remarked, that he was ashamed of himself   
and his friends, who, with all their knowledge,   
fell greatly behind their lately barbarous breth-   
ren. “God was with Eliot, and the sword of   
God's word will pierce deep when the hand of   
a mighty Redeemer hath the laying it on.”

CHAPTER IV.   
  
Eliot continues his labours, and the Indians become   
 more content.   
  
 The awakening of the Indians at Nonane-  
tum and Neponsitt, raised a great noise among   
their brethren in different parts of the country;   
and Mr. Eliot,. who was unwearied in his en-  
deavours to promote their salvation, was desi-   
rous that his labours should be extended as  
widely as possible.

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A Sachem, from Concord, having attended   
one of the lectures, was so much affected by it   
as to desire to forsake his barbarous habits,   
and to conform to the manners of the English.   
He informed his chief men of his intentions on   
the subject, and entreated them to support his   
views. He was so far successful in his endea-   
vours that they expressed a desire to have a   
town granted to them, in which they might set-   
tle; and entreated Mr. Eliot to preach to them   
as often as he could find opportunities.   
 The regulations which they adopted for the   
management of their affairs, and which were   
dated at Concord, “in the end of the eleventh   
month, 1647,” were on the whole very judicious.   
They strictly prohibited intemperance, impuri-   
ty, powawing, falsehood, gambling, and quar-   
rels, under severe fines; threatened murder and   
adultery with death; and enjoined neatness,   
cleanliness, industry, the payment of debts, and   
the observance of the other duties of morality.   
 The Indians at Concord, however, did not   
rest satisfied with consenting to observe these   
regulations. They appointed a respectable   
Englishman as a recorder, to see them carried   
into execution; and they generally abandoned   
their savage habits. They established the wor-   
ship of God in their families; and, according   
to their ability, they addressed themselves,   
morning and evening, to the Father of mercies,   
who has graciously promised to hear the faith-   
ful prayers of the most humble supplicants.   
They observed the Sabbath, and employed some

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of its precious hours in repeating to one an-   
other the religious instructions, which, under   
all their disadvantages, they had obtained.   
 Toward the close of 1647, Mr. Eliot was   
invited to attend a meeting of his brethren in   
the ministry, held at Yarmouth, with the view   
of settling some very unhappy disputes, which   
had been productive of the worst effects in the   
Church at that place. He was made highly   
useful on this occasion to his English friends;   
but he did not lose sight of the poor heathen   
who were within his reach. In the exercise of   
his characteristic diligence, he embraced every   
opportunity of declaring to them the glad news   
of salvation. When he first addressed them he   
found that he could scarcely render his instruct-   
tions intelligible, on account of his ignorance   
of that dialect of the Indian language, which   
they spoke. By the aid of interpreters, howev-   
er, and by using his admirable talent of adapt-   
ing himself to the situation of his hearers, by   
circumlocution, and variation of expression, he   
as, in a short time, enabled to explain Divine   
truths to those who were altogether unacqnaint-   
ed with Christianity. His labours were not in   
vain in the Lord. Though the principal Sa-   
chem and his two sons refused to listen to the   
Gospel, salutary impressions were produced on   
the minds of several of the Indians. These   
individuals were greatly encouraged by some   
of their brethren from Nonanetum, who exhib-   
ited a Christian example, and discoursed about   
the things which concerned the peace of their

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souls. Waban, who had attended Mr. Eliot to   
Yarmouth, laboured assiduously for the spiritual   
improvement of his barbarous neighbours. He   
travelled over a considerable part of the coun-   
try, declared what the Lord had done to en-   
lighten his mind, and met with such success in   
his benevolent exertions, that Mr. Shepard,   
who was well acquainted with him, felt himself   
at liberty to state, that “many, unto whom he   
first breathed encouragement, did far exceed   
him in the light and the life of the things of God.”   
 Mr. Eliot was delighted to find that the In-   
dians throughout the colony of Massachusetts   
were in general disposed to listen to the truth;   
but he was soon called to contend with many   
difficulties in the prosecution of his labours.   
Encouraged, however, by his Divine Master,   
he did not abate his efforts.   
 “The work of preaching to the poor Indians,”   
he writes, in a letter addressed to the Hon.   
Edward Winslow, “goeth on not without suc-   
cess. It is the Lord only who doth speak to   
the hearts of men, and he can speak to them,   
and doth so effectually, that one of them I be-   
lieve has verily gone to the Lord: — a woman,   
who was the first of ripe years, who hath died   
since I taught them the way of salvation. Her   
life was blameless after she submitted to th6   
Gospel. I several times visited her, prayed   
with her, and asked her about her spiritual   
estate. She told me that she still loved God   
though he made her sick, and was resolved to   
pray onto him so long as she lived. She said

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also that she believed God would pardon all her   
sins, because she believed that Jesus Christ   
died for her, and that God was well pleased in   
him; and that she was willing to die, and be-   
lieved that she would go to heaven, and live   
happy with God and Christ there. Of her own   
accord she called her children to her, and said   
lo them, ‘I shall now die, and when I am dead,   
jour grandfather, and grandmother, and uncles,   
will send for you to come and live among them,   
and promise you great matters, and tell you what   
pleasant living it is among them, — for they   
pray not to God, keep not the Sabbath, and   
commit all manner of sins, but I charge you   
to live here all your days.” Soon after this   
she died.   
 “For the farther progress of the work among   
them, I perceive a great impediment. Sundry   
Indians in the country, in different places, would   
gladly be taught the knowledge of God and   
Jesus Christ, and would pray unto God, if I   
could go unto them and teach them, where they   
dwell; but to come and live here, among or   
near to the English, they are not willing. A   
place must be found somewhat remote from the   
English where they must have the word con-   
stantly taught, and government constantly exer-   
cised, means of good subsistence, and encour-   
agements for the industrious provided. Such   
a project would draw many that are well-minded   
together.   
 "Thus you see by this short intimation that   
the sound of the word is spread a great way,

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yea farther than I will speak of; and it appear-   
eth to me that the fields begin to look white   
unto the harvest. O that the Lord would be   
pleased to raise up labourers unto this harvest!   
But it is difficult not only in respect of the lan-   
guage, but also on account of their barbarous   
course of life and poverty. There is not so   
much as meat, drink, or lodging for them that   
go unto them to preach among them, but we   
must carry all things with us, and somewhat to   
give unto them, I never go unto them empty,   
but carry somewhat to distribute among them;   
and so, likewise, when they come unto my   
house, I am not willing they should go away   
without some refreshing, neither do I take any   
gratuity from them unrewarded.   
 “The Indians about us, whom I constantly   
teach, do still diligently and desirously attend,   
and in a good measure practise according to   
their knowledge, and by degrees come on to   
labour. And I will say this solemnly, not sud-   
denly nor lightly, but before the Lord, as I   
apprehend it in my conscience, were they bat   
in a settled way of civility and government, and   
I called to live among them, I durst freely join   
into Church fellowship among them, and could   
find out at least twenty men and women in some   
measure fitted of the Lord for it, and soon   
would be capable thereof. When God's time   
is come he will make way for it, and enable us   
to accomplish it. In the meantime I desire to   
wait, pray, and believe. Thus commending you   
to the grace, guidance, and protection of God

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in Christ, I rest yours to be commanded in   
Jesus Christ, Jo. Eliot.   
 “Roxbury, Nov. 12, 1648.”   
  
 “I have not been dry night nor day,” he   
writes, “from the third day of the week to the   
sixth, but have travelled from place to place in   
that condition; and at night I pull off my boots,   
wring my stockings, and on with them again,   
and so continue. The rivers also were raised   
so that we were wet in riding through. But God   
steps in and helps me. I have considered the   
exhortation of Paul to his son Timothy, Endure   
hardness as a good soldier of Jesus Christ, with   
many other such like meditations.”  
 When travelling through the wild parts of the   
country, without a friend or companion, he was   
often barbarously treated by the natives, and   
was even in danger of his life. The Sachems   
were greatly opposed to the truth, and viewed   
its progress as calculated to destroy their au-   
thority and their gain. They therefore plotted   
his destruction, and would certainly have put   
him to a most tormenting death, if they had not   
been awed by the power of the English colo-   
nists. Undismayed by their opposition, how-   
ever, he persevered in his labours of love, and   
manifested a courage which the Gospel can   
only inspire. “The Sachems of this country,”   
he observes, “are generally set against us, and   
counterwork the Lord by keeping their men   
from praying to God as much as they can. They   
plainly see that religion will make a great change

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among them, and cut them off from their for-   
mer tyranny. This temptation hath much   
troubled our Sachem; and he was raised in his   
spirit to such a height, that, at a meeting after   
lecture, he openly contested with me about our   
proceeding to make a town, and plainly told me   
that all the Sachems in the country were against   
it. When he did so carry himself, all the In-   
dians were filled with fear; their countenances   
grew pale, and most of them slunk away; a   
few stayed, and I was alone. But it pleased   
God to raise up my spirit, not to passion, but   
to a bold resolution, telling him it was God's   
work I was about, and He was with me; and I   
feared not him, nor all the Sachems in the   
country, and I was resolved to go on, do what   
they can; and that neither they nor he should   
binder that which I had begun; — and it pleased   
God that his spirit sunk before me. I did not   
aim at such a matter, but the Lord carried me   
beyond my thoughts and usual manner: After   
this brunt I took my leave to go home, and he   
went a little way with me, and he told me that   
the reason of this trouble was, because the   
Indians that pray to God, since they have so   
done, do not pay him tribute as formerly they   
have done. I answered him, that once before,   
when I heard of this complaint that way, I   
preached on that text, 'Give unto Caesar What   
is Caesar's, and unto God what is God's;' and   
also on Romans xiii. But he said, ‘It is true,   
you teach them well, but they will not in that   
point do as you teach them.’ And farther, he

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said, 'This thing are all the Sachems sensible   
of, and therefore set themselves against pray-   
ing to God.'"   
 The opposition of the powahs was no less   
formidable than that of the Sachems. Their   
prejudices were powerfully excited by the pro-   
gress of the Gospel, and their influence greatly   
diminished. They endeavoured therefore to   
discourage Mr. Eliot, to bias the minds of the   
Indians against the reception of the truth, and   
to work on their superstitous fears. Some of   
the converts displayed wonderful intrepidity,   
however, when assailed by those whom they   
formerly viewed with feelings approaching to   
those of devotion.   
 On another occasion, when he gave a de-   
scription of the difficulties with which he and   
his people had to contend, he took such a calm   
and enlightened view of them, as completely   
proved that he exercised unshaken confidence   
in the wisdom and faithfulness of the Divine   
dispensations, when to the eye of sense they   
appeared to be possessed of the opposite char-   
racter. ''I believe verily," said he, “that the   
Lord will bring great good out of all these oppo-  
sitions; nay, I see it already, (though I see it not   
all, I believe more. than I can see,) but this I   
see, that by this opposition the wicked are kept   
off from us, and from thrusting themselves into   
our society. Beside it has become some trial   
now to come into any company and call upon   
God; for beside the forsaking of their powahs,   
and their old barbarous habits to all sin, and

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some of their friends and kindred, &c; now   
this is added, they incur the displeasure of their   
Sachems; all which put together, it cannot but   
appear there is some work of God upon their   
hearts, which doth carry them through all these   
snares.”  
 The first account of Mr. Eliot's labours pre-   
sented to the British public appeared in the   
year 1647. It was contained in a pamphlet   
entitled “The Day-breaking, if not the Sun-   
rising of the Gospel with the Indians in New-   
England;” and it excited grateful feelings in   
the minds of many of the friends of the Saviour   
throughout the country, and an ardent desire   
for additional information on the subject to   
which it referred. In consequence of this cir-   
cumstance the Rev. Thomas Shepard, minister   
of the Gospel at New Cambridge, England, was   
induced to compose a similar narrative, under   
the title of “The Clear Sun-shine of the Gos-   
pel breaking forth upon the Indians.”   
 The parliament felt great interest in the work   
which had been reported as going forward in   
America. They were pleased to refer the con-   
sideration of the encouragement which was due   
to Mr. Eliot and his associates to the commit-   
tee of foreign plantations, whom they requested   
to prepare and bring in an ordinance for the en-   
couragement and advancement of learning and   
piety in New-England, This act was dated   
27th of July, 1649, and was highly creditable   
to the understandings and hearts of those who   
framed it. As it contains a decided and impar-

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tial testimony to the beneficial consequences of   
the labours of Mr. Eliot and his associates, and   
makes us acquainted with the means which en-   
abled them to continue and extend their opera-   
tions, the following breviate, which was printed   
and distributed in England, is here inserted: —   
 "Whereas the commons of England, assem-   
bled in parliament, have received certain intel-   
ligence from divers godly ministers and others   
in New-England, that divers of the heathen na-   
tives, through the pious care of some godly   
English, who preach the Gospel to them in   
their own Indian, language, not only of barbar-   
rous are become civil, but many of them for-   
saking their accustomed charms and sorceries,   
and other satanical delusions, do now call on   
the name of the Lord, and give great testimony   
of the power of God drawing them from death   
and darkness to the light and life of the glo-   
rious Gospel of Jesus Christ, which appeareth   
by their lamenting with tears their misspent   
lives; teaching their children what they are   
instructed themselves; being careful to place   
them in godly families and English schools;   
betaking themselves to one wife, putting away   
the rest; and by their constant prayers to   
almighty God morning and evening in their   
families, expressed in all appearance with much   
devotion and zeal of heart. All which consi-   
dered, we cannot but in behalf of the nation   
whom we represent, rejoice and give glory to   
God for the beginning of so glorious a propaga-   
tion of the Gospel among these poor heathen

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which cannot be prosecuted with that expedi-   
tion as is desired, unless fit instruments be en-   
couraged and maintained to pursue it, schools   
and clothing be provided, and many other ne-   
cessaries. Be it therefore enacted by this pre-   
sent parliament, that for the furthering of so   
good a work, there shall be a corporation in   
England consisting of sixteen, viz. a president,   
treasurer, and fourteen assistants. And be it   
enacted, that a general collection be made for   
the purposes aforesaid through all England and   
Wales; and that the ministers read this act and   
exhort the people to a cheerful contribution to   
so pious a work.”   
 The commissioners of the united colonies of   
New-England were appointed by parliament to   
receive and dispose of the moneys which might   
be collected in consequence of this act. Great   
Opposition, however, was manifested to its be-   
nevolent intentions; and though the universities   
of Cambridge and Oxford published letters,   
recommending the case of the Indians to the   
consideration of the ministers of the Gospel,   
the sums which were raised at first were very   
inconsiderable. They assisted, however, mate-   
rially in advancing the great work in North   
America; and as they were found to be eco-   
nomically applied by the commissioners, the   
people of England soon became somewhat more   
favourable to the claims of the corporation.   
 Previously to the formation of this society   
Mr. Eliot had received no salary on account of   
his indefatigable labours among the Indians.

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He revoked to seek the salvation of their souls   
independently of the encouragement of his fel-   
low creatures, knowing that while he was ena-   
bled to do this he would enjoy the unspeakable   
consolation of the Spirit of God, and receive   
all necessary worldly comforts. He was par-   
ticularly grateful, however, to the parliament   
for their benevolent exertions, and he expressed   
his obligations to them in terms of the warmest   
affection. "Now this glorious work of bringing   
in, and setting up the glorious kingdom of   
Christ," he writes, "hath the Lord of his free   
grace and mercy put into the hands of this re-   
nowned parliament and army. Lord, put it into   
all their hearts to make this design of Christ   
their main endeavour! When the Lord Jesus   
is about to set up his blessed kingdom among   
these poor Indians also, how well doth it be-   
come the spirit of such instruments in the hands   
of Christ to promote that work also, being the   
same business in some respects which them-   
selves are about by the good hand of God!"   
 Honourable as Mr. Eliot conceived the work   
of evangelizing the Indians to be, and grateful   
as he was to find that the inhabitants of his   
native country were disposed to encourage it,   
he appears to have been grieved to observe that   
his friends, in pleading its cause, had alluded to   
his exertions in terms which he conceived to be   
derogatory to the glory of the Saviour, whom he   
desired to serve. The appellation of Indian   
Evangelist, which Mr. Winslow had applied   
to him, he declared to be a “redundancy,” and

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protested against its use with the greatest vehe-   
mency. "I do beseech you," he writes, "to   
suppress all such things if ever you should have   
occasion of doing the like. Let us speak and   
do, and carry all things with all humility. It is   
the Lord who hath done what is done, and it is   
most becoming of Jesus Christ to lift up Christ,   
and (let) ourselves lie low. I wish that word   
could be obliterated, if any of the copies re-   
main.'' What might not be expected, if the   
principles here recognized were generally felt   
and acted on by those who are engaged in pro-   
pagating the Gospel, by those who direct the   
affairs of our religious societies, and by those   
who urge the claims of the heathen before the   
Christian public? Alas! it has now become   
customary with many to speak of making “sa-   
crifices” for the cause of Christ, to boast of   
the “wisdom” of the plans which are in ope-   
ration for the extension of the truth, and to con-   
sider the success vouchsafed by God as a testi-   
mony to the merit of “zeal and liberality.”   
The command' of the Saviour, “Go into all the   
world and preach the Gospel to every crea-   
ture;” the appalling cry, “Come over and help   
us;” and the Divine declaration, “Ye are not   
your own,” are liable to be forgotten amidst   
the unhallowed congratulations in which the   
Christian public too frequently indulge.

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CHAPTER V.

He resolves to translate the Bible into the Indian lan-   
 guage.   
  
 Encouraged by the institution of the society   
for the propagation of the Gospel in New Eng-   
land, Mr. Eliot exerted himself to the utmost   
of his power to promote the improvement of the   
Indians to whom he had access, and embraced   
an early opportunity of communicating his   
views on this subject to the individuals from   
whom he could look for pecuniary assistance.   
Necessity alone compelled him to take this step.   
“I have not means of my own,” he said, "I   
have a family of many children to educate, and   
therefore I cannot give over my ministry in our   
Church, whereby my family is sustained, to at-   
tend the Indians, to whom I give, and of whom   
I receive nothing."   
 The education of the youth appears to have   
been an object to which his attention was par-   
ticularly directed. "Let me, I beseech you,"   
he writes, '' trouble you with some considera-   
tions about this great Indian work, which lieth   
upon me as my continual care, prayer, desire,   
and endeavour to carry on; namely, for their   
schooling and education, of youth in learning,   
which is a principal means of promoting it for   
future times. We must have special care to   
have schools for the instruction of the youth in   
reading.   
 He seems to have been no less anxious to

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translate the Scriptures into the Indian language.   
When he proposed to engage in this work of   
immense labour and difficulty, his mind was   
deeply impressed with its importance and re-   
sponsibility, and with the necessity of using all   
the means in his power for securing fidelity. ''I   
must have some Indians,'' he remarked, "and   
it may be other help, continually about me, to   
try and examine translations, which I look at   
as a sacred and holy work, and to be regarded   
with much fear, care, and reverence.”  
 Desirous of instructing the Indians in the arts   
of civilized life, he also submitted to his friends   
a proposal about sending mechanics from Eng-   
land, who might act under his direction. Aware,   
however, of the disastrous consequences which   
might ensue to his work, from his people hold-   
ing intercourse with persons who were strangers   
to the power of Christianity, he anxiously de-   
manded, that if his request should be complied   
with, the individuals who should cross the At-   
lantic, “might be godly, well conditioned,   
honest, meek, and well spirited.”   
 When Mr. Eliot submitted these proposals   
to his friends, he furnished them with an ac-   
count of the progress of the Gospel, and of his   
expectations of its future success. The follow-   
ing extract from one of his letters, which refers'   
to these subjects, possesses considerable inter-   
est: —   
 “An Indian, who lived remote, asked me if   
I had any children. I answered yes. He asked   
how many. I said six. He asked how many of

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them were sons. I told him five. Then he ask-   
ed whether my sons should teach the Indians to   
know God as I do: at which question I was   
much moved in my heart; for I have often in   
my prayers dedicated all my sons unto the Lord   
to serve him in this service, if he will please to   
accept them therein. My purpose is, to do my   
uttermost to train them up in learning, whereby   
they may befitted in the best manner I can to   
serve the Lord herein and better preferment I   
desire not for them, than to serve the Lord in   
this travel. To this purpose I answered them;   
and my answer seemed to be well pleasing to   
them, which seemed to minister to my heart   
some encouragement, that the Lord's meaning   
was to improve them that way, and that he would   
prepare their hearts to accept the same.   
 “Some strange Indians came to see them,   
who prayed to God; as one from Martha's Vine-   
yard. When those strangers came, and they   
perceived them to affect religion, and had mu-   
tual conference about the same, here was very   
great gladness of heart among them, and they   
made these strangers exceedingly welcome.   
Hereupon did the question arise, namely. What   
is the reason that, when a strange Indian comes   
in among us, whom we never saw before, yet   
if he prays unto God, we do exceedingly love   
him? But if our own brother, dwelling a great   
way off, come unto us, he not praying to God,   
though we love him, yet nothing so as we love   
that other stranger who doth pray unto God.   
 “This question did so dearly demonstrate

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that which the Scripture calls ‘love of the breth-   
ten,’ that I thought it was useful to try others   
of them, whether they found the same in their   
hearts. They answered that they all found it   
so in their hearts; and that it had been a mat-   
ter of discourse among themselves, which was   
no small comfort and encouragement unto my   
spirit. I asked them what should be the reason   
that the godly people in England, three thou-   
sand miles off, who never saw them, yet hearing   
that they prayed to God, do exceedingly rejoice   
at it, and send them tokens of their love. I   
then showed to them the. unity of spirit.”   
 “The Indians continue constant,” he writes   
in a letter dated the 29th of the tenth month,   
1649, “and earnestly desire to prepare for their   
enjoyment of that great Messing, — to gather a   
Church of Christ among them. Since the writ-   
ing of my last, a Nipmuck Sachem hath sub-   
mitted himself to pray unto the Lord, and much   
desireth one of our chief ones to live with him,   
and teach him and those that are with him.   
You wrote much, encouraging to lose no time,   
and follow the work; but I durst not do so.   
The work is great, as I informed you in my   
former letters, and I fear lest it should discour-   
age you. I would neither be too hasty to run,   
before the Lord do clearly (by Scripture rules)   
say go; nor, on the other hand, would I hold   
them too long in suspense. There may be   
weakness that way to their encouragement;   
but it is the Lord's work, and he is infinite in   
wisdom, and he will suit the work in such a

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time and place as shall best attain to his appoint-   
ed ends and great glory."   
 Such were the views and feelings with which   
Mr. Eliot contemplated the measures which he   
ought to pursue, in reference to the erection of   
a town for the Indians; and from one of his   
letters, dated 21st October, 1650, it will appear   
that, while he was encouraged by the success   
which he continued to experience, his whole   
conduct was regulated by them.   
 “Much respected and beloved m our Lord Jesus: —   
 “God is greatly to be adored in all his provi-   
dences, and hath evermore wise and holy ends   
to accomplish which we are not aware of; and   
therefore, although he may seem to cross our   
ends with disappointments, after all our pains   
and expectations, yet he hath farther and better   
thoughts than we can reach unto, which will   
cause us to admire his love and wisdom when   
we see them accomplished. He is gracious to   
accept of our sincere labours for his name,   
though he disappoint them in our way, and   
frustrate our expectations in our time; yea, he   
will fulfil our expectation in his way and in his   
time, which shall finally appear to the eye of   
faith, a better way than ours, and a fitter time   
than ours--his wisdom is infinite.   
 "The Lord still smileth on his work among   
the Indians. Through his help that strengthen-   
eth me, I cease not in my poor measure to in-   
struct them; and I do see that they profit and   
grow in knowledge of the truth, and some of

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them in the love of it, which appeareth by a   
ready obedience to it. To testify their growth   
in knowledge I will not trouble you with their   
questions, but I will only relate one story which   
fell out about the beginning of this year. Two   
of my hearers, travelled to Providence and War-   
wick, where Gorton liveth; and there they   
spent a Sabbath, and beard his people in some   
exercises, and had much conference with them.   
Perceiving that they had some knowledge in   
religion, and were of my hearers, they endeav-  
oured to possess their minds with their opin-   
ions. When they came home, the next lecture   
day, before I began the exercise, one of them   
asked me, 'What is the reason, that seeing   
those English people where I have been had   
the same Bible that we have, yet do not speak   
the same things?' I asked the reason of this   
question. He said, ‘Because my brother and   
I have been at Providence and at Warwick, and   
we perceived by speech with them that they   
differ from us.’ I asked, him in what points;   
and so much as his brother and he could call   
to mind, he related as followeth: —   
 “‘First, They said thus, they teach you that   
there is a heaven and a hell; but there is no   
such matter.’ I asked him what reason they   
gave: he answered, “He (Gorton) said that   
there is no other heaven than what is in the   
hearts of good men, nor any other hell than   
what is in the hearts of bad men.’ Then I   
asked, And what said you to that? Saith he,   
'I told them I did not believe them, because

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beaten is a place whither good men go after   
this life is ended, and hell is a place whither   
bad men go when they die, and cannot be in   
the hearts of men.' I approved of this, and   
asked what else they spake of. He said far-  
ther, ‘They spake of ministers, and said, they   
teach you that you must have ministers, but that   
is a needless thing.’ I asked what reason they   
gave. He said, ‘They gave these reasons:   
1st. Ministers know nothing bat what they learn   
out of God's book, and we have God's book as   
well as they, and can tell what God saith. 2d.   
Ministers cannot change men's hearts, God   
must do that, and therefore there is no need of   
ministers.' I asked him what he said to that.   
He said, 'I told them that we must do as God   
commands us; and if he commands to have   
ministers, we must have them. And farther, I   
told them I thought it was true that ministers   
cannot change men's hearts, but when we do   
as God bids us, and hear ministers preach, then   
God will change our hearts.' I approved this   
answer also. I asked what else they spake.   
He said, 'They teach you that you must have   
magistrates, but that is needless, nor ought to   
be.' I asked what reason they gave. He said,   
'They gave this reason, — magistrates cannot   
give life, therefore they may not take away life:   
when a man sinneth, he doth not sin against ma-   
gistrates, and therefore why should they, punish   
them; but he sins against God, and therefore   
we must leave them to God to punish them.'   
I asked him what he said to that: he answered.

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‘I said to that, as to the former, we must do   
as God commands us.’  
 “By such time as we had done this confer-   
ence, the company was gathered together, and   
we went to prayer; and I did solemnly bless God,   
who had given them so much understanding in   
his truth, and some ability to discern between   
truth and error, and a heart to stand for the   
truth, and against error; and I cannot but take   
it as a Divine testimony of God's blessing upon   
my poor labours. I afterward gave the person   
with whom I conversed an answer to his first   
question, viz. Why they (Gorton and his friends)   
having the same Bible with us, yet spake not   
the same things. And I answered him by that   
text, 2 Thess. ii, 10, 11, ‘Because they received   
not the love of the truth, that they might be   
saved; and for this cause God shall send them   
strong delusion, that they should believer lie'   
This text I opened unto them.   
 “The present work of the Lord that is to be   
done among them, is to gather them together   
rom their scattered kind of life; first into civil   
society, then to ecclesiastical. In the spring   
that is past, they were very desirous to have   
been upon that work, and to have planted corn   
in the place intended; but I did dissuade them,   
because I hoped for tools and means from   
England, whereby to prosecute the work this   
summer. When ships came, and no supply,   
you may easily think what a damping it was;   
and truly my heart smote me that I had looked   
too much at man and means, in stopping their

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earnest affections from that bar which proved a   
blank. I began without any such respect, and   
I thought that the Lord would have me so to   
go on, and only look to him whose work it is.   
When I had thus looked up to the Lord, I ad-   
vised with our elders and some other of our   
Church, whose hearts consented with me. Then   
I advised with divers of the elders at Boston   
lecture, and Mr. Cotton's answer was, 'My   
heart saith go on, and look to the Lord only for   
help:' the rest also concurred. So I com-   
mended it to our Church, and we sought God   
in a day of fasting and prayer, and have been   
ever since a doing, according to our abilities.   
This I account a favour of God, that on that   
very night, before we came from our place of   
meeting, we had notice of a ship from England,   
whereby I received letters, and some encourage-   
ment in the work from private friends, — a mercy   
which God had in store, but unknown to some,   
and so contrived by the Lord that I should   
receive it as fruit of prayer.   
 When grass was fit to be cut, I sent some   
ndians to mow, and others to make some hay   
at the place. This work was performed well,   
as I found when I went up with my man to-order   
it. We must also of necessity have a house in   
which to lodge, meet, and to lay up our provis-   
ions and clothes; I set them therefore to fell   
and square timber for a house. When it was   
ready, I went, and many of them with me, and   
on their shoulders carried all the timber toge-   
ther, &e. These things they cheerfully do, but

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I pay them wages carefully for ail such works   
1 set them about, which is a good encourage-   
ment to labour. I purpose, God willing, to call   
them together this autumn, to break and prepare   
their own ground against the spring, and for   
other necessary works, which are not a few, in   
such an enterprise. There is a great rivet   
which divideth between their planting ground   
and dwelling place, through which, though they   
easily wade in summer, yet in the spring it is   
deep, and unfit for daily passing over, especially   
by women and children. Therefore I thought   
it necessary that this autumn we should make   
a foot bridge over, against such time in the   
spring as we shall have daily use of it. I told   
them my purpose, and reason of it, — wished   
them to go with me to do that work, which they   
cheerfully did: with their own hands did they   
build a bridge eighty feet long, and nine feet   
high in the midst, that it might stand above the   
floods. When we had done I called them to-   
gether, prayed, and gave thanks to God, and   
taught them out of a portion of Scripture. —   
At parting I told them I was glad of their readi-   
ness to labour when I advised them thereunto;   
and inasmuch as it hath been hard and tedious   
labour in the water, that if any of them desired   
wages for the work, I would give them; yet   
(being as it is for their own use) if they should   
do all this labour in love I should take it well;   
and, as I may have occasion, remember it.   
They answered me, they were far from desiring   
wages when they do their own work, but on the

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other side, they were thankful to me that I had   
called them in a work so needful for them;   
whereto I replied, I was glad to see them so   
ingenious.   
 ''The Lord of heaven bless and assist you   
in all your ways, and I beg your prayers for me   
still, and so rest, — yours in our Lord Jesus,   
 "John Eliot."   
  
  
 CHAPTER VI.   
  
 Great success attends Mr. Eliot's labours among the   
Indians — Difficulties relative to the settlement of the   
Indians at Punkipog--Exhortations of two Indians—   
Church formed At Natick.   
  
 The corporation for propagating the Gospel   
in New England afforded Mr. Eliot all the en-  
couragement which they were warranted to do,   
on a consideration of the money which they had   
received, and the prospect of an accession to   
their funds which they could reasonably enter-   
tain. The benevolent individuals, however, who   
composed this body, though supported by the   
influence of parliament, and several of the most   
eminent individuals of the day, had to struggle   
with much opposition. Their motives and their   
proceedings were misrepresented; and they   
were assailed by a multitude of objections from   
many of whom they entertained the most chari-   
table opinion. Having done nothing wrong, they   
had nothing to conceal; and with the view of   
satisfying the public that the charitable dona-   
tions entrusted to them were not misapplied, they

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invited a weekly inspection of their books, which   
contained “an account of their receipts, dis-   
bursements, and manner of proceeding.” Act-   
ing in this manner, and conscious of the good-   
ness of their cause, they trusted that God would   
advance its interests; and they found accord-   
ingly that he stirred up the hearts of some em-   
inent Christians to contribute in a very liberal   
manner to its support, and “to charge their   
lands with a yearly revenue to the corporation.”   
 Mr. Eliot having been informed of these cir-   
cumstances, proceeded in the execution of his   
plans; and, in a letter addressed to a member   
of the corporation, and dated 28th February,   
1651, he gave a pleasing view of the progress   
which he had made.   
 “In matters of religion,” he says, “they go   
on, not only in knowledge, but also in the prac-   
tice and power of grace. I have seen lively   
actings of charity out of reverence to the com-   
mand of the Lord. We offered twelve pence a   
night to any who would tend an old destitute   
paralytic man; and for mere hire none would   
abide it: out of mere charity, however, some   
of the families did take care of him. The old   
man doth wisely testify that their love is sincere,   
and that they truly pray to God. I could, with   
a word spoken in our churches, have this poor   
man relieved; but I do not, because I think   
the Lord hath afflicted him for the trial of their   
grace, and exercise of their love.   
 "One of our principal men, Wamporas, is   
dead. He made so gracious an and of his life,

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embraced death with such holy submission to the   
Lord, and was so little terrified at it, as that .ho   
hath greatly strengthened the faith of the living.   
I think he did more good by his death than h«   
could have done by his life. One of his sayings   
was, 'God giveth us three mercies in the world;   
the first is health and strength; the second is   
food and clothes; the third is sickness and   
death; and when we have had our share in the   
two first, why should we not be willing to take   
our part in the third?’ His last words were   
Jehovah Anninumah Jesus Christ, that is, 'O   
Lord, give me Jesus Christ.' When he could   
speak no more, he continued to lift up his hands   
to heaven, according as his strength lasted, un-  
to his last breath. When I visited him the last   
time I saw him in this world, one of his sayings   
was this: 'Four years and a quarter since, I   
came to your house, and brought some of my   
children to dwell with the English; now when   
I die, I strongly entreat you, that you would   
strongly entreat Elder Heath, and the rest who   
have our children, that they may be taught to   
know God, so that they may teach their coun-   
trymen.' His heart was much upon our intended   
work, to gather a church among them. I told   
him that I greatly desired he might live, if it   
were God's will, 'to be one in that work; but   
that if he should now die, he should go to a   
better church, where Abraham, and Isaac, and   
Jacob, and Moses, and all the dead saints were   
with Jesus Christ, in the presence of God, in   
all happiness and glory. Turning to the com-

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pany who were present, he spake unto them   
thus, ‘I now shall die, bat Jesus Christ calleth   
you that live to go to Natick, that there the   
Lord might rule over you; that you might   
make a church, and have the ordinances of God   
among you; believe his word, and do as be   
commandeth you.’ His gracious words were   
acceptable and affecting. The Indians flocked   
together to hear them. They beheld his death   
with many tears; nor am I able to write his   
story without weeping.   
 “It hath pleased God to take away that In-   
dian who was most active in carpentry, and who   
had framed me a house, with the direction of   
some English, whom I sometimes procured to go   
with me to guide him, and to set out his work;   
so that our house lieth not yet raised, which   
maketh my abode am6ng them more difficult,   
and my tarriance shorter than else I would; but   
the Lord helpeth me to remember that he hath   
said, ‘Endure hardness as a good soldier of   
Jesus Christ.' It hath pleased God this winter   
much to enlarge the ability of him whose help   
I use in translating the Scriptures; beside, it   
hath pleased God to stir up the hearts of many   
of them this winter to learn to read and write;   
wherein they do very much profit, with a little   
help, for they are very ingenious. And whereas   
I had thoughts that we must have an English-   
man to be their schoolmaster, I now hope that   
the Lord will raise up some of themselves, and   
fit them for that work. I trust in the Lord that   
we shall have sundry of them able to read and

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write, who shall write every man for himself, so   
much of the Bible as the Lord shall please to   
enable me to translate. Beside these works   
which concern religion and learning, we are also   
a-doing, according to the measure of our day, of   
small things in the civil part of this work. We   
have set out some part of the town in several   
streets, measuring out and dividing of lots,   
which I set them to do, and teach them how to   
do. Many have planted apple trees, and they   
have begun divers orchards. Last week I ap-   
pointed our lecture to be at a water, which is   
a common passage. There we built a bridge,   
and made a wire to catch fish. We have also   
begun a palisado fort, in the midst whereof we   
intend to have a meeting house and a school   
house.'   
 By unremitting attention to his “work,” Mr.   
Eliot soon qualified two individuals for instruct-   
ing their countrymen; and in order to assist   
them in the discharge of their duties, he com-   
posed a catechism, which they carefully taught   
to their scholars. He also required that the   
children placed under their care should tran-   
scribe such parts of the Bible as he had trans-   
lated. He hoped in this way to fix Divine   
truths in the minds of the young, and to lead   
them to profit by a knowledge of the word of   
God, which, at this time, he did not expect to be   
able to present to them in a printed form. On   
the Sabbath he encouraged some of the most   
judicious converts to engage in prayer, in the   
presence of their brethren, and to address a word

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of exhortation. He adopted this method of pre-   
paring them for extended usefulness, when they   
might be called to explain the principles of   
Christianity to those who were still strangers to   
the glad tidings of salvation.   
 He was no less zealous in prosecuting the   
work of building the town, where the Indians   
intended to settle ; and in a short time he had   
the pleasure of seeing it completed. The vil-   
lage consisted of "three fair streets;" two of   
which stretched along the Boston side of Charles   
river, and one along the other. The houses,   
some of which were built in the English style,   
showed that the workmen exercised considera-   
ble ingenuity in their construction. One of   
them was large and commodious, and its lower   
room was used as a place of worship on the   
Sabbath, and as a school house during the   
week; while its upper apartments were used   
for the accommodation of Mr. Eliot, and as a   
wardrobe in which the Indians deposited their   
skins and other articles which they considered   
valuable. The fort was also at this time finish-   
ed. It was of a circular form, and palisaded   
with trees; and covered about a quarter of an   
acre of ground.   
 Convinced that a pious magistracy would be   
a great means of encouraging the propagation   
of the Gospel, Mr. Eliot had no sooner seen the   
completion of the town of Natick, than, with the   
concurrence of the general court, he resolved   
to establish a more independent form of govern-   
ment among his children in the faith.

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On the 10th June, 1651, he collected the   
Indians from all quarters, with the view of carry-   
ing his plans into effect Directed by their   
instructer, they chose one ruler of a hundred, two   
rulers of fifty, and ten rulers of ten, to whom   
they promised to render proper obedience. Be-   
fore separating with the Indians on this occasion,   
Mr. Eliot proposed that the converts should   
consider the propriety of entering into a cove-   
nant, in which they should engage to serve the   
Lord during all the days of their lives. In this   
proposal they unanimously acquiesced, and like-   
wise agreed with him in thinking, that, before   
they should engage in this solemn work, a day   
should be set apart for fasting and prayer, and   
for affording an opportunity to those who had   
been elected rulers, of addressing their subjects   
on the concerns of their immortal souls.   
 The 24th of September was set apart for   
carrying these purposes into effect, and the   
Indians met together at an early hour. Cutsha-  
moquim, the chief Sachem, who, on account of   
his official situation, ought to have addressed   
his brethren, was not suffered to teach by Mr.   
Eliot, who had heard that he had lately used   
some "strong water at Gorton's plantation-—   
though not unto drunkenness." Having been   
permitted to pray, however, he confessed his   
sin, and implored the pardon of God, and the   
assistance of the Holy Spirit. When he had   
sat down, several of the other rulers engaged in   
devotional exercises, and delivered addresses   
from various passages of Scripture, which they

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had committed to memory. Mr. Eliot then   
instructed them in the nature of the duty of fast-   
ing; and "by the parable of a nut," as he in-   
formed one of his friends, “showed them that   
outward acts are as the shell, which is neces-   
sary; but a broken and believing heart is the   
kernel." The forenoon was spent in these   
exercises; and, after a short relaxation, the   
rulers proceeded to pray and discourse in a simi-   
lar manner during the afternoon. When night   
approached, Mr. Eliot preached from Deut.   
xxix, 1-16, and repeated the following cove-   
nant) into which both rulers and people unani-   
mously and solemnly entered: — ‘   
 “We are the sons of Adam. We, and our   
forefathers, have a long time been lost in our   
nns, but now the mercy of the Lord beginneth   
to find us out again. Therefore, the grace of   
Christ helping us, we do give ourselves and our   
children unto God to be his people. He shall   
rule us in all our affairs, not only in our religion,   
and affairs of the Church, (these we desire as   
soon as we can, if God will,) but also in all our   
works and affairs in this world, God shall rule   
over us. The Lord is our Judge, — the Lord is   
our Lawgiver, — the Lord is our King; he will   
save us. The wisdom which God hath taught   
in his book, that shall guide us and direct us in   
the way. O! Jehovah, teach us wisdom, to   
find out thy wisdom in thy Scriptures. Let the   
grace of Christ help us, because Christ is the   
wisdom of God. Send thy Spirit into our   
hearts, and let it teach us. Lord, take us to

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be thy people, and let us take thee to be oar   
God."   
 The Indians having thus formed a civil and   
religious community, the Hon. John Endicott,   
governor of Massachusetts, resolved to inquire   
into their situation and prospects. Accompa-   
nied by some of his friends, he went to Natick   
to inspect their town and observe their conduct.   
He was particularly delighted to observe the   
manner in which the converts conducted their   
spiritual exercises. A middle aged man com-   
menced the services by devoutly and reverently   
engaging in prayer, and by addressing his breth-   
ren, for three quarters of an hour, from the   
parables of the treasure hid in the field, and the   
wise merchant selling all his possessions for the   
pearl of great price. In discoursing on these   
subjects, he, as well as his auditors, appeared   
to be deeply affected with the truths which he   
stated. Mr. Endicott considered his gravity   
and utterance as very commendable, and re-  
quested Mr. Eliot to furnish him with the sub-   
stance of his exhortations. This Indian having   
concluded with prayer in the manner in which   
he began, Mr. Eliot preached for an hour, about   
coming to Christ and bearing his yoke. When   
he had finished, the schoolmaster read due of   
the psalms in metre, in the Indian language,   
which was sung with great cheerfulness and   
melody. The appearance of every thing which   
Mr. Endicott saw at the Indian town, deeply   
affected his mind with gratitude to the Giver of   
every good and perfect gift; and he was so

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highly pleased with the scenes which he wit-   
nessed, that, though Natick was forty miles   
distant from the place of his residence, be con-   
sidered the journey which he took thither as the   
best which he had for many years. He said   
ihat he “could hardly refrain from tears for very   
joy, to see the diligent attention of the Indians   
to the word of God.”  
 Mr. Eliot and his friends having spent a day   
in fasting and prayer for Divine direction,   
resolved to meet on the 13th October, 1652,   
which the Indians called Natootomahteackesuk,   
or the day of asking questions, in order to judge   
of the fitness of the converts for Christian com-   
munion. When they had met, Mr. Eliot and   
two of the converts engaged in prayer, and de-   
livered discourses. The ministers were then   
requested to catechise the Indians about the   
doctrines of Christianity, with the view of being   
satisfied with the extent of their knowledge;   
but they expressed a desire to be made ac-   
quainted with their Christian experience, and   
hoped at the same time to ascertain the extent   
of their information. The confessions which   
had been written on former occasions were   
therefore read, and the Indians requested to   
come forward and express the feelings of their   
souls with regard to religion, "In doing this   
they were daunted much," said Mr. Eliot, "to   
speak before so great and grave an assembly."   
 When a considerable number of the Indians   
bad stated their views of Divine truth, and the   
feelings of their hearts, it was found that suffi-

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cient time did not remain for hearing the rest,   
who were desirous of being admitted to the   
enjoyment of the privileges of a Christian   
Church: and as there were no competent lodg-   
ings in which the ministers, and others who   
were present, could be accommodated, and as   
Natick was distant from the settlements of the   
English, and the nights were at this season   
both cold and long, it was proposed that the   
assembly should be dissolved. As a reason for   
doing this, it was also urged, that as Mr. May-   
hew and Mr. Leverich, who were expected to   
have been present as witnesses to the fidelity   
of Mr. Eliot's translations of the confessions,   
had not been able to attend, the work could not   
proceed without a direct violation of the precept,   
“In the mouth of two or three witnesses shall   
every thing be established,” which was thought   
to be peculiarly applicable to their circutmitan-   
ces. Mr. Eliot was therefore requested to in-   
form the Indians ''that the magistrates, elders,   
and other Christian people present, did much   
rejoice to hear their confessions, and advised   
them to go on in that good way; but as for the   
gathering a Church among them this day, it   
could not be."   
 It is to be regretted that, on this interesting   
occasion, more tenderness was not manifested   
to the poor Indians, who had given the most   
satisfactory proofs of their acquaintance with the   
truths of Christianity, of a change of heart, of   
their great anxiety to show forth the dying love   
of their Divine Redeemer, and of their readiness   
to submit to Christian discipline. Mr. Eliot

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transmitted their confessions to London for   
publication,\* and recorded his conviction of the   
Christian character of the individuals who de-   
livered them. “I see evident demonstration,”   
he observes, “that God's Spirit by his word hath   
taught them, because their expressions, both in   
prayer, and the confessions which I have now   
published, are far more, and more full, and spir-   
itual and various, than ever I was able to express   
unto them, in that poor broken manner of   
teaching I have used among them. Their   
turning doctrines into their own experience,   
which you may observe in their confessions,   
doth also demonstrate the teaching of God's   
Spirit, whose first special work is application.   
Their different gifts, likewise, is a thing ob-  
servable in their confessions. The Lord will   
make them a praying people; and indeed there   
is a great spirit of prayer poured out upon them,   
to my wonderment: and you may easily appre-   
hend, that they who are assisted to express such   
confessions before men, are not without a good   
measure of enlargement of spirit before the   
Lord."   
 Of the justice of these remarks, the reader   
may form his own opinion, by referring to the   
interesting confessions which are inserted in the   
original work (appendix A,) as a testimony to   
the power of the Gospel, in changing the heart   
of barbarians, and leading them to cherish the   
most exalted affections. In doing this, it will

\* The Confessions were published in 1653, under the   
title of “Tears of Repentance.”

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be proper to keep in mind the declaration of   
Mr. Eliot, which he subjoined to them: ''And   
because all witnesses failed me, let me say but   
this, — I began and have followed this work for   
the Lord, according to the poor measure of   
grace received, and not for base ends. I have   
been true and faithful unto their souls; and in   
writing and reading their confessions, I have not   
knowingly or willingly made them better than   
the Lord helped themselves to make them; but   
am verily persuaded, on good grounds, that I   
have rather rendered them weaker (for the most   
part) than they delivered them; partly by miss-   
ing some word of weight in some sentences,   
partly by my short touches of what they more   
fully spake, and partly by reason of the different   
idioms of their language and ours."   
 We would naturally expect that Mr. Eliot,   
who had looked forward with great anxiety to   
the time when he should be able to put the me-   
morials of Christ's dying love into the hands of   
his children in the faith, must have felt great   
discouragement from the result of the proceed-   
ings on the day of the “great assembly.” His   
feelings, however, appear to have been totally   
removed from despondency. He exhibited in-   
deed great resignation to the will of God, and   
recorded his resolution to persevere with stead-   
fastness in his work.   
 Regarding the meeting. Dr. Increase Mather,   
whose sentiments respecting the Indians were   
generally entertained by ministers in the coun-   
try, expressed himself in the terms of high

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approbation: ''There is so much of God's   
Work among them," said he, "as that I cannot   
but account it a great evil, yea, a great injury   
to God and his goodness, for any to make light   
of it. To see and hear Indians opening their   
mouths, and lifting up their hands and eyes to   
heaven in prayer to the living God, calling on   
him by his name Jehovah, in the mediation of   
Jesus Christ, and this for a good while togeth-   
er; to see and hear them exhorting one another   
from the word of God; to see and hear them   
confessing the name of Christ and their own   
sinfulness, — sure this is more than usual! And   
though they spoke in a language of which many   
of us understood but little, yet we that were   
present that day, saw and heard them perform   
the duties mentioned, with such grave and so-   
ber countenances, with such comely reverence   
in their gesture, and their whole carriage, and   
with such plenty of tears trickling down the   
cheeks of some of them, as did argue to us, that   
they spoke with the holy fear of God, and it   
much moved our hearts."   
 While the confessions of the Indians were in   
the course of circulation among the New-Eng-   
land churches, Mr. Eliot continued to prosecute   
his labours with unwearied zeal. He took   
Monequessun, an ingenious youth, into his   
house, and having taught him to read and write,   
made him schoolmaster at Natick. He ordered   
the catechism, which he had composed in the   
Indian language, to be printed in 1653, and   
placed some of the most promising children

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with English schoolmasters, to learn the Eng-   
lish, Latin, and Greek languages.   
 In 1654, he procured from the general court   
of Massachusetts several parcels of land for the   
use of such of the Indians as might afford any   
just hope of embracing the Christian religion.   
The court appointed Major Daniel Gookin, a   
person of distinguished piety and prudence, as   
the principal ruler of the praying Indians. This   
gentleman, on entering on his office, commanded   
them, agreeably to a proposal of Mr. Eliot, to   
pay tithes of their increase, in order to support   
the schools at which their children were receiv-   
ing instruction, and to afford encouragement to   
their preachers. He discharged the duties con-   
nected with his situation with great tenderness   
and prudence; and his laborious services, which   
were of the most disinterested nature, proved   
highly useful to Mr. Eliot, who concurred with   
him in most of the plans which he adopted.   
 The town at Punkipog having been founded,   
the Indians at this place, as well as the other   
raying towns, utterly abandoned polygamy, and   
made strict laws against fornication, drunken-   
ness. Sabbath breaking, and other immoralities.   
 On the 15th November, 1658, the Indians   
kept a day of fasting and humiliation, on ac-   
count of severe damages which they had re-   
ceived from excessive rains. At the meetings   
held on this occasion, several of them delivered   
exhortations, which were published in London   
in the following year. We shall insert one of   
them in this place, because, as mentioned by

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Dr. Mather, it contains “much of Eliot,” and   
forms an important testimony to the preparation   
which they had made for the formation of a   
Christian Church; an event to which, with the   
greatest anxiety, they had now looked forward   
for several years.   
  
The Exhortation of Waban, from Matthew   
 ix, 12, 13.   
 "When Jesus heard that, he said, They that be   
whole need not a physician, but they that are sick.   
But go ye and learn what that meaneth, I will have   
mercy and not sacrifice; for I came not to call the   
righteous, but sinners, to repentance."   
  
 "I am a poor weak man, and know but little,   
and therefore I shall say but little.   
 “These words are a similitude, that as some   
be sick, and some well; and we see in experi-   
ence that when we be sick we need a physi-   
cian, and to go to him and make use of his   
physic; but they that be. well do not so; they   
need it not, and care not for it. So it is with   
soul-sickness, — and we are all sick of that sick-   
ness in our souls, but we know it not. We   
have many at this time sick in body, for which   
cause we do fast and pray this day, and cry to   
God, but more are sick in their souls. We   
have a great many diseases and sicknesses in   
our souls, ad idleness, neglect of the Sabbath,   
passion, &c. Therefore what should we do   
this day but go to Christ the physician, for   
Christ is the physician of souls; he healed men's   
bodies, but he can heal souls also; he is a   
great physician, therefore let all sinners go to

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him; therefore this day know what need we   
have of Christ, and let us go to Christ to heal   
us of our sins, and be can heal us both soul and   
body. Again, what is that lesson which Christ   
would have us learn, ' that he came not to call   
the righteous, but sinners, to repentance?'   
What! doth not God love them that be right-   
eous? Doth he not call them to him? Doth   
not God love righteousness? Is not God right-   
eous? Answer. The righteous here are not   
meant those that are truly righteous, but those   
that are hypocrites; that seem righteous and   
are not ; that think themselves righteous, but   
are not so indeed: such God calleth not, neither   
doth he care for them. But such as see their   
sins, and are sick of sin, them Christ calleth to   
repentance, and to believe in Christ: therefore   
let us see our need of Christ to heal all our dis-   
eases of soul and body."\*   
 In the year 1660, Mr. Eliot, with the ap-   
probation of the New-England ministers, had   
the happiness of seeing a Church formed at   
Natick. The individuals who composed it   
having given themselves, first to the Lord, and   
then to one another in a holy covenant, were   
baptized and admitted to the Lord's Supper   
Of their number we have seen no account.   
  
\* Waban, it will be recollected, was the first convert   
under Mr. Eliot’s ministry among the Indians.

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CHAPTER VII.

The translation of the New Testament is published,   
and Mr. Eliot proceeds to translate other valuable   
works for the Indians.   
  
In September, 1661 , Mr. Eliot had the plea-   
sure of seeing an edition of the New Testa-   
ment, with marginal references, completed at   
press. It consisted of fifteen hundred copies,   
and was printed at the expense of the society   
for propagating the Gospel in New England.   
The commissioners of the united colonies, with   
the view of interesting his Majesty in the work   
of propagating the Gospel in North America,   
inserted a dedication to him in the copies of the   
translation which they sent to England.\*   
  
\* The following is an extract from the letter sent to   
England with the copies transmitted to the corpora-   
tion: — Wee have heerwith sent you twenty peeces of   
the New Testament which wee desire may be thus   
disposed, viz., that two of the speciall being very well   
bound up, the one may be presented to his majestie   
in the first place, the other to the lord chancellor;   
nd that five more may be presented to Dr. Reynolds,   
Mr. Carrill, Mr. Baxter, and the two vice chancellors   
of the universities, whoe we understand have greatly   
incurraged the worke; the rest to be disposed of as you   
shall see cause." (Thomas’ History of Printing in   
America, vol. i, p. 471.) One of these copies of the   
translation of the New Testament, belonging to the   
Glasgrow college library, is at present before us. The   
following is the title, “Wusku Wuttestamentum Nul-   
Lordumum Jesus Christ Nuppoquohwussuaeneumun."   
As a specimen of the work, we here subjoin the Lord's  
prayer:— “Noothun kesukqut, quttianatamunach koo-

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The measures pursued for the instruction of   
the Indian youth, appear to have been of the   
most praiseworthy nature. A considerable   
number of schools were erected, which were   
well attended. Several of the more promising   
scholars for piety and talent were placed under   
a course of instruction preparatory to their ap-   
pointment as preachers to their countrymen.   
Considerable sums were expended in their   
board and education, but the object in view in   
the attention which was shown to them, was im-   
perfectly attained. A few of them, it is true,   
who had acquired a respectable knowledge of   
English, Greek, and Latin, and of other branches   
of knowledge, were eventually employed with   
advantage as schoolmasters and teachers.   
 Mr. Eliot, having completed the translation   
of the New Testament, lost no time in proceed-   
ing with the Old; and before the end of 1663   
the whole Scriptures\* were printed in the In-   
dian language. The commissioners of the uni-   
ted colonies beheld with joy the completion of   
this work. "Publications also of these sacred   
  
wesuonk. Peyaumooutch kukketassootamoonk ne an   
nach onkeit neane kesukqut. Nummeetsuongash ase-   
kesukokish assamaiinean yeuyeu kesukod. Kah ah   
quontamaiinnean nummatcheseongash, neane match-   
enehukqueagig nutahquontanounnonog. Ahque sag-   
kompagunaiiean en qutchhuaoonganit, webe pohquo-   
wussinean wutch matchitut. Newutche kutahtaun   
ketassootamonk, kah menuhkesuonk, kah sohsumoonk   
micheme. Amen."

\* "The whole translation he wrote with but one   
pen.'' (Mather, b. iii, p. 197.)

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writings to the sons of men,” they remarked as   
a work that the greatest princes have honoured   
themselves by. But to publish and communi-   
cate the same to a lost people, as remote from   
knowledge and civility, much more from Chris-   
tianity, as they were from all knowing, civil,   
and Christian nations; this puts a lustre on it   
that is superlative. The Southern colonies of   
the Spanish nation have sent home from this   
American continent much gold and silver, as   
the fruit and end of their discoveries and trans-   
plantations; that we confess is a scarce com-   
modity in this colder climate. But suitable to   
the ends of our undertaking, we present this   
and other concomitant fruits of our poor endea-   
vours to plant and propagate the Gospel here,   
which, upon a true account, is as much better   
than gold, as the souls of men are more worth   
than the whole world. This is a noble fruit,   
and indeed in the counsels of all-disposing Pro-   
vidence, was a higher intended aim of Colum-   
bus's adventure. Religion is the end and glory   
of mankind."   
 These remarks of the commissioners may be   
thought by many in the present day, when trans-   
lations of the Scriptures into the language of   
heathen nations are not unfrequently executed,   
to be too much of a congratulatory nature: but it   
must be remembered that Mr. Eliot was among   
the first of uninspired men who entertained the   
sublime idea of unfolding the whole of God's   
revelation before the eyes of poor heathen, and   
who actually accomplished such a work in

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circumstances which demanded of him the   
greatest labour, and which, with thousands   
even of ardent and enlightened Christians,   
would have proved a sufficient excuse for treat-   
ing it with neglect.   
 Mr. Eliot lost no time after the publication   
of the translation of the Bible, in turning his   
attention to other means for the extension of   
his usefulness among the Indians. He com-   
menced a translation of Baxter's Call to the   
Unconverted; and the Indian Psalter was pub-   
lished soon after, and several copies were bound   
up with the Bible. When referring to this sub-   
ject Mr. Eliot observes, "That the Indians are   
much pleased to have their language in metre   
and rhythm, as it now is in the singing Psalms   
in some poor measure, enough to begin and   
break the ice withal: these they sing in our   
musical tone." The translation of Baxter's   
Call to the Unconverted appeared in 1664. It   
consisted of one hundred and thirty pages of   
small 8 vo., and a thousand copies were circu-   
ated with beneficial consequences. An inter-   
esting young Sachem, who had been brought   
to the knowledge of the truth, was so much de-   
lighted with it, that when he lay dying of a te-   
dious distemper, he continued to read it with   
floods of tears in his eyes, while his strength   
lasted. The translation of the Practice of Pie-   
ty first appeared m 1665. It was so highly   
valued by the Indians and their teachers, that   
it was reprinted in 1667 and 1687.

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CHAPTER VIII.

Notices of some of Mr. Eliot's assistants in his min-   
istry — He endeavours to prevent a war between the   
Missokonog Indians and the English.   
  
 While Mr. Eliot was engaged in translating   
books on practical divinity for the use of the   
Indians, he did not allow his zeal for the inter-   
ests of the churches of the English to decrease.   
His mind appears to have been deeply affected   
by the accounts in Scripture concerning the   
peacefulness of the kingdom of Christ; and,   
actuated by the most benevolent motives, he   
endeavoured to effect a reconciliation between   
the two denominations of Christians into which   
the New-England Churches were then chiefly   
divided.   
 Mr. Eliot, in the course of his missionary   
labours, had travelled several times into Ply-   
mouth colony, and had been instrumental in   
leading some of the Indians in that quarter to   
embrace the Gospel. Animated by his example   
and exhortations, several persons resolved to   
attempt the work in which he was so successful.   
 In 1666 Mr. Eliot published "The Indian   
Grammar begun; or an essay to bring the In-   
dian language into rules, for the help of such   
as desire to learn the same, for the furtherance   
of the Gospel among them." The dedication   
of this work, addressed "To the right honora-   
ble Robert Boyle,\* governor, with the rest of   
  
 \* This truly great man was warmly interested in the   
success of Mr. Eliot.

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the right honourable and Christian corporation   
for the propagation of the Gospel unto the In-   
dians in New-England," being not unworthy   
of notice, is here subjoined: —   
 "Noble Sir, — You were pleased, among   
other testimonies of your Christian and prudent   
care for the effectual progress of this great work   
of the Lord Jesus among the inhabitants of   
these ends of the earth, and goings down of   
the sun, to command me (for such an aspect   
have your so wise and seasonable nations to   
my heart) to compile a grammar of this lan-   
guage for the help of others who have a heart   
to study and learn the same, — for the sake of   
Christ, and of the poor souls of these ruins of   
mankind, among whom the Lord is now about   
a resurrection- work to call them into his holy   
kingdom. I have made an essay into this diffi-   
cult service, and laid together some bones and   
ribs preparatory at least for such a work. It is   
not worthy the name of a grammar, but such   
as it is I humbly present it to your honours, and   
request your animadversions upon the work,   
and prayers unto the Lord for a blessing upon   
all essays and endeavours for the promoting of   
his glory and the salvation of the souls of these   
poor people. Thus humbly commending your   
honours unto the blessing of Heaven, and the   
guidance of the word of God, which is able to   
save your souls, — I remain, your honour's ser-   
vant in the service of our Lord Jesus,   
 "John Eliot."

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The Indian grammar, though very brief,   
affords satisfactory proof that Mr. Eliot was a   
distinguished philologist. In the postscript ad-   
dressed to the prudent inquirer, the following   
sentences occur, which ought deeply to affect   
the heart of every reader: "We must not sit   
still and look for miracles. Up and be doing,   
and the Lord will be with thee. Prayer and   
pains, through faith in Christ Jesus, will do   
any thing. I do believe and hope that the   
Gospel shall be spread to all the ends of the   
earth, and dark corners of the world, by such   
a way and by such instruments as the churches   
shall send forth for that end and purpose. —   
Lord, hasten these good days, and pour out   
that good Spirit upon thy people. Amen."   
 In the year 1666, Mr. Eliot, the honourable   
governor, and several magistrates and ministers   
of Plymouth colony, collected at Marshpee a   
vast multitude of the Indians, among whom   
Mr. Bourne laboured; and received from many   
of them confessions relative to their knowledge,   
faith, and Christian practice. The good people   
were extremely gratified by the understanding   
and affection displayed on this occasion; but   
such was their strictness, that before they would   
countenance the admission of the converts into   
church fellowship, they ordered the confessions   
to be written, and sent to all the churches in   
the colony for consideration.   
 The confessions of Mr. Bourne's converts   
having met with the deliberate approbation of   
the New-England churches, Mr. Eliot and Mr.

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John Cotton went down to Marshpee on the   
17th August 1670, and ordained Mr. Bourne   
as their pastor.   
 With the view of improving the understandings   
of the Indians in general, and of the teachers   
and rulers in particular, Mr. Eliot about this time   
established a lecture at Natick, in which he   
explained the leading doctrines of theology   
and logic. His labours in this, respect were   
eminently useful; and though he lectured only   
once a fortnight, during the summer, months,   
several of his scholars gained much knowledge,   
and soon became able to speak methodically   
and profitably upon any plain texts of Scrip-   
ture. Notwithstanding this success, he was   
far from being satisfied with his oral instruction^   
and he printed, in 1672, one thousand copies   
of a logic primer, and made little systems of   
all the liberal arts, for the use of the Indians.   
 The inhabitants of Hassanamesitt, one of   
the praying towns, situated about thirty-eight   
miles from Boston, having erected a place of   
worship after the English fashion, and manifested   
great attention to the word, had the pleasure, in   
1671, of seeing a Church established among   
them by Mr. Eliot. Tuckupawillin, who had   
acted as their teacher for some time past, and   
given proofs of his piety and talents, was ap-   
pointed the minister.   
 About the time when this Church was gather-   
ed, Mr. Eliot having been informed that the   
rulers and inhabitants of Plymouth colony in-   
tended to wage war against a particular tribe

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of the Indians, assembled the Church at Natick,   
and composed the following instructions for two   
of its members, who were requested to act as me-   
diators:—   
 "We, the poor Church at Natick, hearing   
that the honoured rulers and good people of   
Plymouth are pressing and arming of soldiers   
to go to war against the Missokonog Indians,   
(for what cause we know not,) though they yet   
pray not to God, yet we hope they will; and we   
do mourn and pray for them, and desire greatly   
that they may not be destroyed; especially be-   
cause we have not heard that they have done any   
thing worthy of death. Therefore we do send   
these, our two brethren, Anthony and William,   
who were formerly our messengers to those   
parts, and we request John Sausiman to join   
them. And this trust we commit unto you,   
our dear brethren and beloved.   
 ''1. To go to the Missokonog Indians, or   
who else may be concerned in the quarrel tell   
them the poor Church of Natick sends them two   
scriptures, which we entreat them to obey.   
The first is Dent, xx, 10, 11, where we see as   
it is the duty of Plymouth to offer you peace be-   
fore they war upon you, so it is your duty to   
offer, accept, and desire peace; and we pray   
you for God's sake, and for your soul's sake,   
obey this word of God. The second text is 1   
Cor. vi, 1-6, where God commandeth, that when   
differences arise among people, they ought to put   
their differences to arbitration of others; and   
therefore we do exhort you to obey this word

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of God; and whatever differences are between   
you and the English of Aquidneck, or be-   
tween you and Plymouth, refer them all   
to the judgments of the rulers of the Massa-   
chusetts, and whatever they judge do you   
obey; lay down your lives and all you have   
at their feet.   
 “If they of Misspkonog accept this our ex-   
hortation, tell them that the Church hath also   
sent you to the governor, to tell him what the   
Church hath done, and how acceptable it is to   
you, and that you do obey both these words of   
God. You desire peace, and desire to refer the   
whole matter to the judgment of the government   
of Massachusetts.   
 “2. When you come to the governor, tell   
him that the Church hath sent you to be media-   
tors of peace on the behalf of the Missokonog   
Indians, or any other of their neighbours; tell   
him that they yield willing obedience to those   
texts of Scripture, and therefore tell him that   
the poor Church of Natick doth beseech him,   
and all the rest of the magistrates, for God's   
sake, who is the King of Peace, and our great   
Peacemaker in heaven, that they would accept   
this offer and submission unto peace, and unto   
the instituted way of making and establishing   
of peace, and to cease pressing and arming of   
soldiers, and marching against them that are   
desirous of peace. We beseech you to consider   
what comfort it will be to kill or be killed, when .   
no capital sin hath been committed, or defended   
by them, (that we hear of)

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"And we request you, our beloved brethren,   
to be speedy in your motions. We shall endea-   
vour to follow you with our prayers, and long to   
hear of a happy peace, that may open a clear   
door for the passage of the Gospel among that   
people. Thus commending you to God in   
prayer, we do send you forth upon this great   
service of peace making, which is evidently the   
flower and glory of Christ's kingdom.   
 " John Eliot,   
 “With the consent of the Church,   
 "Natick, August 1st, 1671."   
 These instructions cannot be considered with-   
out interest. Simple as they are, they form a beau-   
tiful illustration of the benevolent feelings which   
the Gospel inspires, and unfold an affection on   
the part of Mr. Eliot and his converts, for those   
who had no other claim on their regards, than the   
circumstance that they were their fellow crea-   
tures, which is rarely exemplified; but which it   
is the duty of every professed follower of the   
Prince of Peace to manifest on every occasion   
on which a disposition exists, in consequence   
of unrestrained ambition, the unhallowed love   
of glory, over-sensitive jealousy, or sinful dis-   
trust in the providence of God, — the common   
sources of war, to hurry immortal souls, burn-   
ing with vindictive feelings, into the presence of   
an infinitely holy God. There is frequently a   
moral courage in forbearance; a courage which,   
though not nursed by the commendations of the   
mighty of this world, whose praises, when pro-   
perly considered, are a reproach to humanity.

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may produce more surprising results than the   
valour of armies has yet been able to accom-   
plish.   
  
  
 CHAPTER IX.   
  
A statement of the progress of Christianity among the   
 Indians, in 1674.   
  
 In the year 1674, when Major Gookin com-   
pleted his “Historical Collections of the In-   
dians in New-England,” the principal praying   
towns in the colony of Massachusetts, under the   
care of Mr. Eliot, amounted to seven. Of these   
we shall give such an account as is necessary   
to illustrate the success which, under the Di-   
vine blessing, had accompanied the labours of   
Mr. Eliot.   
 I. Natick, where the first Christian Church   
was formed in the year 1660, contained twenty-   
nine families, and one hundred and forty-five   
souls, who occupied about six thousand acres of   
land. Most of these were of course able to at-   
tend the house of God. On the Lord's day, fast   
days,\* and lecture days, they assembled at the   
sound of a drum. Their teachers were Anthony   
and John Speen, who, in conducting the reli-   
gious exercises of the Church, followed the ex-   
ample of the English. Their services consisted

\* Mr. Eliot taught the converts to set apart days for   
fasting and prayer, whenever they should have occa-   
sion; and they performed the duties connected with   
them with a very laborious piety. (Mather’s Magnolia,  
b. iv, p. 222.)

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of solemn prayer, reading the Scriptures, praise,   
catechizing, preaching, and pronouncing the   
blessing. "In all these acts of worship, for I   
have been often present with them," says Major   
Cookin, "they demean themselves visibly with   
reverence, attention, modesty, and solemnity,   
the men-kind sitting by themselves, and the wo-   
men-kind by themselves, according to their age,   
quality and degree, in a comely manner. And   
for my own part, I have no doubt, but am fully   
satisfied, according to the judgment of charity,   
that divers of them do fear God, and are true   
believers." A considerable number of them   
were Church members, and united with the   
Christian Indians of some of the neighbour-   
ing towns in celebrating the dying love of Jesus.   
 2. Pakemitt, or Punkapog, (Stoughton,)   
was situated about fourteen miles south from   
Boston, contained about twelve families, and   
sixty souls, and possessed six thousand acres of   
land. The Indians who lived in this place had   
removed from Neponsitt mill, and had been   
severely tried by the apostasy, death, and remo-   
val of some of their members, and by the afflic-   
tive dispensations of Divine Providence. They   
enjoyed the instructions of William Ahatwon,   
a young man of piety and talent.   
 3. Hassanamesitt, (Grafton,) the town at   
which the Church was formed in 1671, was in-   
ferior to none of the other Indian plantations in   
the extent, fertility, and culture of its lands; and   
it annually produced a large quality of grain   
and fruits. About thirty baptized persons, six-

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teen of whom were communicants, resided   
within its bounds, and worshipped God in a   
most becoming manner. When the sacrament   
of the Lord's Supper was dispensed, they were   
joined by other Church members, who resided   
in other places.   
 4. Okommakamesit, (Marlborough,) was sit-   
uated about thirty miles westward from Bos-   
ton, and contained about ten families, and fifty   
souls. The land belonging to it consisted of   
six thousand acres, and was well cultivated.   
It possessed several good orchards, planted by   
the Indians. It had suffered much by the death   
of its ruler, who is represented as a very pious   
and judicious man. Its teacher's name was   
Solomon.   
 5. Wamesit, or Pantucket, (Tewkshury,)   
was situated between Concord and Merrimack   
rivers, and distant from Boston about twenty   
miles. It possessed only twenty-five hundred   
acres of fertile land; but contained about fifteen   
familes and seventy-five souls. These observed   
the same civil and religious orders as the in-   
habitants of the other towns, and had a constable   
and other officers, and a teacher called Samuel,   
who, having been educated at the expense of   
the corporation, possessed a respectably culti-   
vated mind.   
 This place was well situated as a fishing sta-   
tion, and great numbers of the Indians resorted   
to it from various quarters during the fishing   
season. Mr. Eliot, as we have seen, taking   
advantage of this circumstance, had long been

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accustomed to address them on the welfare of   
their immortal souls with considerable success.   
His last visit was peculiarly encouraging. On   
the evening of the fifth of May he arrived, ac-   
companied by Major Gookin, and preached   
from the parable of the marriage of the king's   
son, to as many of the Indians as he could as-   
semble in the wigwams. The eldest son of   
one of the chief Sachems was present. He   
was remarkable for his sobriety, and between   
fifty and sixty years old. Repeated endeavours   
had been made, some years before, to induce   
him to embrace the Christian religion; but these   
had been attended with no other effect than that   
of leading him to express his willingness to hear   
the Gospel, and observe the Sabbath. On this   
occasion, however, he was seriously pressed to   
give his answer concerning praying to God;   
and after some deliberation, he stood up, and   
made a speech to this effect: —   
 "Sirs, you have been pleased, for four years   
past, in your abundant love, to apply yourselves   
particularly unto me and my people, to exhort,   
press, and persuade us to pray to God. I am   
very thankful to you for your pains. I must   
acknowledge I have all my days used to pass in   
an old canoe, and now you exhort me to change   
my old canoe, and embark in a new canoe, to   
which I have hitherto been unwilling; but now   
I yield up myself to your advice, and enter into   
a new canoe, and do engage to pray to God   
hereafter."   
 6. NASHOBAH, (Littleton,) situated about

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twenty-five miles west north-west from Boston,   
contained about ten families and fifty souls,   
who were placed under the care of a teacher   
named John Thomas.\* Its lands, which were   
about four miles square in extent, were fertile   
and well watered.   
 7. MAGUMKAQUOG, (Hopkinton,) situated be-   
tween Natick and Hassanamesitt, contained   
about eleven families and fifty-five souls, fifteen   
of whom were baptized, and eight members of   
the church at Natick. Their teacher's name   
was Job, and they worshipped God, kept the   
Sabbath, and observed civil order in a becom-   
ing manner, like the other praying Indians.   
 From the preceding account of the praying   
towns in the colony of Massachusetts, it is ap-   
parent that Mr. Eliot was, in the year 1764,   
rationally permitted to entertain the hope that   
God had abundantly blessed his labours. The   
work, however, in which he was engaged, was   
greatly retarded by a war, in which the colo-   
nists of New-England were involved with Philip,   
the principal chief of the Indians, and son of   
Massasoit, the celebrated friend of the English.   
 The English, since the commencement of the   
first colonies, had conducted themselves with   
great kindness to their heathen brethren; and,   
in general, had refused to take possession of any   
  
\* John Thomas was among the first of the praying   
Indians, and joined the Church when it was gathered   
at Natick. He was exemplary through life, and died   
in 1727, aged one hundred and ten years. — Holmes’   
American Annals, vol. ii, p. 103.

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portions of land which they had not obtained   
by honest purchase from the Indian proprietors.   
Notwithstanding this circumstance, it is not to   
be wondered at that the jealousy of the Sachems   
should have been excited by the progress which   
the strangers were evidently making, and that   
they should use all the means in their power to   
prevent encroachments, the. tendency of which   
was to lessen their territory and authority.   
 In the end of 1674, John Sausiman, a con-   
verted Indian, who, after having apostatized   
from the faith, and devoted himself to the ser-   
vice of Philip as secretary, had been induced by   
Mr. Eliot to return to the bosom of the Church,   
and to engage in propagating the Gospel, in-   
formed the English that his profane country-   
men had resolved to adopt measures for their   
destruction, and that he dreaded that he would   
be murdered by some of Philip's men.   
 A short time after this communication had   
been made, Tobias, one of Philip's chief cap-   
tains, with the assistance of his son and another   
Indian, proceeded, to murder Sausiman, and   
pretended that he was drowned. The barbar-   
ous deed, however, was speedily brought to   
light by Nahawton, one of the praying Indians,   
who had been made acquainted with the cir-   
cumstances connected with it, by one of the   
spectators; and the English, having caused the   
perpetrators to be apprehended, found them   
guilty, by a jury composed of an equal number   
of Indians and English, and ordered them to   
be executed on the 4th of June 1675.

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Philip having heard of the condemnation of   
one of his counsellors, and being conscious that   
he had given reason to the colonists to suspect   
that he had formed a conspiracy for their de-   
struction, and that he had been accessary to the   
murder, became apprehensive of personal dan-   
ger, and, contrary to a most solemn agreement,   
resolved to commence hostilities against the   
English. Finding his strength greatly increas-   
ed by the accession of several Indian tribes, he   
soon carried his purposes into effect, and ap-   
peared for a short time to bid defiance to the   
combined forces of the colonies of Plymouth,   
Massachusetts, Connecticut, and New-Haven.   
 The converted Indians were naturally at-   
tached to the service of their invaluable bene-   
factors; and a considerable number of them   
took up arms against their infidel countrymen.   
Most of these, who were often placed in diffi-   
cult circumstances, displaying considerable   
skill, bravery, and fidelity; and several of them   
laid down their lives for the sake of their friends.   
Unmoved by these circumstances, and ungrate-   
ful for the assistance which they received, the   
colonists, from the fact that a few professors of   
religion had been induced to unite with Philip,   
contracted the most unreasonable prejudices   
against the converts in general. They view-   
ed them with abhorrence and distrust; and,   
not content with confining them in Long Island,   
and subjecting them to great sufferings, they   
thought them worthy of death. Mr. Eliot,   
whose dread of war we have already had occa-

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sion to observe, exerted himself to the utmost   
of his power to protect his children in the faith,   
and to watch over their interests. To the ever-   
lasting disgrace of many of his countrymen,   
however, he was on this account subjected to   
much contempt and reproach. As an illustra-   
tion of this painful remark, we may take notice   
of a fact which exhibits an almost incredible   
malevolence on the part of an individual, whose   
name is deservedly forgotten. On a certain   
occasion, during the war, Mr. Eliot went to sea   
in a small boat, which happened to be upset by   
a larger vessel. When about to sink, without   
the expectation of rising again, he exclaimed,   
"The will of the Lord be done I" He was hap-   
pily rescued from the imminent danger in which   
he was placed; but his deliverance, instead   
of being a matter of joy to all his acquaintances,   
led one of them to remark, that he wished that   
he had been drowned!   
 After a very severe struggle, attended by the   
loss of a great number of the colonists, and   
much injury to their possessions, the war was   
terminated by the slaughter of Philip, and many   
of his warriors, on the 12th of August, 1676.   
On its conclusion, Mr. Eliot had the pain to   
observe that his fairest prospects were in a   
great measure blasted. He found many of the   
praying towns wholly destroyed.\* He was   
called to lament the total defection of some   
of the Indians, whose professions had lately   
  
 \* In one of his letters, addressed to Mr. Boyle, he   
says that they were reduced to four.

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cheered his heart; to observe that the love of   
others had waxed cold; and to mourn over the   
premature death of some who had promised to   
be useful in advancing the cause of Christ. In   
these trying circumstances, however, he knew   
where to look for comfort and support. While   
he contemplated the Lord's goodness to him   
during his past life, he knew that the duty of   
labouring among the heathen, resting on a Di-   
vine command, was altogether independent of   
the success which might be vouchsafed to him;   
and in the exercise of faith he could say, —   
"Surely my judgment is with the Lord, and   
my work with my God.'\*   
 While, undismayed by the severe trials which   
he experienced, he exercised this humble con-   
fidence in the goodness and faithfulness of God,   
he was not permitted to labour without receiv-   
ing that token of the Divine approbation in   
which he most delighted. The Lord looked   
down in mercy on his servant, and caused the   
blessing of the Holy Spirit to accompany his   
preaching. "The eastern Indians," he remark-   
ed in a letter dated 4th November, 1680, and   
addressed to Mr. Boyle, ''do offer to submit   
themselves to be taught to pray unto God. A   
chief Sachem was here about it, a man of a   
grave and discreet countenance. Our praying   
Indians, both in the islands and on the main,   
are (considered together) numerous. Thou-   
sands of souls, of whom some are true believ-   
ers, some learners, and some are still infant, —   
all of them beg, cry, and entreat for Bibles,

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having already enjoyed that blessing, but now   
are in great want."   
 The effect of this success, which was grant-   
ed to Mr. Eliot, was that of leading him to   
abound still more and more in the work of the   
Lord, and to use all the means in his power to   
satisfy the desire for the sacred Scriptures   
which existed in the minds of the Indians. —   
With the assistance of Mr. John Cotton, of   
Plymouth, he therefore resolved to publish a   
second edition of his translation of the New   
Testament, and before the end of this year he   
carried his resolutions into effect.   
 He had no sooner finished the second edition   
of the New Testament, than he resolved to   
proceed with the Old. The following extracts   
from two of his letters addressed to Mr. Boyle,   
make us acquainted with his feelings and desires   
on this subject, and exhibit a very tender affec-   
tion for the prosperity of the Christian Indians,   
and for the progress of Scriptural knowledge.   
  
 "Roxbury, March 15, 1682-3.   
“Right Honourable, &c.   
 "The Lord's work still goeth on among   
them; and though many of the younger sort   
since the wars (where their souls received a   
wound) have declined, and too much miscar-   
ried, yet now; through the grace of Christ, they   
are on the repenting and recovering hand.   
 "The great work that I travail about is the   
printing of the Old Testament, that they may   
have the whole Bible. I desire to see it done

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before I die, and I am so deep in years that I   
cannot expect to live long; beside, we have   
but one man, viz. the Indian printer, who is   
able to compose the sheets and correct the press   
with understanding. For such reasons, so soon   
as I received the sum of near £40, (177 dol-   
lars,) for the Bible work, I presently set the   
work on foot; and one-tenth part near is done.   
We are in Leviticus. I have added some part   
of my salary to keep up the work; and many   
more things I might add as reasons of my ur-   
gency in this matter."   
  
 ''Boston, June 21, 1683.   
“Right Honourable nursing Father,   
 “Your hungry nurslings do still cry unto your   
honour for the milk of the word in the whole   
book of God, and the bread of life which they   
have fed on in the whole Bible, and are very   
thankful for what they have, and importunately   
desirous to enjoy the whole book of God. It is   
the greatest charity in the world to provide for   
their souls. They only stay for that word from   
your honour, let it be done. My age makes   
me importunate. I shall depart joyfully, may I   
but leave the Bible among them, for it is the   
word of life; and there be some godly souls   
among them that live thereby. The work is   
under great incumberments and discourage-   
ments. My heart hath much ado to hold up   
my head; but it doth daily drive me to Christ,   
and I tell the Lord that it is his word; and your   
hearts are in his hands. I do therefore commit

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the whole to the Lord, and leave both it and   
myself to the Lord, who hath not left me wholly   
destitute."   
 Mr. Eliot, exercising this trust in that gra-   
cious providence which had hitherto supplied   
all his wants, commenced the printing of the   
Old Testament, before he had received the   
permission of the society for propagating the   
Gospel in New England. He had not advanc-   
ed far in the work, however, when he received   
£460 to enable him to carry it on. In acknow-   
ledging the receipt of this sum, in a letter ad-   
dressed to Mr. Boyle, and dated Nov. 27, 1683,   
he requested a "curtain of love to be drawn   
over all his failures," and apologized for his   
haste; remarking that it was “Christ's work,   
and for the good of souls, which it was his   
charge to attend, and run adventures to accom-   
plish.” Happy would it be for the cause of Christ   
if those who profess to be attached to it were   
deeply impressed with this truth, and determin-   
ed to use with humility all the means in their   
power to advance the interests of his kingdom.   
 In the beginning of the year 1684, having   
gratefully received an additional sum of £400   
to aid him in printing the Old Testament, he   
took occasion to present Mr. Boyle with an   
account of the state of religion among the   
praying Indians. He concluded his observa-   
tions on this subject in the following terms: —   
“By this it appeareth that they are, in some   
good measure, able, by the light of the Scrip-   
tures, and by the examples of the Churches of

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Christ, and by such instructions as they have   
had, to practise and manage the whole instituted   
public worship of God among themselves, with-   
out the presence or inspection of any English   
among them, which is no small addition and   
advancement of the kingdom of Christ; and it   
is no small comfort to me, whom Divine Provi-   
dence and grace hath made one of the poor   
instruments, to instruct and manage them in   
this estate in Christ Jesus, whereunto they have   
attained.” The second edition of the Bible ap-   
peared in 1685. It consisted of two thousand   
copies, for which there was a great demand.   
A short time after its publication, the praying   
Indians appear to have been involved in great   
difficulties. These are referred to in one of   
Mr. Eliot's letters, addressed to Mr. Boyle,   
which we here insert.   
  
 "Roxbury, Aug. 29, 1686, in the   
 third month of our overthrow.   
“Right Honourable unweariable nursing Father,   
 “I have nothing new to write bat lamenta-   
ions, and I am loath to grieve your loving and   
noble soul.   
 “Our Indian work yet liveth, praised be God,   
The Bible is come forth; many hundreds are   
bound up and dispersed to the Indians, whose   
thankfulness I intimate and testify to your   
honour. The Practice of Piety is also finished,   
and beginneth to be bound up. And my humble   
request to your honour is, that we may re-impress   
the primer and catechism; for though the last

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iippression be not yet spent, yet quickly they   
will; and I am old, ready to be gone, and de-   
sire to leave as many books as I can. I know   
not what to add in this distressing day of our   
overthrow, so I commit your honour to the   
Lord, and rest, your honour's, to serve you in   
Jesus Christ, John Eliot,"   
  
 In 1687, the work of converting the Indians   
appears to have been in a flourishing state,   
though Mr. Eliot, who was now in his eighty-   
third or eighty-fourth year, was so weakened   
with his old age, and his labours among them,   
that he was unable to preach to them oftener   
than once in two months. Dr. Mather, in a   
letter addressed to Dr. Leusden, professor of   
Hebrew in the university of Utrecht, says,   
“There are six Churches of baptized Indians   
in New-England, and eighteen assemblies of   
catechumens, professing the name of Christ.   
Of the Indians there are four and twenty who   
are preachers of the word of God; and beside   
these there are four English ministers, who   
preach the Gospel in the Indian tongue.”   
 In 1688, Mr. Eliot concluded his corres-   
pondence with Mr. Boyle by the following   
letter, which, while it directs our attention to   
a considerable part of his labours in translating   
useful books into the Indian language, breathes   
the same earnest desire for the improvement of   
his spiritual children, and the progress of the   
work in which he had so long engaged, which   
characterized his earlier years.

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"Roxbury, July 7, 1688.   
“Right Honourable, deep learned, abundantly charita-   
 ble, and constant nursing Father,   
  
 “Sir, — I am drawing home, and am glad of   
an opportunity of taking leave of your honour   
with all thankfulness. The work, in general,   
seemeth to my soul to be in and well toward a   
reviving. Many Churches of confessors of   
Christ are in motions to gather into Church   
estates, who do carefully keep the Sabbath.—   
And out of these professors of religion we do   
gather up and call in such as are willing to con-   
fess Jesus Christ, and seek salvation by him.   
Touching other matters, what our losses and   
changes be, and how trading, &c. are spoiled,   
I am silent; but my prayer to God is, Isaiah i,   
25, 26, 'And I will turn my hand upon thee,   
and purely purge away thy dross, and take away   
all thy sin: and I will restore thy judges as at the   
first, and thy counsellors as at the beginning,'   
&c. So do, O Lord.   
 "Sir, the Lord prolong your days, and fill   
you with all grace, until you arrive at the fulness   
of glory, where I leave you, and rest, your   
honour's, to serve you in Jesus Christ,   
 "John Eliot."

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CHAPTER X.

Mr. Eliot's last efforts for the advancement of the   
 cause of Christ — His illness and death,   
  
 Mr. Eliot ''brought forth fruit in his old   
age;" and "when he began to draw near his   
end, he grew more heavenly and more divine.”   
 Deeply convinced of the inexpediency of   
holding an office, the duties of which he was   
unable satisfactorily to perform, he wished to   
resign his charge as pastor of the Church of   
Roxbury, when he conceived that he had not   
strength to edify his congregation. With this   
view, he fervently prayed that the Lord of the   
harvest might provide a faithful successor, and   
importuned his people with some impatience, to   
invite another minister. Sometimes, indeed, he   
would call the inhabitants of the town together,   
with the purpose of leading them to join with   
him in a fast for the blessing of Christian in-   
struction. "'Tis possible," he said, when ad-   
dressing them on this subject, “you may think   
the burden of maintaining two ministers may be   
too heavy for you, but I deliver you from that-   
fear. I do here give back my salary to the   
Lord Jesus Christ; and now, brethren, you   
may fix that upon any man that God shall make   
a pastor for you." His Church, to their honour,   
assured him that they would count his very   
presence among them worth a salary, when he   
should be altogether unable to do them any   
farther service.

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Mr. Nehemiah Walter, a graduate of Har-   
vard college, and a person young in years, but   
old in discretion, gravity, and experience, hav-   
ing been unanimously chosen as pastor of the   
Church at Roxbury, found the venerable evan-   
gelist disposed to embrace and cherish him with   
the tender affection of a father. The good old   
man disrobed himself with unspeakable satis-   
faction, and gave his garments to his succes-   
sor; and, for a year or two before his death, he   
could scarcely be persuaded to perform any   
public service. He alleged that it would be   
doing “wrong to the souls of the people, for   
him to do any thing among them, when they   
were supplied so much to their advantage other-   
wise.” On occasion of a public fast, when Dr.   
Mather supposes he delivered his last discourse,   
he gave a distinct and useful exposition of the   
eighty-third psalm, and concluded with an   
apology to his hearers, begging them “to par-   
don the poorness, and meanness, and broken-   
ness of his meditations,” and adding, "My   
dear brother here, will, by and by, mend all."   
 When compelled by his age and infirmities   
to abandon his ministrations in' the Church, he   
would say, in a tone peculiar to himself, “I   
wonder for what the Lord Jesus lets me live;   
he knows that now I can do nothing for him.”   
While the humility of his heart, however, gave   
utterance to this sentiment, he did not abandon   
himself to inactivity. Though he conceived   
that the English could not be benefited by any   
gifts which he possessed, he hoped that the poor

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negroes, whose deplorable condition he had   
long deeply commiserated, might receive some   
profit from his feeble instructions. He request-   
ed, therefore, that they might be sent to him   
once a week, at the time and place most con-   
venient for him, in order that he might cate-   
chise them, and do the most in his power to   
enlighten them concerning the things which be-   
longed to their everlasting peace. He did not,   
however, make much progress in this very   
laudable undertaking.   
 When he was able to do little without doors   
he tried to do something within. A young boy   
in the neighbourhood had, in his infancy, fallen   
into a fire, and burned his face so dreadfully   
as that he became perfectly blind. The zeal-   
ous minister therefore took him home to his   
house, with the intention of making him a   
scholar, and instructed him with such diligence   
that in a short time he could repeat many chap-   
ters of the Bible correctly, and translate an or-   
dinary piece of Latin with considerable ease.   
 “When he was making his retreat out of this   
evil world, he discoursed from time to time on   
the coming of the Lord Jesus Christ. For this   
he prayed, and for this he longed.” When he   
heard any bad news, his usual reflection was,   
“Behold some of the clouds in which we must   
look for the coming of the Son of man.”   
 The last object of his care from which he   
withdrew his attention, was the welfare of ail   
the Churches of New-England, about which he   
had long been solicitous. When they were

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placed in a very uncomfortable situation, on   
account of the advantages which some individ-   
uals, who sought their ruin, had obtained against   
them, Dr. Increase Mather resolved to set out   
on a voyage to Britain, that, by his entreaties   
at Whitehall, he might divert the impending   
storms. On this occasion the soul of the aged   
Eliot was excited to prayer and thankfulness;   
and “his shaking hand, that had heretofore, by   
writing, deserved so well from the Church of   
God, but was now taking its leave of writing   
for ever,” addressed to him the following en-   
couraging lines: —   
  
"Reverend and beloved Mr. Increase Mather,   
  
 "I cannot write. Read Neh. ii, 10, 'When   
Sanballat the Horonite, and Tobijah the ser-   
vant, the Ammonite, heard of it, it grieved them   
exceedingly, that there was come a man to seek   
the welfare of the children of Israel."   
 "Let thy blessed soul feed full and fat upon   
this and other scriptures. All other things I   
leave to other men, and rest your loving bro-   
ther, John Eliot."   
  
 Having been attacked with a considerable   
degree of fever, he rapidly sunk under his dis-   
order. When he lay in the extremity of his   
sufferings, seeing Mr. Walter come to him, and   
fearing that by petitioning for his life he might   
detain him in the vale of tears, he said, “Bro-   
ther, thou art welcome to my very soul. Pray   
retire to thy study for me, and give me leave to

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be gone.'' Having been asked how he did, he   
answered, "Alas! I have lost every thing; my   
understanding leaves me, — my memory fails   
me, — my utterance fails me; but I thank God   
my charity holds out still: I find that rather   
grows than fails." When speaking about the   
propagation of the Gospel among the Indians,   
he remarked, "There is a cloud, a dark cloud,   
upon the work of the Gospel among the poor   
Indians. The Lord revive and prosper that   
work, and grant that it may live when I am   
dead. It is a work which I have been doing   
much and long about. But what was the word   
I spoke last? I recall that word, my doings!   
Alas! they have been poor, and small, and lean   
doings; and I'll be the man that shall throw the   
first stone at them all.'' He used many similar   
extraordinary and precious expressions in his   
dying moments. Among the last words he ut-   
tered were, "Welcome joy; and his voice for   
ever failed him in this world, while he repeated,   
"Pray, pray, pray." He departed from this   
life in the beginning of 1690, and in the eighty-   
sixth year of his age.   
 Mr. Eliot's death produced a powerful im-   
pression in New-England; and devout men   
made great lamentation over him." "Bereaved   
New-England," says Dr. Mather, "where are thy   
tears at this ill-boding funeral? We had a tra-   
dition current among us, that the country would   
never perish as long as Mr. Eliot was alive!"   
 The great grief which was manifested on the   
death of Mr. Eliot, had its origin in the excel-

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lence of his character, and the eminent use   
ness of his labours.   
 He was a Christian of the highest order   
and, throughout the course of his long life,   
enjoyed in large abundance the unspeakable   
consolations of the Gospel. Dr. Mather   
marks, that "he walked in the light of God   
countenance all the day long;" that “he had   
continual assurance of the Divine love marve-   
lously sealing, strengthening, and refreshing him   
for many years before he died, and that ‘his   
conversation was in heaven.’” In these cir-   
cumstances it is to be naturally expected that   
he highly valued, and diligently improved, the  
means of grace. He made the Bible his com-   
panion and his counsellor ; and he viewed it   
his necessary food. He delighted to pour out   
his soul in supplication to the Father of mercies.   
“He was indeed a man of prayer,” remarked   
Dr. Mather. "Could the walls of his old students   
speak, they would even ravish us with the rela-  
tion of the many hundred and thousand prayed   
which he there poured out before the Lord  
He not only made it his daily practice to enter   
into that closet and shut his door, and to pray   
to his Father in secret, but he would not rare   
set apart whole days for prayer, with fasting  
before the God of heaven. When there were   
any remarkable difficulty before him, he to   
this way to encounter and overcome it; being   
of Dr. Preston's mind, that 'when we would   
have any great things to be accomplished, his   
best policy is to work by an engine which this

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world sees nothing of.' He could say as the   
pious Robertson did upon his death bed, 'I   
thank God I have loved prayer with all my   
heart.' If one would have known what that   
sacred thing, the spirit of prayer, intends, in him   
there might have been seen a practical expo-   
sition of it. He kept his heart in a frame for   
prayer with a marvellous constancy, and was   
continually provoking ail that were about him   
thereunto. When he heard any considerable   
news, his usual reflection was, ‘Brethren, let   
us turn all this into prayer.’ He constantly   
used his endeavours to lead his Christian   
friends to engage in this exercise at private   
meetings, and in the churches; and when he   
came into a house with which he was intimately   
acquainted, he was accustomed to say, ‘Come,   
let us not have a visit without a prayer; let us   
pray down the blessing of Heaven on your fam-   
ily before we go.’ His delight in the Sabbath   
was no less remarkable than his delight in   
prayer. He diligently prepared himself for its   
sacred exercises; and it was observed concern-   
ng him, that he might have been seen in the   
spirit every week. Every day, indeed, was a   
kind of Sabbath to him; but the Lord's day was   
viewed and enjoyed by him as a foretaste of   
heaven. His desire was that it should be spent   
agreeably to the purpose of its institution; and   
that he should entertain no thoughts, speak no   
words, and perform no actions which were op-   
posed to its holy services. When he beheld   
any person guilty of a profanation of it, he uni-

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formly expressed his decided disapprobation of   
such conduct."   
 The effect of this close walk with God was   
apparent in his life. He reckoned the honours   
and pleasures of the world as the small dust of   
the balance, and he viewed them with the senti-   
ments and feelings of a dying man. "Study   
mortification, study mortification," was his ad-   
dress to the ministers in whom he observed any   
inclination to depart from the exercise of self-   
denial; and his whole conduct was a comment   
on his precept. He was extremely temperate   
in the enjoyment of the good things of this life;   
and it was said, that "it was in a manner all   
one with him to be rich or poor." His food   
was of the most simple kind; and his apparel   
without any ornament. “Had you seen him   
with his leathern girdle about his loins, for such   
a one he wore,” says Dr. Mather, "you would   
have thought what Herod feared, that John the   
Baptist was come to life again."   
 He so diligently laboured to promote the im-   
provement of the individuals with whom he   
associated, and he so habitually and judiciously   
endeavoured to direct their attention to import-   
ant subjects, that more than one of his friends   
said, "I was never with him but I got, or might   
have got, some good from him." Alike re-   
moved from levity and moroseness, he main-   
tained a cheerful and grave deportment in his   
intercourse with his fellow creatures. He knew   
that he was in the presence of his God, and he en-   
deavoured to regulate his speech as one who ex-

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pected to be engaged in celebrating the praises   
of redeeming grace in the regions of glory.   
 He was a man of peace, and he greatly ab-   
horred every species of contention. His general   
kindness procured and supported the friendship   
of his acquaintances, and rendered him the   
object of their most tender and affectionate   
regards. His enemies were few, and he endea-   
Toured, not without success, to overcome their   
evil with good. Having used some expressions   
in his sermons which proved offensive to one   
of his hearers, he found himself violently abused   
for his fidelity. Unmindful of this circumstance,   
however, he sent Mrs. Eliot to cure him of a   
dangerous wound, and treated him with such   
affection as completely disarmed the hostility of   
his mind. “No man,” it was said, “could en-   
tertain persons of a persuasion different from   
his own with more kindness than he, when he   
saw any thing of Christ, or the fear of God,   
prevailing in them. While he proved a hammer   
to their errors, he dealt with them as a friend.   
Wherever he came, he acted like the Apostle   
John, in solemnly and earnestly persuading to   
love, and delivering the charge, 'My children,   
love one another.'''   
 In the prosecution of .his studies he was re-   
markably diligent. When we consider the   
extent of his public labours, this circumstance   
may appear incredible. He knew, however,   
the value of time, and he was careful to redeem   
it. He allowed himself but little sleep; and   
his advice to students was, “I pray, look to it,

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that ye be morning birds." For more than   
twenty years before his death he slept in his   
studying room, that, being there alone, he   
might enjoy his early mornings without giving   
the smallest disturbance to his friends who, in   
the exercise of their affection for him, might   
say, "Master, spare thyself." The publica-   
tions which he prepared for the Indians, for   
the congregation of Roxbury, and for his   
brethren in the ministry, which we have   
already noticed, must have been the fruit of   
great labour. They were not the only proofs,   
however, of the extent of his affection for the   
church of Christ. He published several Eng-   
lish books before his death; among which was   
"The Harmony of the Gospels in the Holy   
History of Jesus Christ."   
 Mr. Eliot was remarkably blessed by God in   
his family concerns; and this was to be ex-   
pected from the manner in which they were   
managed. Such was the love and affection   
which subsisted between him and his life, and   
so orderly was their walk and conversation,   
that they were commonly called Zacharias and   
Elizabeth. Mrs. Eliot lived till about three or   
four years before her husband's death, and was   
a woman very eminent for her holiness and   
prudence. She proved highly useful, not only   
to her family, but to her neighbourhood. She   
had attained considerable skill in physic and   
surgery, and she dispensed many medicines   
among the poor who had occasion for them.   
When she died, her aged husband, who very

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rarely wept, stood with tears over her coffin,   
before a large company of people who attended   
her funeral, and said, "Here lies my dear,   
faithful, pious, prudent, prayerful wife; I shall   
go to her, and she not return to me."   
 Mr. Eliot consecrated all his sons to the   
service of Christ in the ministry of the Gospel;   
but his wishes were not completely realized.   
All his children, however, gave such proofs of   
their conversion, that the good old man would   
sometimes comfortably say, "I have had six   
children, and I bless God for his free grace,   
they are all either with Christ, or in Christ,   
and my mind is now at rest concerning them."   
When asked how he could bear the death of   
such excellent children as he had educated, he   
humbly replied, "My desire was that they   
should have served God on earth; but if God   
will choose to have them serve him in heaven,   
I have nothing to object against it, his will be   
done."   
 The grace which Mr. Eliot experienced with   
regard to his offspring, forms an illustration of   
the words of Solomon: — "Train up a child in   
the way he should go, and when he is old he   
will not depart from it." His fatherly care,   
indeed, was of the most praiseworthy nature.   
He laboured diligently to enlighten the under-   
standings, and to improve the hearts of his   
daughter and sons. He was accustomed to   
watch over their conduct with the' greatest ten-   
derness; and he tolerated no extravagancies in   
their dress or mode of living. With the view

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of leading them to the early use of their mental   
faculties, he regularly asked them to make a   
few observations on the passages of Scripture   
which were read at family worship. “By this   
method,” it was observed, “he did mightily   
sharpen and improve, as well as try their un-   
derstandings, and endeavour to make them   
wise unto salvation."   
 Mr. Eliot, in his dying moments, declared   
that he saw a dark cloud on the work of the   
Lord among the Indians; and it is much to be   
lamented that the zeal with which the efforts   
for their evangelization had been conducted   
during his life, greatly diminished after his   
death. The mortality of the Indians, the en-   
croachments of the English upon their settle-   
ments, and several other circumstances of a   
painful nature, brought the missionary ardour   
to a severe trial; and though, when viewed   
under an enlightened Christian benevolence,   
they ought only to have led to more strenuous   
efforts, they were permitted to exercise an un-   
favourable influence. It is a subject of grati-   
tude, however, that the work of converting the   
Indians has never altogether been abandoned,   
nor carried on without success; and that,   
though there are now scarcely any remains of   
the powerful tribes among whom the first mis-   
sionaries laboured, the Christians of the United   
States are at present acting with energy among   
the heathen in the western forests.

THE END.

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