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.

 REVISED BY THE EDITORS.

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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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