CHRISTIAN BIOGRAPHY

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THE REV. JOHN E L I O T,

*The Apostle to the Indians.*

Religious Tract Society,

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REV. JOHN ELIOT.

JOHN ELIOT, long known and justly celebrated as"*The Apostle to the Indiana,"* was born in England,   
but in what part of it is uncertain, about the year 1604.   
The names and condition of his parents are involved in   
equal obscurity with the place of his birth. There isreason, however, to believe he had the advantage of areligious education; a blessing which it is impossible   
to estimate too highly, since God very frequently em­   
ploys it as a means of conversion to himself. It had   
this happy effect in the case of young Eliot, who after­   
wards observed that he saw it was a great favour of   
God towards him, to season his first times with the   
fear of God, the word, and prayer. Nothing is more   
becoming the character of a christian, when he looks   
back upon the way by which the Lord his God hath led   
him, than to acknowledge the divine goodness in giving   
him the benefit of early religious impressions. It is   
true, indeed, that the best education may fail to reach   
the heart ; but our gracious God has so connected   
means with ends, and has so frequently bestowed his   
blessing upon early religious instruction, that parents   
have every encouragement to engage in it, and chil­   
dren every reason to be thankful for it. Oh! "knew   
they but their happiness" in this respect, how careful   
would they be to improve the blessing!

When of sufficient age he entered the university of

Cambridge, where he received an excellent education;  
and prosecuted his studies in that famous seat of learn­   
ing with remarkable industry and success. From his   
example, students may learn both the duty and the   
reward of persevering diligence and application. He   
became, according to Dr. Cotton Mather's account, amost acute grammarian, and attained an extensive

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knowledge of the original languages of the sacredscriptures, of christian theology, and of the sciencesand liberal arts.

About the year 1629, the pious and learned Thomas  
Hooker, who was afterwards distinguished among the   
divines of New England, having, on account of his   
non-conformity, been suspended from the exercise of   
the ministry at Chelmsford, in Essex, established a   
respectable school at Little Baddow, in the same   
county. Here Mr. Eliot, on leaving the university,   
was employed as his usher, and discharged the duties   
of this situation with great skill and fidelity; and here   
he found himself in circumstances highly favourable   
to the cultivation of his mental powers, and to his reli­   
gious improvement. Mr. Hooker, to whom his ser­   
vices were highly valuable, returned the obligation, by   
taking the liveliest interest in his welfare, both temporal   
andspiritual. In grateful recollection of the benefits   
he enjoyed at Little Baddow, he thus writes:--"To   
thisplace I was called through the infinite riches of   
God's mercy in Christ Jesus to my poo1 soul, for here   
the Lord said unto my dead soul, Live; and, through   
the grace of God, I do live, and I 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   
andefficacy."

Having thus felt the power of true religion in his   
own heart, he was anxious to comm1micate the same   
blessing to others, and hence. he resolved to devote   
himself to the ministry *of* the gospel; but finding it   
impossible to exercise this office. in his native land, in   
consequence of the restrictions then imposed, he de­   
termined to depart to America, where he hoped to enjoy   
that liberty of conscience which was denied him at   
home. Accordingly, he. embarked for New England   
in the summer of 1681, and arrived at Boston toward   
the end of the year. Navigation was not, in those times,   
so safe or so speedy as it has since become: the pas-

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sage to America now would occupy less than one-third   
of the time it did then. Soon afte1· landing, he entered   
into communion with the congregational church that  
had been formed at Boston by the first colonists ofMassachusett's Bay; and agreed to act as pastor of the   
church during the absence of the Rev. John Wilson,   
who had gone to England for the settlement of his   
affairs**.**

In the following year, 1682, Mr. Eliot was united to   
a pious young lady, to whom he had promised marriage   
before he left England; and about the same time   
he undertook the pastoral care of an, infant church   
formed at Roxbury, about a mile from Boston, where   
anumber of his christian friends, who had followed   
him from England, had recently erected atown.   
Here he remained for the long period of nearly sixty   
years, in the faithful and laborious discharge of his   
ministerial duties; and from. this spot he made those   
frequent excursions among the Indian tribes, which   
were attended with so much success .in converting   
many of them to the truth, and which will perpetuate   
hisname to the latest generations.

It may be proper here to remark, that the first set­  
 tlersin New England were chiefly pious persons, who,   
like the subject of this memoir, left their native land,   
in times of persecution, to obtain the uncontrolled en­   
joyment of religious freedom. The greater number   
were English; but some from other parts of Europe   
joined them; and, together, they established a form of   
discipline which they deemed most agreeable to scrip­   
ture. Letters patent were afterwards granted to them,   
byCharles I., securing to them the free exercise oftheir- religion, and at the same time declaring it to be   
the "principal end of the plantation," both "in   
his royal intention," and in the " free possession" of   
those settlements by " the adventurers, *to win and* in­   
*cite the natives of that country to the knowledge and   
obedience of the only true. God and Saviour of mankind.* **3**

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Such being the avowed intention of the charter, and  
such the feeling of the pious inhabitants of New   
England, it will not appear surprising that the conver-  
sion of the natives to the christian faith should be an

object of continual desire and solicitude. The religion

of Christ is areligion of love; and hence those who   
have tasted its sweetness, and felt its power, will be   
naturally anxious that all around them should partake   
of its blessings.

Mr. Eliot entered upon bis engagement at Roxbury

under a deep impression of its importance and respon­   
sibility. Accustomed to laborious study, he did not   
relax his diligence when he, undertook the pastoral   
charge, but rather increased it, that by continually   
adding to his own stores of knowledge, he might the   
more effectually instruct and edify his people. He did   
not satisfy himself with a slight degree of preparation

for the pulpit; but was remarkably diligent in qualify­   
ing himself to impart toeach of his hearers a "portion   
in due season;" nor wasbe less assiduous in the other  
departments of pastoral duty. He always commended   
a discourse which bore marks of labour and study on   
the part of the preacher; but nothing could reconcile   
him to the omission of those great doctrines which   
constitute the excellence and glory of christianity,   
"Christ crucified," and salvation by faith in Him.   
Though he considered that the faithful preaching of   
the gospel was the appointed means of converting sin­   
ners, and that it should be the constant object of the   
preacher to bring the word of God into contact with the   
sinner's heart, he yet knew that these means, or anyother, could only be rendered efficacious by the opera­   
tion of the Spirit of God upon the soul; and hence he   
constantly sought that aid**,** and relied upon it in all his   
ministrations." Let there be much of Christ in your   
ministry," he would frequently say to young preachers;   
and he recommended the injunction by his own   
example.

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Plainness of speech and earnestness of manner,   
were always observable in his public addresses; and   
he never seemed to lose sight of the one great end of   
his office, to proclaim the gospel to rebellious man, and   
bring him back to his allegiance to the King of kings.   
His whole course and manner were consistent through­   
out**.** When he warned the impenitent, or roused the   
careless, or stim11lated the slothful, or called back the   
wanderer; when he encouraged the timid, or con­   
firmed the wavering, or -comforted the distressed;   
whenhe directed the convinced sinner to the Lamb of   
God, or the self-condemned to the hope of pardon   
through the blood of Christ; when he spoke of rest to  
 theweary and heavy laden, or pointed to the heavenly   
inheritance and the crowns of glory which await the   
faithful; his aim was to win souls to Christ, to edify  
 thechurch, and to "give full proof of" his "ministry."   
Nor did he confine his exertions to the public ser-  
vices ofthe sanctuary. He held frequent intercourse with   
his people in private, and interested himself in all that   
concerned them; consoling them in sorrow, directing   
them in difficulty, sharing in their joys, and using every   
means to confirm and enlarge their knowledge of the   
truth. No method of gaining access to their hearts   
wasneglected by him, and many days of fasting and   
prayer did he spend on their behalf.

His concern for the young was manifested by the in­

terest he took in their instruction. Looking upon them   
asthe hope of the church, he wisely bent his efforts to   
bring them forward in divine knowledge, and thus to   
feedthe lambs of the flock. For their use he com­   
posed several catechisms, and took care that they were   
earlytaught the truths he thus collected for them. He   
was by no means satisfied when the words of these   
catechisms were committed to memory; but by frequent   
explanations and inquiries he endeavoured to make  
them understand the truths of religion, and.by forcible   
appealsto impress them upon their hearts. It is a   
great mistake to suppose that the mere repetition of

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words from a book, how correctly soever they may be   
said, will answer the purpose of religious instruction.   
Happy are those children whose teachers labour to   
make them acquainted with the meaning of what they   
commit to memory, and who stir up their minds to takean interest in the truths which they are taught. Mr.   
Eliot kept up this important method of instruction,   
both publicly and privately, and spent A great deal of   
time in it. " He thought himself under a particular   
obligation to be that officer which the apostle calls,   
in Rom. ii. *26,* "ateacher of babes;" nor was he   
ashamed, any more than some of the worthiest men   
among the ancients were, to be called 'A catechist.'   
And the effect and success of this catechising, bore pro-   
portion to the indefatigable industry with which heprosecuted it.

"There is another instance," Dr. Mather observes,  
"of his regard to the welfare of the poor children under   
his charge; and that is, his perpetual resolution and  
activity to support a good school in the town that be-   
longed unto him. A grammar-school he would always   
have in the place, whatever it cost him; and he   
importuned all other places to have the like. I cannot   
forget the ardour with which I once heard him pray,   
in a synod of these churches which met at Boston, to   
consider how the miscarriages which were among us   
might be prevented; I say, with what fervour he ut-  
tered an expression to this purpose; ' Lord, for schools   
every where among us I That our schools may flourish!   
That every member of this assembly may go home and   
procure a good school to be encouraged in every plan**-**tation in the country.' God so blessed his endeavours,   
that Roxbury afforded more scholars, first for the col-   
lege, and then for the public, than any town of its size**,**or, if I mistake not, of twice its extent, in all New   
England. From the spring of the school at Roxbury,   
there have run a large number of the streams which   
have made glad this whole city of God.  
The reader will naturally be led by this part of the

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narrative, to reflect with pleasure upon the progress or   
education, not only in this country, hilt in many other   
partsof the world; and particularly of that, which is   
the most important of all, the instruction of the young   
in the principles of christianity. It is delightful *to*think how many thousands of children are now trained   
in good and useful habits, and brought up in "the   
nurture and admonition of the Lord," who, if they had   
lived a few yearsago, would have been totally neg­   
lected! How many are now brought under the sound   
of the gospel, who otherwise would never have heard   
of it! This is beginning at the right end. It is the   
wayto exclude bad impressions from the youthful   
heart**,** by making good ones; and may prove, by the   
blessingof God, one of the most, effectual methods of   
extending the knowledge of the Redeemer, and pro­   
motingthe salvation of the world.

Mr. Eliot was equally careful to maintain correct   
discipline in his church. He preferred the congrega­   
tionalmode. He accordingly enjoined on each society   
the management of its own affairs, and at the same   
time advised the frequent holding of synods or councils,   
for interference and appeal on special occasions, and   
for the advancement of the general good. He was **v**ery particular, as most of the New England divines   
appearto have been, in admitting members into his   
church**,** requiring the most satisfactory evidence of   
theirconversion to God. before he would acknowledge   
their claim to be received as fellow-christians; andwatchingover them in the Lord with all the tender­   
nessof a spiritual father, and with all the anxiety of   
one who "must give an account." His labours and   
cares were abundantly prospered, and true religion   
flourished among classes and ages in the church   
andcongregation at Roxbury.   
 In his family, too, he was not less vigilant and exem-

plary. The wife of his bosom he loved, prized, and   
cherished, with a kindness that strikingly represented

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the compassion which he thereby taught his church to   
expect from the Lord Jesus Christ; and after he had   
lived with her for more than half a century, he fol­   
lowed her to the grave with deep lamentations, yet   
with christian resignation and hope. Their mutual   
affection, and the constancy and closeness of their   
walk with God in all his commandments and ordi­   
nances, procured for them the designation of Zacharias   
and Elizabeth. The family of Mr. Eliot is described   
by Dr. Mather as "a little Bethel, for the worship of   
God constantly and exactly maintain d in it; and unto   
the daily prayers of the family, his manner was to   
prefix the reading of the scripture I which being done,   
it was also his method to make his young people choose   
acertain passage in the chapter, and give him some

observation of their own upon it. By this method, he   
mightily sharpened and improved, as well as tried, their   
understandings, and endeavoured to make them wise   
unto salvation. He was likewise very strict in the   
education of his children, and more careful to amend   
any error in their hearts and lives than he could have   
been to cure a blemish in their bodies. No exorbi­   
tances or extravagances were suffered under his roof,   
nor was his house any other than aschool of piety.   
Whatever decay,'' the Doctor adds, "there might be   
in family religion among us, as for our Eliot, we   
knew him that he would command his children and his   
household after him, that they should keep the way of   
the Lord."

We must now notice some particulars of the natives   
of the countries in which Eliot lived. They had been   
forlorn and wretched heathen as far back as we can trace   
their history, though we know not when or how those In­   
dians first became inhabitants of this mighty continent.   
"There were," says Dr. Mather, "about twenty se**-**

veral nations, if I may call them so, of Indians, upon  
that spot of round which fell under the influence of   
our three united colonies," Massachusetts, Rhode

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Island, and Connecticut. Of their condition, before   
the apostolic Eliot laboured to improve it, we learn the   
following particulars from the same author.

"Know, then," he says impressively, "that these   
doleful creatures are the veriest ruins of mankind.   
They live in a country full of metals; but these shift­   
less Indians were never owners of so much as a knife   
till we came among them: their name for an English­   
man wasa 'knife-man.' They live in a country where   
we now have all the conveniences of life: but, as for   
them, their housing is nothing but a few mats tied   
about poles fastened into the earth, where a good fire   
istheir bed-clothes in the coldest season: their cloth-   
ing is but the skin of a beast: their diet ha, not agreater dainty, than a spoonful of parched meal with   
aspoonful of water, which will strengthen them to   
travelfor a day together. Their physic, excepting afewodd specifics with which some of them encounter   
certaincases, is scarcely any thing beyond a hot-house,

or a powaw: their bot-house is a little cave, where,   
afterthey have terribly heated it, a crew of them go   
and sitand sweat and smoke for an hour together, and   
then immediately run into some very cold adjacent   
brook**,** without the least mischief to them: but, in   
most of their dangerous distempers, a powaw must be   
sent for, that is apriest, who roars, and howls, and   
uses magical ceremonies over the sickman, and will be   
well paid for it when he has done: if this does not effect   
the cure, ' the man's time is come, and there is an end.'   
 "Their way of living is completely barbarous: the   
men are most abominably slothful; making their poor   
squaws, or wives, to plant, and dress, and barn, and   
beat their corn, and build their wigwams, or houses,   
forthem. Their chief employment, when they will   
condescend unto any, is that of hunting; wherein they   
will go out some scores, if not hundreds, of them in a  
company, driving all before them.  
 They continue in a place till they have burnt up all

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the wood thereabouts, and then they pluck up their   
stakes; to follow the wood which they cannot fetch home   
unto themselves: hence, when they inquire about the   
English, 'Why come they hither?' they have them­   
selves very learnedly determined the case, it was be­   
cause they wanted firing.' No arts are understood   
among them, except just so far as to maintain con­   
venation, which is little more than is *to* be found  
among the very beavers upon our streams.

"Their division of time is by sleeps, and moons, and   
I winters; and, by lodging abroad, they have somewhatobserved the motions of the stars: among which it has  
been surprising unto me to find, that they have alwayscalled Charles a Wain by the name of Paukunnawaw**,**or the Bear, which is the name whereby Europeans  
also have distinguished it. Moreover, they have little  
if any traditions among them worthy of our notice;

and reading and writing is altogether unknown to

them, though there is a rock, or two, in the country

that has unaccountable characters engraved upon it.  
 "All the· religion they have, amounts onto thusmuch: they believe that there are many gods, who  
made and own the several nations of the world; of  
 which acertain great God, in the south-west regions of   
heaven, bears the greatest figure. They believe, thatevery remarkable creature has a peculiar god within it,   
or about it: there is with them a sun-god, a moon­   
god, and the like; and they cannot conceive but that   
the fire most be a kind of a god, inasmuch as a sparkof   
it will soon produce very strange effects. They believe  
 that when any good or ill happens to them, there is   
the favour or the anger agod expressed in it: andhence, as in atime of calamity, they keep adance, or   
aday of extravagant ridiculous devotions to their god;  
 so, a time of prosperity, they likewise have a feast**,**wherein they also make presents one unto another.   
Finally, they believe, that their chief God, Kichtan, or   
Kautantowit, made a man and woman of a stone;

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which, upon dislike, he broke to pieces, and made   
another man and woman of a tree which were the   
fountains of all mankind I and, that we all have in us   
immortal souls, which, if we were godly**,** shall go to a  
 splendid entertainment with Kautantowit; but other­   
wise, must wander about in a restless horror for ever.   
But, if you say to them any thing of a resurrection,   
theywill reply I shall never believe it.' When they  
 have any weighty undertaking before them, it is a usualthing for them to have their aaaemblies, wherein they   
worship the devil."

These were the miserable people to whose salvation   
Eliot devoted himself. He had to labour among them   
not only to impart the principles of the christian rell­   
gion, but to elevate them as men, and to raise them   
from their degraded state. He could not, as Gregory   
did in oar countrymen, see any thing angelical to   
bespeak his labours for their eternal welfare: all   
among· them· was 'diabolical. To think of raising a   
number of these poor creatures unto the elevations of   
our holy religion, must argue more than common or   
little 1entiments in the undertaker: but the faith of an   
Eliot could encounter it!

More than twenty years bad passed from the first   
landing of the settlers in New England, before they   
seriously turned their attention to the conversion of   
thenatives. The difficulties inseparable from their   
attempt to establish themselves in a wild country,   
where the inhabitants were frequently hostile, had   
fully engaged their care and energy. In the year 1646,   
however, the general court of Massachusetts colony   
passedan act for the encouragement of attempts to   
win over the natives to the faith of Christ. Previously   
to this, afew references had been made to the state of   
these people: the charter of king Charles has already   
been alluded to. In 1636, the government of Plymouth   
colony made several lawsfor preaching the gospel   
amongthe Indian; and about the year 1642, Mr.

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Thomas Mayhew, the son of the governor, and patentee   
of Martha's Vineyard, Elizabeth and Nantucket isles,   
began to labour among the Indians in the former of   
these places, having learned the Indian language for  
that purpose.

The attention of Mr. Eliot having been called to thestate of the Indians by these and other circumstances,   
and his pity having been excited to their miserable   
condition, he resolved to make an effort for their bene­   
fit; and; to this end, he applied himself most dili­   
gently to the study of the Indian language, with the   
assistance of anative who could speak English. The   
language he was about to learn presented obstacles ofan unusual kind: the enormous length of many of its   
words, the consequent slow communication of ideas,  
 the harshness of the pronunciation, and its little affinity   
with the European tongues, would have discouraged   
anybut a most determined student. The words, "our   
lusts," are expressed in Indian by a word of thirty-two   
letters --

*NummatchekodtrmtamoOflganunnonaah.*

And forty-three letters are employed to express"our question." But Eliot was not to be daunted   
with any difficulties which human skill or perseverance   
could overcome, especially when he had anobject topursue of such vast importance as. the conversion ofthe heathen to christianity. By assiduous labour, he   
surmounted the difficulties of this strange language;   
and was able, in the course of a few months, to speak   
it intelligibly. After some further time, by unwearied   
industry, he became so complete a master of it, that he   
reduced it to method, and published a grammar.   
Having finished his grammar, he wrote, at the close   
of it, under a full sense of the difficulties he bad en­   
countered, and the acquisition he had made, "Prayers   
and pains, through faith in Christ Jesus, will do any   
thing!" May other students, and especially other

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missionaries, be stimulated to exertion by his noble   
example.

His own account of his motives and his success is  
 very simple and interesting. "God first put into my   
heart a compassion over their poor souls, anda desire   
to teach them to know Christ, and to bring them into   
hiskingdom. Then presently I found out, by God's   
wise providence, a clever-witted young man, who had   
been a servant in an English house, who pretty well   
understood our language, better than he could speak it,   
and well understood his own language, and had a   
clear pronunciation: him I made my interpreter. By   
his help I translated the Commandments, the Lord's   
Prayer, and many texts of scripture; also I compiled   
both exhortations and prayers by his help. I diligently   
marked the difference of their grammar from our's.   
When I found the way of them, I would pursue a word,   
a noun, a verb, through all variations I could think of:   
and thus I came at it."

An active mind, in pursuit of a great object will   
never remain long without devising some means to   
attain it, and Eliot, taking with him an interpreter,   
whose occasional aid he might require, entered on hislabour in the year 1646. His friends and brethren   
greatly encouraged him in this holy enterprize; the   
neighbouring ministers undertaking to supply his place   
atRoxbury while he went among the heathen. He   
had but a short distance to travel, before he entered   
into the wildest scenes of uncivilized life; as the set­   
tlers had, at this period, done little more than establish   
themselves in a few places on the coast; the whole of   
the interior being in the possession of the natives, who   
have since been lost among the settlers, or have with­   
drawn far inland, in consequence of the increase of   
their visitors; or have gradually become extinct, owing  
to the introduction of spirituous liquors, &c.

Having given notice to some natives, whose wig­   
wams, or tents, were pitched within a few miles of   
Roxbury, that be purposed to pay them a visit, he

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proceeded to their residence, in company with three   
friends, and opened his intercourse with them on the28th of October, 1646. Of this interview, we have an   
account io his own simple and expressive words.

*First interview with the Indians.*

"A little before we came to their wigwams**,** five orsix of the chief of them met us with English saluta­  
 tions, bidding us much welcome. Leading us into the   
principal wigwam, belonging to Waaubon, we found   
many men, women, and children, gathered together   
from all quarters; having been exhorted thereto byWaaubon, the chief minister of justice among them   
who himself gives more hopes of serious respect to the   
things of God than any that as yet I have known of that   
forlorn generation.

"Being all there assembled, we began with prayer;   
which now was in English, we being not so far ac­   
quainted with the Indian language, as to express our   
hearts therein before God or them. We hope to be   
able to do this ere long; the Indians desiring it, that  
 they also may know how to pray: but we began thusin a tongue unknown to them; partly to let them know   
that the duty of prayer was 1erious and sacred; and   
partly for our own sakes**,** that we might the more fully   
agree together in the same request and heart-sorrows   
for them, even in that place where God was never   
wont to be called upon.

"When prayer wasended, it was an affecting and   
yet glorious spectacle, to see a company of perishing   
and forlorn outcasts diligently attending to the blessed   
word of salvation then delivered, and professing that   
they understood all that was then taught them in their   
own tongue.Forabout an hour and a quarter the   
sermon continued; wherein one of our company\*   
ran through all the principal matters of religion,

\* Meaning himself.

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beginning first with a repetition of the ten command­   
ments, and a brief explication of them; then shewing   
the curse anddreadful wrath of God against all those   
who break them, or any one of them, or the least tittle   
of them; and so applying the whole unto the condition   
of the Indians then present, with much affection. He   
then preached Jesus Christ to them, as the only means   
of recovery from sin and wrath and eternal death: he   
explained to them who Christ was, and whither he   
was gone, and how he will one day come again to judge   
the world. He spake to them of the blessed state of   
all those who believe in Christ, and know him feelingly;   
he spake to them also, observing his own method, ashe saw most lit, to edify them, concerning the creation   
and the fall of man, the greatness of God, the joys of   
heaven, and the horrors of hell; and urging them to

repentance for several known sins wherein they live.

On many things of the like nature he discoursed; not   
meddling with matters more difficult, until they had  
tasted more plain and familiar truths.

"Having thus in a set discourse familiarly opened

the principal matters of salvation to them, we next

proposed certain questions, to see what they would

say to them; that so we might screw, by variety of

means, something or other of God into them. But,

therefore we did this, we asked them if they understood

all that which was already spoken; and whether all of

them in the wigwam did understand, or only some   
few. They answered to this question, with a multitude   
of voices, that they all of them understood all thatwhich was spoken to them,

"We then desired to know of them if they would   
propose any question to us for the more clear under­

standing of what was delivered. Whereupon several of   
them propounded presently several questions, to which   
*we think* some special wisdom of God directed them,  
 "One asked, How may we come to know Jesus  
Christ?'

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"We answered, that if they were abel to read ourBible, the book of God, therein they would see most   
clearly who Jesus Christ was. But since they could   
not yet read that book, we wished them to meditate **on**what they had now heard out of God's book; and to   
do this much and often, both when they lay down on   
their mats in their wigwams, and when they rose upand went alone into the fields and woods: so God   
would teach them; and especially if they used a third   
help, which was prayer to God. We told them, that,   
although they could not make long prayers, as weEnglish could, yet if they did but sigh and groan, and   
say thus -- Lord, make me to know Jesus Christ, for I   
know him not;'-and if they did say so again and again   
with their hearts, that God would teach them to know   
Jesus Christ: because he is a God that will be found   
of them that seek him with all their hearts; and hears   
the prayers of all men, Indi11ns as well as English; and   
that Englishmen themselves did by this means come tothe knowledge of Jesus Christ. And we advised them,  
 as afurther help, to confess their sins and ignorance   
unto God; and to acknowledge how justly God might   
deny them the knowledge of Christ, because of their   
sins**.**

"These things were spoken by him who had preach­   
ed to them, in their own language: borrowing, now andthen, some small helps from the interpreter whom we   
had brought with us, and who could oftentimes expressour minds more distinctly than we could ourselves:   
but this we perceived, that afew words from the   
preacher were more regarded than many from the In­   
dian interpreter,

"One of them, after this answer, replied to us that   
he was a little while since praying in his wigwam, unto   
God and Jesus Christ, that God would give him a good   
heart; and that, while he was praying, one of his   
fellow Indians interrupted him, and told him, that he   
prayed in vain, because Jesus Christ understood not

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what Indians speak in prayer, because hehad been   
used to hear Englishmen pray, and so could well enough   
understand them, but with Indian language in prayer he   
thought he was not acquainted, but was astranger to   
it, and therefore could not understand them. His   
question therefore was, whether Jesus Christ did un­   
derstand, or God did understand, Indian prayers.

"This question sounding just like themselves, we   
studied to give as familiar an answer as we could; and   
therefore in this, as in all other om· answers, we en­   
deavoured to speak nothing without clearing of it up   
by some familiar similitude. Our answer summarily   
was therefore this: that Jesus Christ, and God by him,   
made all things; and makes all men, not only English   
but Indian men; and, if he made them both, then he   
knew all that was within man and came from man, all   
his desires, and all his thoughts, and all his speeches,   
and so all his prayers; and if he made Indian men,   
then he knows all Indian prayers also. We bade them   
look upon that Indian basket that was before them;   
there were black and white straws, and many other   
things of which they made it. Now, though others   
who madenot the basket, did not know what those   
thingswere, yet he that made it must needs tell all the   
thingsin it: so, we said, it was here.

"Another proposed this question, after this answer:   
Whether Englishmen were ever at any time so igno­   
rantof God and Jesus Christ as themselves?

"When we perceived the root and reach of this   
question, we gave them this answer, that there are   
two aortaof Englishmen; some are bad and naught,   
and**-** live wickedly and basely (describing them): and   
these kinds of Englishmen, we told them, were in a   
manner as ignorant of Jesus Christ as the Indians now   
are; but there are a second sort of Englishmen, who   
though for a time they lived wickedly also, Uke other   
profane and ignorant English, yet, repenting of their   
sins**,** and seeking after God and Jesus Christ, they are

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good men now, and now know Christ, and love Christ,   
and pray to Christ, and are thankful to Christ for all*they* have; and shall at last, when they die, go up to   
heaven to Christ: and we told them, that all these   
also were once asignorant of God and Jesus Christ   
asthe Indiana are; but by seeking to know him, by   
reading his book, and hearing his word, and pray­   
ing to him, they now know Jesus Christ; and just so   
shall the Indians know him, if they so seek him also,   
although at the present they be extremely ignorant   
of him.

"After some other questions, respecting the com­   
mandments, one of them asked--

"'How is all the world become so full of people, if

they were all once drowned in the flood?'

"We told them at large the story and causes ofNoah's preservation in the ark, and so their question­   
ing ended. We then saw it to be our time to propose   
some few questions to them, and so to take occasion   
thereby to open the things of God more fully.

"Our first question was, whether they did not desireto see God, and were not tempted to think that therewas no God, because they could not see him.

"Some of them replied thus: That indeed they diddesire to see him, if it could be; but they had heardfrom us that he could not be seen: and they did be**­**lieve, though their eyes could not see him, *yet* that he   
was to be seen with their soul within. Hereupon wesought to confirm them the more; and asked them ifthey saw a great wigwam, or a great house, would   
they think that racoons or foxes built it, that had no   
wisdom; or would they think that it made itself; or   
that no wise workman made it, because they could not   
see him that made it. No: they would believe some   
wise workman made it, though they did not see him;   
so should they believe concerning God, when they   
looked up to heaven, the sun, moon, and stars, and saw   
this great house which be hath made: though they do

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not see him with their eyes, yet they have good cause   
to believe with their souls that a wise God, a great   
God, made it.

"We, knowing that a great block in their way to   
believing, is, that there should be but one God, and yet   
this God in many places; therefore we asked them,   
whether it did not seem strange that there should be   
but one God, and yet this God be in Massachusetts, atPonnecticut, at Quinipeiock, in old England, in this wig­

wam, andin the next, and every where. Their answer  
was, byone most sober among them: That indeed it   
wasstrange, asevery thing else which they heard   
preached was strangealso; and they were wonderful  
things which they never heard of before: but yet they  
thought it might be true, and that God was so big   
every where**.** Whereupon we further illustrated what   
we said,by wishing them to consider of the light of   
the sun**,** which though it be but a creature made by   
God, yet the same light which is in this wigwam was   
in the next also, and the same light which was here at   
Massachusetts was at Quinipeiock also, at one and   
the sametime; much more was it so concerning   
God.

"We asked themalso, whether they did not find   
somewhattroubling them within, after the commission   
of sin, as murder, adultery, theft, lying, &c. and what   
they thought would comfort them against that trouble   
when they came to die and appear before God.

"They told us that they were. troubled; but they   
could not tell what to say to it, what should comfort   
them: he, therefore, who spake to them at first, con­   
cluded with a doleful description (so far as his ability   
to speak in that tongue would carry him) of the trem­   
bing and mourning condition of every soul that dies   
in sin, and that shall be cast out of favour with God.

"After three hours' time thus spent with them, we   
askedthem if they were not weary; and they answered,   
No. But we resolved to leave them with an appetite.

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The chief of them seeing us conclude with prayer, de­   
sired to know when we would come again: so we ap­   
pointed the time; and, having given the children some   
apples, and the men some tobacco, and what else wethen had at hand, they desired some more ground to   
build a town together; which we did much like of,  
 promising to speak for them to the General Court, thatthey might possess all the compass of that hill, upon   
which their wigwams then stood: and so we departed   
with many welcomes from them.

Waaubon, in whose wigwam this interesting scene   
took place, had readily received the previous overtures   
of Mr. Eliot; and had voluntarily offered his eldest son   
to be educated, and trained up in the knowledge of   
God, hoping, as he told Mr. Eliot, that his son mightcome to know God, although he despaired much con­   
cerning himself. His son had been accordingly placed   
under instruction; and was found, at this first inter­   
view, standing by his father among his Indian brethren,   
dressed himself in English clothes.

*Second interview with the Indians****.***

Encouraged by the reception which had been givento his first serious attempt to instruct the natives inchristianity, Mr. Eliot determined to pursue his object.   
On the 11th of November he met, in the wigwam ofWaaubon, a still larger number of Indians than before.   
After prayer in the English tongue, and catechizing   
the children on a few of the most important points ofreligion, he addressed the assembly in their own lan**­**guage to the following effect:--

"We are come to bring you good news from the   
great God Almighty, Maker of heaven and earth; andto tell you how evil and wicked men may come to be   
good; so as, while they live, they may be happy;   
and**,** when they die, they may go to God and live in  
heaven."  
 He discoursed to them, with much affection, for

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about an hour, concerning the character of God, and   
the way of reconciliation by Jesus Christ. The whole   
assembly appeared very serious; one man, in par­   
ticular, poured out many tears; and showed much   
affliction, without any affectation of being seen.

When Mr. Eliot ceased, an old man asked whether   
it was not too late for one so near death to repent or   
seek afterGod.

"This question," says Mr. Eliot, "affected us not   
a little with compassion. We held forth to him the   
Bible; and told him what God said in it concerning   
such asare hired at the eleventh hour of the day. We   
told him also, that if a father had a son who had been   
disobedient many years, yet if at last that son fall down   
upon his knees, and weep, and desire his father to love   
him, his father is so merciful that he will readily forgive   
him : so we said, it is much more with God, who is a   
more merciful Father to those whom he hath made   
than any father can be to his rebellious child, if they   
fall down, and weep, and pray, and repent, and desire   
forgiveness for Jesus Christ's sake. And we farther   
added, that, just as if a father did call after his child   
to return and repent, promising him favour, the child   
might then be sure that his father would forgive him I so   
now the Jay of God was risen upon them, and he had   
sent us to preach repentance for the remission of sins;   
and that they might be sure to find favour, though   
they had lived many years in sin; and that, therefore,   
if now they did repent, it was not too late, as the old   
man feared. But that, if they did not come when they   
werethus called, God would be greatly angry with   
them, especially considering that now they must sin   
againstknowledge, whereas, before we came to them,   
they knew not any thing of God at all."

Having spent much time in clearing up the first   
question, the Indians next asked, "How came the   
English to differ so much from the Indians, in the   
knowledge of God and Jesus Christ, seeing they had   
all at first but one father?"

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"We confessed," says Mr. Eliot, "that it was true,that, at first, we had all but one father; but, after that   
our first father fell, be had divers children: some werebad, and some good. Those that were bad would not   
take bis counsel, but departed from him and from God;   
and those God left alone in sin and ignorance: but   
others did regard him, and the counsel of God by him;and these knew God: and so the difference arose at   
first, that some, together with their posterity, .knew   
God, and others did not. And so we told them it was   
at this day: for, like as if an old man, an aged father   
amongst them, have many children, if some of them   
be rebellious against the counsel of the father, he shuts   
them out of doors, and lets them go, and regards them   
not, unless they return and repent; but others, thatwill be ruled by him, come to know his *mind: s*o, we

said, Englishmen seek God, dwell in his house**,** hear

his word, pray to God, and instruct their children outof God's book: hence they come to know God: but   
Indians' forefathers were stubborn and rebellious chil­   
dren, and would not hear the word, did not care to   
pray, nor to teach their children; and hence Indiansthat now are, do not know God at all: and so mustcontinue unless they repent, and return to God andpray, and teach their children what they now may learn.   
But withal we told them, that many Englishmen did   
not know God, but were like to *Kitchamakina* **(**drunkenIndians). Nor were we yet willing to tell them thestory of the scattering of Noah's children since the   
flood, and thereby to shew them how the Indians came

to be so ignorant, because it was too difficult, and the  
history of the Bible is reserved for them (if God will)

to be opened at a more convenient season in their own   
tongue.''

Their third question was: "How may we come to   
serve God?"

"We asked' him that proposed it, whether he did   
desire indeed to serve God: he replied, 'Yes.' Here­   
upon we said, first, they must lament their blindness

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and sinfulness that they cannot serve him; and their   
ignorance of God's book (which we pointed to), which   
directs how to serve him. Secondly, that they could   
not serve God, but by seeking forgiveness of their sins,   
and power against their sins, through Jesus Christ,   
who was preached to them. Thirdly, that look as an   
Indian child, if he would serve his father, must know   
his father's will and love his father too, or else he can   
never serve him; but if he did know his father's will   
and love him, then he would serve him ; and then, if   
he should not do some things which his father com­   
mands him, and yet afterwards grieve for it upon his   
knees before his father his father would pity and ac­   
cept him: so we told them it was with God; they   
must labour to know his will and love him; and then   
they will be willing to serve him; and if they should   
then sin, yet grieving for it before God, he would pity

andaccept them."

One of them asked, "If a man has committed adul­   
tery, or stolen any goods, and the sachem\* doth not   
punish him, nor is he punished by any law, if also he   
restore the goods he hath stolen, what then? whether   
is not all well now?" meaning, that, if God's law was   
broken, and no man punished him for it, that then no   
punishment should come from God for it; as if, by   
restoringagain, an amends was made to God.

" Although man be not offended," we replied, "for   
such sins,yet God is angry; and his anger burns like   
fire against all sinners. And here we set out the   
holiness and terror of God, in respect of the least sin.   
Yet if such a sinner, with whom God is angry, fly to   
Jesus Christ, and repent and seek for mercy and pardon   
for Christ's sake, then God will forgive and pity. Upon   
the hearing of which answer, he who proposed the   
question, drew somewhat back, and hung down his   
*head as* a man smitten to the very heart; and, within

\* The chief.

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a little while after, he brake out into a complaint,  
'Me little know Jesus Christ.' We therefore told   
him, that, as it was in the morning, at first there isbut a little light, then there is more light, then there   
is day, then the sun is up, then the sun warms andheats, &c. so it was true that they knew but little   
of Jesus Christ now, but we bad more to tell them   
concerning him hereafter, and after that more, andafter that more, until at last they may come to know   
Christ as the English do: and we taught them but alittle at a time, because they could understand but   
little; and, if they prayed to God to teach them, hewould send bis Spirit and teach them more. They and   
their fathers had lived in ignorance until now; it hadbeen a long night wherein they had slept, and had notregarded God; but now the light of day began to breakin on them.''

Having thus spent the whole afternoon, and night  
 coming on, Mr. Eliot, considering that the Indians   
formerly desired to know how to pray, and thought   
that Jesus Christ did not understand Indian language,   
prepared to pray in their own tongue, and did so for   
above a quarter of an hour. Several of them were   
much affected, lifting up their eyes and hands to   
heaven. Concerning one of them in particular, the   
following interesting account is given:

"I cast my eye on one who was hanging down hishead weeping. He held up his head for awhile; 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 to wiping and wiping of them, weeping   
abundantly, continuing thus till prayer was ended;   
after which he 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 usperceiving, went to him, and spake to him encouraging  
 words; at the hearing of which he fell a weeping more   
and more: so leaving of him, he who spake to him  
came unto me (being newly gone out of the wig**-**

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wam), and told me of his tears: so we resolved to go   
again both of us to him, and speak to him again; and   
we met him coming out of the wigwam, and there we   
spake again to him, and he there fell into a more   
abundantly renewed weeping, like one deeply and in­   
wardly affected indeed, which forced us also to such   
bowels of compassion that we could not forbear weep­   
ing over him also: and so we parted, greatly rejoicing   
for such sorrowing.

"Thus I have, as faithfully as I could remember,   
givenyou a true account of our beginnings with the In­   
dians within our own bounds; which cannot but furnish   
matter of serious thought what further to do with these   
poor natives, the dregs of mankind, and the saddest   
spectacles of misery of mere men upon earth. We did   
think to f01·bear going to them this winter, but this   
last day'swork, wherein God set his seal from heaven   
ofacceptance of our little, makes those of us who are   
able**,** to resolve to adventure through frost and snow,   
lest the fire go out of their hearts for want of a littlemore fuel: to which we are the more encouraged, in   
that the next day after being with them, one of the   
Indians came to his house who preached to them, to   
speakwith him; who in private conference wept ex**­**ceedingly, and said, all that night the Indians could   
not sleep, partly with trouble of mind, and pa1'tly with   
wondering at the things which they heard preached   
among them. Another Indian coming also to him the   
next day after, told him how many of the wicked sortof Indians began to oppose these beginnings."

At the close of the visit, which has been described   
in Mr. Eliot's own words, he asked " What do you  
remember of what wastaught you since the last timewe werehere?" After they had spoken one to an­   
other for some time, one returned this answer, that   
"they did much thank God for our coming, and for whatthey heard: they were wonderful things unto them."  
 We have given these details of Mr. Eliot's first

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attempts among the natives somewhat at large, as they   
furnish an excellent example of wisdom and piety to   
other missionaries. His success was beyond his hopes.   
His heart was much set on bringing the Indians to live   
together in a civilized community; and it is worthy of   
remark how soon they themselves began to feel the   
advantage of doing so. The General Court of Massa-  
chusetts allotted to them, at his request, a portion of   
land for the erection of a town; and, while the court   
were deliberating on the choice of a convenient spot,   
the Indians, not aware of the intention of the English   
toward them, were consulting on the adoption of laws   
for their own improvement and civilization.

Thedesire of the Indians to live together in a civilized   
and christian community, thus concurring with that of   
Mr. Eliot, and being gratified by a portion of laud   
granted to them by the General Court, they set about   
the erection of their first town. Wishing to affix to it   
an appropriate name, they were recommended to adoptthat of NOONANETUM, which signifies*Rejoicing,* be­   
cause their friends sincerely rejoiced in the improve­   
ment of their condition, inasmuch as they now heard   
the word of God, and were brought to seek the know­   
ledge of Him, and salvation through his Son. This   
name greatly delighted them, and by it, therefore, their   
first place of assembling was distinguished.

"Mr. Eliot advised the Indians to surround their   
town with ditches, and stone walls upon the banks;   
promising to supply them with the needful tools for   
that purpose. To encourage them in this unaccus­   
tomed labour, he offered them rewards; and found   
them so ready to listen to his counsel, that they called   
for tools faster than he could supply them. By these   
exertions, Noonanetum was soon enclosed; and the   
wigwams of the lowest class among them rivalled   
those of the sachems, or chiefs, in other places: they   
were here built, not of mats, but with the bark of   
trees; and were divided into several apartments,

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whereas they had fom1erly but one room for all pur­   
poses.

"But Mr. Eliot bad not assembled his Indians toge­   
ther to expose them to the evils of an idle community   
It was necessary to find occupation for their vagrant   
minds, and their active hands. The women were   
taught to spin; and they soon found something to   
bring to market all the year round. In winter they   
sold brooms, staves, baskets, and turkies; in spring,   
cranberries, strawberries, and fish; in summer, hur­   
tleberries and grapes; and in hay-time and harvest,  
several of them assisted the English in the field;   
but they were neither **so** industrious, nor so capable   
of hard labour, as those who had been habituated to   
it from early life.

"While the servant of God, with his zealous friend,   
were rejoicing in the success of their labours at   
Noonanetum, the Indians near Concord, some miles   
further in the interior, intimated a wish to be united   
in aregular community, and to receive the christian   
faith. They had heard what was passing among   
their countrymen; and, in consequence, the sachem,   
with a few of his men, had attended the preaching atNoonanetum. He seemed to be deeply impressed   
with what he had heard and witnessed; and expressed   
his desire to become more like the English, and to   
abandon those wild and sinful courses wherein they   
hadlived. When his people discovered their sa­   
chem's mind, some of them began to oppose him;   
but he reasoned with them, and succeeded in bring­   
ing them to a better temper. At an assembly of sa­   
chems, and other principal Indians, held toward the   
end of November, they agreed to repress, by heavy   
fines, all intemperance, conjuring, falsehood, theft,   
profanation of the Lord's day, impurity, gambling,   
andquarrelling: they determined to punish adultery   
and murder with death: they resolved to abandon   
their old practices of howling for the dead, and of

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adorning their hair and greasing their bodies; and to   
adopt the customs of the English: they expressed   
their desire and resolution to seek after God, to un­   
derstand and escape the temptations of Satan, to im­   
prove their time, to live peaceably one with another,   
to labour after humility, to pay their debts, and to es­   
tablish prayer in their wigwams. Two of these regu­   
lations are curious, as indicating agrowing regard to   
the decencies of society:- -

"No Indian shall take an Englishman's canoe with­   
out leave, under the penalty of *5s.*

"No Indian shall come into an Englishman's house   
except he first knock: and this they expect from the   
English.

"These regulations were adopted by the whole  
 assembly, and a respectable Englishman appointed as   
their Recorder to see them carried into execution.   
They entreated Mr. Eliot to visit and instruct them;   
and applied to the government for a grant of land   
whereon they might build themselves atown.

"They established the worship of God in their fami­   
lies; and, according to their ability, they addressed   
themselves, morning and evening, to the Father ofmercies, who has graciously promised to hear the   
faithful prayers of the most humble supplicants. They   
observed the sabbath, and employed some of its most   
precious hours in repeating to one another the reli­   
gious instructions, which, under all their disadvantages**,**they hadobtained.

"An affecting scene was exhibited at Cambridge,   
in NewEngland, in June this year, 1647, at the an­   
nual meeting of the synod. Mr. Eliot preached there   
an Indian lecture, which was attended by a greatconfluence of Indians from all quarters, from Eph. ii.

1. The preacher opened to them their miserable con­   
dition without Christ, *dead in trespasses and sins*; and   
directed them to that Saviour, who alone could quicken   
them from their spiritual death. When the sermon

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was finished, there was a convenient space of time   
spent in hearing and answering such questions as the   
Indians proposed. We will give the narrator's de­   
scription of the scene in his own words.

"That which I note is this: that their gracious   
attention to the word, the affections and mournings of   
some of them under it, their sober propounding of   
divers spiritual questions, 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 had been taught   
them, and such like appearances of a great change   
upon them, did marvellously affect all the wise and   
godly ministers, magistrates, and people, and did raise   
their hearts up to great thankfulness to God; very   
many deeply and abundantly weeping for joy to· see   
such a blessed day, and the Lord Jesus so much known   
andspoken of among such as never heard of him   
before."

Wishing to extend his usefulness, Mr. Eliot resolved   
to establish another lecture at a place called Nepon­   
sitt, within the bounds of the settlement of Dorchester.  
about four miles south from Roxbury. A sachem,  
named Cutshamoquin, and several intelligent Indians,   
lived at this place; and Mr. Eliot continued to address   
them, as often as he could find opportunity. From aletter, dated 24th September, 1647, the reader will   
judge of the success which attended his labours both   
here and at Noonanetum.

"The effect of the word which appears among them,  
and the change which is among them, is this: they   
have utterly forsaken all their powaws, and given over   
that diabolical exercise, being convinced that it is   
quite contrary to praying unto God; yea, sundry of   
their powaws have renounced their wicked employ­   
ment, -- have condemned it as evil, -- and resolved   
never to use it any more.  
 "They pray unto God constantly in their families,

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morning and evening, and that with great affection, ashath been seen and heard by sundry that have gone to   
their wigwams at such times; as also, when they goto 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 chil­   
dren, and they are also strict against any profanation   
of the sabbath, by working, fishing, hunting, &c.

"In my exercise among them, we attend to four  
 things beside prayer unto God. First, I catechise   
the children and youth; wherein some are very ready   
and expert. Secondly, I 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 toadmonition and censure; unto which they submit   
themselves reverently and obediently, and confess their   
sins with much plainness, and without shiftings and   
excuses. Fourthly, The last exercise we have among   
them, is their asking us questions; and very manythey have asked, which I have forgotten; but some   
few that come to my remembrance I will briefly touch.  
'Before I knew God,' said Cutshamoquin, 'I thought  
 I was well, but since I have known God and sin, I   
find my heart full of sin, and mora 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 it will be as bad again asI have been, Now my question is, whether is this asin or not?' Another great question was this: when   
I preached 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 ageneral question, 'Whether any ofthem should go to heaven, seeing they found their

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hearts full of sin?' The next meeting being at Dor­   
chester-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 pro­   
mise 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 ques-

tions was, to know what to say to such Indians as op­   
pose 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   
still, and you are as poor as we, and our corn is as good   
asyour's, and we take more pleasure than you Did   
we seethat you got any thing by it, we would pray to   
God andbelieve in Jesus Christ also.' I answered  
 them, 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, houses, cattle, and pleasures; 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,-- repent­   
ance,--faith; these are 'mercies for the soul and   
for eternal life. Now, though God do 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 Foxum,   
the Mohegan counsellor, who is counted the wisest   
Indian in the country, was in the Bay, I did on pur­   
pose bring him unto you,-and when he washere,   
you saw he was afool in comparison of you; for you   
could speak of God and Christ, and heaven, and re­   
pentance, andfaith, but 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 mo1·e wise, to   
know God, and obey his commandments, you would

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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 school, and through God's mercy acourse is nowtaken, that there be schools at both places where their   
children are taught.

"Dear brother, I can go no further; aweary body,  
and sleepy eyes, command me to conclude, and desiring  
your prayers for God's grace and blessing upon myspirit and poor endeavours, I take leave at this time,  
and rest your loving brother in our Saviour Christ.

"JOHN ELIOT."

His labours, however, were not confined to theseplaces. Though he still retained the pastoral charge   
of the church at Roxbury, he usually went once a fort­   
night on a missionary excursion, travelling through thedifferent parts of Massachusetts, and of the neighbour­   
ing country as far ascape Cod, and preaching thegospel of the kingdom to as many of the Indians aswould hear him. Many were the toils, hardships, anddangers he encountered in the prosecution of this im**­**portant work. He found much difficulty in making   
himself understood, the dialect varying very materially   
every forty or fifty miles, and these Indians being   
wholly unused to hear any thing on the subject of reli­   
gion. By the aid, however, of interpreters, and by   
circumlocution and variation of expression, he contrived   
to become intelligible. He had, indeed, an admirable   
talent of adapting himself to his hearers; and excelled,   
as his friends testify, all other Englishmen in the   
explanation of sacred truth to the Indians, in the   
Indian tongue. In a letter to the Hon. Mr. Winslow,  
he says,

"I have not been dry, night or day, from Tuesday

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to Saturday, 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 con­  
tinue. But God steps in and helps me. I have con­   
sidered the exhortation of Paul to his son Timothy,   
"Endure hardness as a good soldier of Jesus Christ."  
 Such sufferings as these, however, were the least of  
histrials. When travelling in the wilderness without   
a friend or companion, he was sometimes treated by theIndians in a very barbarous manner, and was not unfre­

quently in danger even of his life. Both the chiefs and   
the powaws were the determined enemies of christianity,  
-- the sachems being jealous of their authority, the   
priests of their gains; and hence they often laid plots   
for the destruction of this good man, and would cer­   
tainly have put him to death, had they not been over­   
awedby the power of the English. Sometimes the   
chiefs, indeed, thrust him out from among them, say­   
ing, 'It was impertinent in him to trouble himself   
with them, or their religion, and that should he return   
again, it would be at his peril.' To such threatenings  
he used only to reply, 'That he was engaged in the   
service of the great God, and therefore he did not fear   
them, nor all the sachems in the country, but was   
resolvedto go on with his work, and bade them touch   
him if they dared.' To manifest their malignity, how­   
ever, as far as was possible, they banished from their   
society such of the people as favoured christianity;   
and**,** when it might be done with safety, they even put   
them to death. Nothing, indeed, but the dread of the   
English, prevented them from murdering the whole of   
the converts; acircumstance which induced some of   
them to conceal their sentiments, and others to fly to   
the colonists for protection.

"But, notwithstanding the great opposition of the   
sachems and the priests, Mr. Eliot's labours were by no   
means in vain. By means of his zealous and unwearied   
exertions, numbers of the Indians, in different parts of   
the country, embraced the gospel; and, in the year

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1651, aconsiderable body of them united together in   
building a town, which they called Natick, on the   
banks of Charles' River, about eighteen miles south-   
west from Boston. This village consisted of three  
 long streets, two on this side of the river, and one on  
the other, with apiece of ground for each family. Afew of the houses were built in the English style, but   
most of them were after the Indian fashion; for as theformer were neither so cheap nor so warm, nor yet so  
easily removed, as their wigwams, in which not a single   
nail was used, they generally retained their own mode   
of building. There was, however, one large house in   
the English style; the lower room was a great hall,   
which served for a place of worship on the sabbath,   
and a school-house through the week; the upper room   
was a kind of wardrobe, in which the Indians deposited   
their skins and other articles of value; and in one of   
the corners there was an apartment for good Mr. Eliot,   
with a bed and bedstead in it. Besides this building,   
there was a large fort, of a circular form; palisadoed   
with trees I and asmall bridge over the river, the   
foundation of which was secured with stone.

"Assoon as the Indians bad formed this new settle­   
ment, they applied to Mr. Eliot for a form of civil   
government; and, as he considered the scripture, to be   
aperfect standard in political u well asin religion,   
matters**,** he advised them to adopt the model proposed   
by Jethro to Moses in the wilderness: 'Moreover,   
thou' shalt provide out of all the people; able men,   
such as fear God, men of truth, hating covetousness;   
and place such over them, to be rulers of thousands,   
and rulers of hundreds, rulers of fifties, andrulers of   
tens.'' Agreeably to his advice; they chose one ruler   
of a hundred, two ruler, of fifty, and ten rulers of ten,   
the rulers standing in order, and every individual   
going to the one he chose. Having adopted this form   
of government in their little town, they utterly aban­   
doned polygamy, which had formerly prevailed among   
them. They made severe laws against fornication,

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drunkenness, sabbath-breaking, and other immoralities;   
and they began, at length, to long fur the establishment   
of the order of a christian church among them."

Some unhappy disputes having taken place in the   
church at Yarmouth, Mr. Eliot was invited to meet   
several of his brethern in the ministry there, for the  
 purpose of attempting to compose these differences  
As a friend of peace, and a minister of the gospel of   
peace, be readily yielded to this solicitation, and ac­  
 cordingly went thither toward the close of the year   
1647. His services proved very useful on this occasion.   
He was accompanied to Yarmouth by Waubon, one of   
his converts; and they both exerted themselves for the   
instruction of the heathen during the journey. Waubon   
also travelled over a considerable part of the country   
for that purpose, and met with great success. Through­   
out the colony of Massachusetts, Mr. Eliot found the   
Indians**,** in general, disposed to listen to the truth.   
The following extract of a letter, dated Nov. 1, 1648,   
addressedto the Hon. Edward Winslow, alludes, in a   
veryinteresting manner, both to his success and his   
discouragements.

"The work of preaching to these poor Indians   
goeth on, not without success. 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 believe  
hasverily gone to the Lord: a woman, who was the   
first of ripe years, who hath died since I taught them   
the wayof salvation. Her life was blameless after she   
submitted tothe gospel. She died of a sickness which

she tookin child-bed. 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 madeher sick, and was resolved to pray unto him   
solong asshe lived. She said 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

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believed 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 to them, 'I shall   
now die, and when I am dead, your grandfather, and   
grandmother, and uncles, will send for you to comeand live among them, and promise you great matters,  
and tell you what pleasant living it is amongst 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 further progress of the work among them, Iperceive agreat impediment. Sundry in the country, in   
different places, would gladly be taught the knowledgeof 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 Eng**-**lish, they are not willing. A place must be found some   
what remote from the English, where they must havethe word constantly taught, and government constantlyexercised, means of good subsistence, and encourage**-** ments for the industrious provided. Such a project   
would draw many that are well-minded together.

"Few of our southern Indians incline this way, only   
some of Tihtacut; our western Indiana more earnestlyembrace the gospel. Shawanon, the great sachem of   
Nashawog, doth embrace the gospel and pray untoGod. I have been four times there this summer, and   
there be more people by far than amongst us: sundry   
of them do gladly hear the word of God. But they are   
forty miles distant, arid I can but seldom go to them**.**

"There is a great fishing place upon one of the   
falls of Merrimack river, called Pantucket, where is   
 a great confluence of Indians every spring, and thither,   
I have gone these two years in that season, and intend  
to do so the next spring. Such confluences are like   
fairs in England, and afit season it is to come then   
unto them. At those great meetings there is praying**,**to God, and good conference and observation of the  
sabbath, by such as are well-minded; and my coming

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among them is very acceptable in outward appearance.   
This last spring I did there meet old Papassaconno­   
way, who is agreat Sagamore.\* Last year he and all   
his sons fled when I came; but this year it pleased   
God to bow his heart to hear the word. I preached   
from Malachi i. 11, whence I showed them what   
mercy God had promised to them, and that the time   
was now comewherein the Lord did begin to call them   
to repentance, and to believe in Christ for the remis­   
sion of their sins, and to give them a heart to call   
upon his name. When I had done speaking they began   
to propound questions. After a good space, this old   
Papaasaconnoway spake to this purpose. 'Indeed I

havenever prayed unto God as yet, for l have never   
heardof God before, as now I do. I am purposed in   
my heart from henceforth to pray unto God, and to  
persuade all my sons to do the same.' His sons pre­   
sent especially his eldest son, who is sachem at Wad-  
chaset, gave his willing consent to what his father had  
promised, and so did the other, who was but a youth."   
 This good man more encouraged by success,   
and his reliance upon the promises of God, than he was   
depressed by opposition. Indeed his great fear, on the  
 latter account, was, lest the friends of the gospel   
should be discouraged by it. His faith, in other re­   
spects**,** appearsto have been undisturbed; and even   
on this point, it only led him, as genuine faith ever  
 will lead its possessor, to adopt every means in hispower to guard against evil, and to make every thing   
tend to "the furtherance of the gospel." With this   
new hewrote to Mr. Winslow, lest that gentleman,   
from the reports lie might have heard, "should receive  
some discouragement concerning the work;" and in   
this and other quarters, he scrupled not to request   
suchaid as could be afforded to his benevolent design.

**A** deep impression of the importance of Mr. Eliot's  
labours was made in England the year after he

\* A great chief.

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commenced them, namely, in 1647, by the appearance   
of a pamphlet, with this quaint but expressive title:   
"TheDay-breaking, if not the Sun-rising of the Gos­   
pel with the Indiana in New England;" and this   
having produced also a desire for further information   
on this interesting subject, the Rev. Thomas She­   
pard, minister of the gospel at New Cambridge, com­   
posed a similar but more extended narrative, under   
the-title of "The clear Sun-shine of the Gospel break­   
ing forth upon the Indians." It was published under   
the direction and patronage of Marshall, Whitaker,   
Calamy, and other eminent ministers residing in and   
near London, and was dedicated "To the right honour­   
able the lords and commons assembled in the high   
court of parliament," with a view of exciting them to   
afford encouragement to Mr. Eliot, and the other indi­   
viduals who were thus honourably engaged in advanc­   
ing the interest of the Messiah's kingdom abroad.

This attempt to interest the people and parliament,   
of England in the propagation of the gospel in Ame-  
rica, was, to a considerable extent, successful. Not   
only was individual attention excited to this great ob­   
ject, but the parliament entered cordially into the views   
of the ministers who addressed them, and referred the   
question of the encouragement which was due to   
Mr**.** Eliot and his associates, to the committee of Fo­  
 reign Plantations, recommending them to prepare and   
bring in an ordinance for the encouragement andadvancement of learning and piety in New-England.   
This was done, and an act was passed, dated 27th July,   
1649, to encourage the instruction of the Indians.

The act ordained that the commissioners of the

United Colonies of New England should receive and   
dispose of the monies which might he collected for thispurpose. Though the sums raised at first were very   
inconsiderable, they assisted, very opportunely andmaterially, in advancing the great work in North Ame­   
rica, and afterwards these supplies were somewhat   
increased. The public countenance thus shown to the

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cause, and especially the parliamentary recognition of  
 it, importance, were calculated to strengthen the   
hands and stimulate the exertions of those who were   
engaged in promoting it. Mr. Eliot, in particular,

wasvery grateful for the support thus afforded him,   
and rejoiced that the government and people of his

nativeland were disposed to encourage so glorious an

undertaking. He was very desirous to engage the  
assistanceof his friends in England, in bringing into   
operation **on** another mode of doing good, by enabling   
him toprovide for the education of the children of his   
Indianfriends. He was unable, alone, to do much   
in this way, himself having a large family to support.

o-

He therefore, though never importunate with his friends,  
on his own account, wrote to them urgently with regard

to great object now mentioned. Mr. Eliot also ex-  
pressedawish that some pious mechanics might be   
sent from this country, who might act under his di­   
rectionandby their christian spirit and holy conduct,   
and at the sametime the propagation of the gospel

amongthe Indians. He thus reports the progress

already made, and his prospects for the future.

"Now, seeing it is so great a comfort to you to hear   
how the Lord is pleased to carry on this work, I shall   
relate unto you some passages whereby you may see in

what frame the Indians are. I had, and still have, a

great desireto go to a great fishing-place, Namaske   
upon Merrimack; and because the Indians' way lieth   
beyond the great river, which we cannot pass with our  
horses**,** nor can we well go to it on this side the river,   
unless we go by Nashaway, which is about and a bad   
way unbeaten, the Indians not using that way,-- I   
therefore desired a hardy man of Nashaway to beat out

a way, so that he may pilot me thither in the spring;   
and hehired Indians with him and did it. In the way   
he passedthrough a great people called Sowahegen   
 Indians, some of whom had heard me at Pantucket and   
 atNashaway, and had carried home such tidings, that

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they were generally stirred with a desire that I shouldcome and teach them. When they saw a man come   
out to cut away for me that way, they were very glad;

and when he told them I intended to come that way   
next spring, they seemed to him full of joy, and made   
him very welcome. In the spring, when I should havegone, I was not well; yet when I went to Pantucket,   
another fishing-quarter, where from all quarters theymet together, thither came divers of these SowahegenIndians, and heard me teach, and I had conference   
with them. Among other things, I asked whether   
Sowahegen Indians were desirous to pray to God.   
They answered, Yea. I asked how many desired it**.**They answered, *Wahu,* that is, all, and with such af­   
fection as did much affect those christian men that I   
had with me in company.

"The chief sachem of this place, Pantucket, andof all Merrimack, Pappassaconnoway, who gave uphimself and his sons to pray to God, did this year show   
great affection to me and the word of God. He did   
exceedingly earnestly invite me to come and live there;   
and teach them. He used many arguments, many   
whereof I have forgotten; but this was one:-- Your   
coming ,hither but once in a year does them but little   
good, because they soon forget. I have many men   
who will not believe me that praying to God is sogood; but if you would come and teach them. I hope  
they will believe you, You do, as if one should come   
and throw a fine thing among them, and they earnestlycatch at it, and like it well, because it looks finely, but,   
they cannot look into it to see what is within it; but  
if it be opened, then they will believe it. If you would  
come unto us, and open it to us, and show us what it is   
within, then we should believe that it is so excellent as   
you say.' Such elegant arguments as these did he use,   
with much gravity, wisdom, and affection; and truly,   
my heart much yearneth towards them, and I have agreat desire to make our Indian town that way; yet  
 the Lord, by the eye of providence, seemeth not to

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lookthither, partly because there is not a place of dueencouragement, which would spoil the work, -- and   
partly because our Indians, who are our first andchief materials in present view, are loth to go north­   
ward, though they say they will go with me any   
whither. It concerneth me much not to lead them   
into any temptation of scarcity, cold, and want, which   
may damp the progress of the gospel.

"Another Indian, who lived remote another way**,**asked me if I had any children. I answered yes. He   
asked how many. I said six**.** He asked how many of   
them were sons. I told him five. Then he asked   
whether my sons should teach the Indians to know   
God as I do: atwhich 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   
hewill please to accept them therein. My purpose is,   
to do my uttermost to train them up in learning,   
whereby they may be fitted, in the beat manner I can,   
to serve the Lord herein ; and better preferment I   
desire not for them, than to serve the Lord in this   
travail**.** 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."

In the beginning of the next year, 1650, he writes   
thus in reference to the same subjects: "The work of   
the Lord, through his grace, doth still go on as for­   
merly. They are full of questions, and anxious to   
know the meaning of such scriptures as I have trans­   
lated and read, and in a poor manner expounded to   
them. They long to proceed in that work which I have   
in former letters mentioned; namely, to dwelltogether   
in a town, -- to be under the government of the Lord,

-- and to have a church, and the ordinances of Christ   
among them. The reason why there is still a delay of   
laying the foundation of the work is this, because we

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must see whether any supply is likely to be had from   
England, for our sins, and bad times, may disappoint

our greatest hopes; and if any, what measure, that we

may be guided what foundation and beginning to make,

To begin the work before the Lord hath discovered.

his providing providence this way, by the rule of pru**-**dence may not be; only I do, through the Lord help,   
continually go on to teach them, asfor these three   
years and a half I have one; instructing them, and

preparing them as well asI can against such atime as

the Lord, who hath promised to guide u by his eye and

voice, shall manifestly call us to go forward to that   
work which we wait to see accomplished."

Thus wisely did he consider that the habit, of social   
order and civilized life would not only improve the   
temporal condition of his converts, but also contribute   
to their spiritual advantage, by uniting them more

closely to each other in holy affection and attachment   
to their common Lord; and thus prudently did he act   
in watching the intimations of Divine providence, and   
availing himself of circumstances as they arose in   
favour of his design. The constancy of his faith and   
his labours will more distinctly appear from the follow­   
ing passageswhich occur in a better, dated the 21st   
October, in the same year.

"*Much respected and beloved in the Lord Jesus,*

"God is greatly to be adored in all his providences,   
and hath, evermore, wise and holy ends to accomplish,   
which we are not aware o*f;* and, therefore, although   
he may seem to cross our ends with disappointments,   
after all our pains and expectations, yet he hath far­

ther and better thoughts than we can reach unto, which

will cause usto 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 I yea, he will fulfil our expectation, in his way,   
 and in his time, which shall finally appear, to the eye

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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 theIndians. Through his help that strengtheneth me, I   
cease not, in my poor measure, to instruct them, andI do see that they profit and grow in knowledge of the   
truth, and some of them in the love of it, which ap-  
peareth by a ready obedience to it.

"The present work of the Lord that is to be done   
among them, is to gather them together from their   
scattered kind of life; first into civil society, then toecclesiastical. 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   
dissuadethem, because I hoped for tools and meansfrom England, whereby to prosecute the work this   
summer. When ships came, andno 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 earnest affections from   
that bar which proved a blank. I began without anysuch 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 advised   
with our elders, and some others of our church, whose   
hearts consented with me. Then I advised with divers   
of the elders at Boston lecture, and Mr. Cotton's an­   
swer 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 aday   
of fasting and prayer, and have been ever since doing   
according to our abilities. This I account a favor of   
God, that on that very night, before we came from our   
place of meeting, we had notice of a ship from Eng­   
land, 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 con­   
trived by the Lord that I should receive it as the fruit   
of prayer. ·

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"The place also is of God's providing, as a fruit of   
prayer; for when I, with some that went with me, had  
rode to a place of some hopeful expectation, it was in   
no wise suitable. I went behind a rock, and looked   
to the Lord, and committed the matter to him; and

while I was travelling in woods, christian friends were   
in prayer at home; and so it was, that though one of   
our company fell sick in the woods, and we were   
forced home with speed, yet, in the way home, the In­  
 dians in our company, upon inquiry, describing a place   
to me, and guiding us over some part of it, the Lord   
did both by his providence then, and afterwards, by   
more diligent search of the place, discover that there   
it was his pleasure we should begin the work. When   
grass was fit to be cut, I sent some Indians 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   
ahouse in which to lodge, meet, and lay up our   
provision and clothes; I set them therefore to fell and   
square timber for ahouse; when it was ready, I went,   
and many of them with me, and on their shoulders   
carried all the timber together, &c. These things they   
cheerfully do, but I pay them wages carefully for all   
nch works as I set them about, which is a good en-   
couragement to labour.

"It cannot but appear there is some work of God

upon their hearts, which doth carry them through allthese snares; and if, upon some competent time of ex**­**perience, we shall find them to grow in knowledge of   
the principles of religion, and to love the ways of the   
Lord the better, according as they come to understand   
them, and to yield obedience to them, and submit to   
this great change, to bridle lust by laws of chastity,   
and to mortify idleness by labour, -- and desire to train   
up their children accordingly; I say, if we shall see   
thesethings in somemeasure in them, what should   
hinder charity from hoping that there is grace in their   
hearts, -- aspark kindled by the word and Spirit of

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God, which shall never be quenched; and were these   
indwelling within them, who could gainsay their gather­   
ing together into a holy church covenant and election   
of officers; and who can forbid them be baptized? And   
I am persuaded there be sundry such among them,   
whom the Lord will vouchsafe so far to favour, and to   
shine upon, that they may become achurch and aspouse of Jesus Christ.

"The blessing of God upon this work doth com-  
fortably, hopefully, and successfully appear in the   
laboursof my brother Mayhew, in Marthatha's vineyard;   
ineomuch that I hope they will be, after awhile, ripe   
for this work of civilization and dwelling together if   
once they see a succeesful pattern of it. I doubt not but   
they willerelong desire church-fellowship, and the   
ordinances of God's worship. The cloud increaseth, and   
the Lord seemeth to be coming in among them. They   
are very desirous to have their children taught, which   
is one argument that they truly love the knowledge of   
God, I have intreated a woman, living near where   
they dwell, to do that office for their children, and I   
pay her for it; but when they go to their plantation   
we shall be in a strait for help that way. The Indians   
so well like the per1ons who perform that service forthem, that they intreat them to go with them,   
which I look at as a finger of God. If the Lord please   
to prosper our poor beginnings, my purpose is,   
so far as the Lord shall enable me, to give attendance   
to the work, to have school exercises for all the men,   
by daily in1tructing of them. to read and write, &c.   
Yea, if the Lord afford us fit instruments, my desire   
is that all the women may be taught to read. I knowthe matter will be difficult every way, for English   
people can only teach them to read English, -- and for   
their own language we have no book. My desire,   
therefore, is to teach them all to write, and read writ-   
ten hand, and thereby, with pains-taking, they may   
have some of the scriptures in their own language. I   
have one already who can write, so that I can read his

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writing well, and he can read mine. I hope the Lord   
will both enlarge his understanding, and enable others   
to do as hedoth. If once I had some of themselves   
able to write and read, it might further the work ex­ceedingly, and will be the speediest way.

"Your's, in our Lord Jesus, JoHN ELIOT,"

It has been stated that, from his first entrance upon   
his missionary labours, his place at Roxbury was sup­   
plied in his absence by the neighbouring ministers   
who approved of his design; but it now appeared ne­   
cessary**,** from the extent of his engagements among the   
lndians**,** to procure a more permanent supply at home;   
and accordingly meaaures were adopted by Mr. Eliot   
for the appointment, as his colleague, at Roxbury, of   
the Rev. Samuel Danforth, a young man of great piety  
andpromising talent, who continued for the space of   
twenty-four years to discharge his duties with such   
christian fidelity, and with much success.

The corporation for propagating the gospel in NewEngland, though not supported to the extent it de-

served to be, and even opposed by some who did not   
eaterinto its spirit; or misunderstood its proceedings;   
continued to afford to Mr. Eliot; in the prosecution of   
his benevolent labours, all the assistance in its power.   
In reporting his progress, we mayagain avail our­   
selves of bis own simple and interesting language: re­   
ferring to the Indiana, he observes, in a letter ad­   
dressed to a member of the corporation, Feb. 1651,

"In matters of religion, they go on, not only in   
knowledge, but also in the practice and power of   
grace. I have seen lively actings of charity out of re­   
verence to the command of the Lord. We offered   
twelve-pence anight to any one who would tend anold 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

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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 end of his life, embraced   
death with such holy submission to the Lord, and was   
so little terrified at it, as that he hath greatly strength­   
ened the faith of the living. I think he did more good   
by his death than he 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, 0 Lord, give me Jesus Christ.' When he   
could speak no more, he continued to lift up his   
handsto heaven, according as his strength lasted, unto   
his last breath. When I visited him the last time I  
sawhim in this world, one of his sayings was this:­-  
' Four years and aquarter since, I came to your house,   
andbrought 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   
whohave our children, that they may be taught to   
know God, so that they may teach their countrymen.'   
His heart was m11ch upon our intended work, to gather   
achurch among them. I told him that I greatly de-   
sired 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 company who were present,   
he spakeunto them thus: -- I now shall die, but 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 havethe ordinances of God amongL

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You -- believe his word, and do ashe commandeth

you.' His gracious words were acceptable and *af****­***

fecting. 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 this water much to enlarge   
the ability of him whose help I use in translating thescriptures; besides, it hath pleased God to stir up thehearts of n1any of them this winter, to learn to read   
and write--wherein they do very much profit, with alittle help, for they are very ingenious.''

Mr. Eliot qualitied two individual, for instructing   
their countrymen, composed acatechism for their   
children, directed their studies, and gave them to   
copy, such parts of the Bible as he had translated. Heencouraged some of the most judicious converts occa-  
sionally to engage ln prayer before their brethren, and **s**ometimes to address them on religious topics; andthus he sought to prepare them for disseminating the   
gospel among those of their own tribe who wen yet   
strangers to it.

Having completed the town of Natick, Mr. Eliot was

anxious to establish among his people amore perfect

form of civil government than they had hitherto en­   
joyed; and**,** with the concurrence of the general courtof Massachusetts, he set about this importantobject.

The 1ucceaa of his plans in this instance, at least up to  
acertain period, was satisfactorily ascertained by the   
hon. John Endicott, governor of Massachusetts, whowith several of his friend, visited Natick to inspect the  
 town, and enquire into the conduct and condition of its   
inhabitants**.** He was much struck and delighted with   
what he saw there; well pleased with the political regu-  
lation, and still more interested in the religious ser-  
vices which he attended. On one of these occasions  
an Indian addressed his brethren from the parables of   
the treasure hid in the field, and the wise merchant;   
selling all his possessions for the pearl of great price.

Mr Eliot gives the following account of this ad-

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dress:-- "The substance of these words he did twice

rehearse. Then, for instruction, he first propounded,   
What is this treasure which is hid in field?He an­   
swered, It isrepentance for sin, faith in Christ, and   
pardon of sin, and all grace; as also praying to God,   
the worship of God, and his appointments, which are   
the means of grace: onwhich he dilated, showing   
whatexcellent pearlsare, exhorting all to account  
soof them; and on this point he did much insist.  
 Secondly, he asked,What is the field where these pearls   
are to be found?He answered, the church of Christ,   
which they diddesire to constitute in this place.   
Thirdly**,** he asked,What is it to sell all that a man hath  
to buythis field? He answered, to part with all their   
sins, and to part with all their old customs, and to part   
with their friends and lands, or any thing which hin­   
dereth them from coming to that place, when they may   
gather achurch, and enjoy all these perils. Here he   
insisted much to stir them up, that nothing should  
 hinder them from gathering together into this place,   
where they might enjoy such a mercy.

"Then he proceeded to the second parable. His   
first question was, Who is the merchant-man that   
seeketh goodly pearls? He answered, It is all you   
Indianswhopray to God, and repent of sin, and come   
to hear the word of God: you come to seek for excel-

lent pearls. His second was, What is this pearl of

«reat

great price?And in answer to this question, he did

not pitch it on Christ alone, and show the worth and   
price ofChrist; but he did pitch it on faith in Jesus

Christ, and repentance for sin, and stood upon the   
excellency and necessity thereof. And this was the   
greatestdefect I observed in his exercise, which,   
seeingI undertake to relate that which none but my-  
selfunderstood**,** I dare not but truly relate, because   
the Lord "heardall; and I must give an account of this  
relationbefore him. His next question was, What is

meant by all the riches he had?He answered, His

sins, his evilcustoms, his evil manners, in which be

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formerly took much pleasure; and here he dilated also.   
Lastly, he asked, How did he sell them all and buy the   
pearls? He answered, By casting away, and forsaking   
all his 1ins, mourning and repenting of them, prayingto God, and believing in Jesus Christ. Here he fer­   
vently dilated, and so ended. This, according to the   
best of my memory and observation, is the substance   
of what he delivered; whereby you may observe the   
manner of my teaching them, for they imitate me.   
As for our method of preaching to the English, by   
way of doctrine, reason, and use, -- neither have I   
liberty of speech, nor have they sufficient ability of   
understanding to profit by it, so well as by this way**,**whereof you have herein a little taste."-- *Strength out   
of Weakness,* p. 18, 14, 15.

Mr. Eliot then preached for an hour, on "coming to   
Christ, and bearing his yoke," and the service wasconcluded by singing a psalm in metre, in the Indianlanguage. The governor returned from Natick highly   
gratified with his visit.

Mr. Eliot, pursuing his plans for the improvement of   
his converts, proceeded to the adoption of measures forthe formation of achristian church amongthem;   
preaching to them, and visiting them frequently, cate­  
 chising their children, and answering the questions theyproposed to him. He exhorted them also to confess   
their sins, and to declare their knowledge of Christ, and   
their experience of his grace. Some of these confes­   
sions were taken down, and have been preserved. They   
were extensively circulated in various parts of America,   
at the time, and served not only to convince those who   
read them of the great advances the Indians had made  
 in true christianity, but excited and preserved in the   
minds of many the most lively interest in their wel­   
fare. The hopes of Mr. Eliot, however, were for the   
time disappointed, for it was judged expedient by the   
ministers who accompanied him, that, for variousreasons, the formation of a christian church among   
them should be postponed. The confessions above re-

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ferred to, which indeed were records of christian ex-   
perience, were published in London by Mr. Eliot in a  
volume, entitled, "Tears of Repentance." The fol­   
lowing is a specimen: --

*The Confession of Totherswamp.*

"I confess in the presence of the Lord, that before   
I prayed,\* many were my sins. Not one good word,   
indeed, did I speak, not one good thought did I think,   
not one good action did 1 do. I did ask all sins, and   
full was my heart of evil thoughts. When the Eng­

lish did tell me of God, I cared not for it. I thought

it enough if they loved me. I had many friends that   
loved me, and I thought if they died, I would pray to   
God, and afterward it so came to pass. Then was my  
heart ashamed, to pray I was ashamed, and if I

prayed not I was ashamed -- a double shame was upon

me. When God by you taught us, very much ashamed

wasmy heart. Then you taught us that Christ know­

eth all our hearts; therefore truly he saw my thoughts,

and I had thought, if my kindred should die, I would   
pray to God. Therefore, they dying, I must now pray   
to God; and therefore my heart feared, for I thought   
Christ knew my thoughts. Then I heard you teach,

The first man God made was Adam, and God made

a covenant with him, Do and live, thou and thy chil­

* ren: if thou do not, thou must die, thou and thy chil­   
  dren.' And we are children of Adam, poor sinners,   
  'therefore we have all sinned, for we have broke God's   
  covenant. Therefore evil is my heart; therefore God   
  is angry with me; we sin against him every day. But   
  this great mercy God hath given us, -- he hath given us   
  his only Son, and promiseth that whosoever believeth

in Christ shall be saved; for Christ hath died for us

in our stead, for our sins, and he hath died for us all

\* "Their frequent phraseof praying to God isnot to be

understood of that ordinance andduty of prayer only, but of

all religion."

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the works of God, for I c:an do no good act, only Christcan, and only Christ hath done all for us Christ hath   
deserved (procured) pardon for us, and risen again. He hath ascended to God, and doth ever pray for us**:**therefore all believers' souls shall go to heaven to   
Christ. But when I heard the word of Christ, Christ  
 said**, '**Repent and believe;' and Christ seeth who   
repenteth; then I said, Dark and weak is my soul, andI am one in darkness, I am a very sinful man, and now   
I pray to Christ for life. Hearing you teach that word**,**that the scribes and pharisees said, 'Why do thy dis­   
ciples break the tradition of the fathers?' Christ   
answered, 'Why do ye make void the commandmenta   
of God?' Then my heart feared that I do so, when I  
 teach the Indians, because I cannot teach them right,   
and thereby make the word of God vain. Again, Christ   
said, 'If the blind lead the blind they will both fallinto the ditch;' therefore I feared that I am one blind,   
and when I teach other Indians, I shall cause them **to**fall into the ditch. This is the love of God to me   
that he giveth me all mercies in the world, and for   
them all I am thankful. I confess I deserve hell. I   
cannot deliver myself, but I give my soul and my flesh   
to Christ, and I trust my soul with him, for he it my   
Redeemer; and I desire to call upon h.im while I live.   
I am ashamed of all my sins; my heart is broken for  
 them, and melteth in me, I am angry with myself for  
my sins, and I pray to Christ to take away my sins. And  
I desire that they may be pardoned."

Though great caution is necessary in the formation   
of a christian church among the heathen, yet it maybe doubted whether the scruples of these good men,   
though unquestionably honest, werenot on this occa**-   
s**ion carried too far**.** Mr. Eliot, however, patientlysubmitted to them, looking upon the decision of his bre­   
thren as the voice of Providence; and far from being   
discouraged by the delay, he persevered in his bene-  
volent labours until, about two years afterwards, his de**-  
s**ire was gratified. The interval was employed in

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continued preparation for this desirable event. He   
took Montequessun, an ingenious youth, into his house,   
and having taught him to read and write, made him   
schoolmaster at Natick. He printed, in 1653, the ca­   
techism which he had composed in the Indian lan­   
guage; and placed some of the most promising chil­   
dren with English schoolmasters, to learn the English,   
Latin, and Greek languages. He also procured from   
the general court of Massachussetts the grant of se­   
veral parcels of land for the use of such of the Indians   
asmight give any indications of a desire to embrace   
the christian religion in sincerity; and in 1655, he ob­   
tained from the same body some important assistance   
in furtherance of his attempts to promote the civili­   
sation of the people.

The converts to the christian faith, in consequence

oftheir devotional spirit, obtained about this time the

appellation of *Praying Indiana,* and the court appointed   
majorDaniel Gookin their principal ruler. On entering   
upon his office he commanded them, in conformity   
with aproposal of Mr. Eliot, to contribute a tenth   
part of their income, in order to support the schools at

which their children were receiving instruction, and   
toaffordencouragement to their preachers. This   
gentlemandischarged the duties of his important office   
with at tenderness and prudence, and his laborious   
and disinterested services proved highly useful to Mr.   
Eliot in the execution of his plans: he was originally   
of Kent, but removed with bis family to America in   
1644, for conscience sake, and the love of the gospel;   
and afterwardsmade those historical collections   
among theIndians in New England which contributed   
so much to extend the knowledge of their interesting   
history both in England and America.

The testimony of Dr. Increase Mather, as to the   
stateof religion among the Indians, is satisfactory and   
delightful. " There is so much of God's work among   
them**,"** he observes, "as that I cannot but account   
it a great evil, yea, a great injury to God and his

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goodness**,** for any to make light of it. To see and hear Indiansopening their mouths, and lifting up their  
 hands and eyesto heaven in prayer to the living God,   
calling onhim by his name Jehovah, through the media­   
tion of JesusChrist, end this for agood while toge-  
ther**;** to see and hear them exhorting one another   
from the word of God; to see and hear them con-   
fessing the name of Christ and their own sinfulness --  
sure this is more than usual I and though they spoke   
in a language of which many of us understood but   
little, yet we that were present that day, saw and  
 heardthem perform the duties mentioned, with such   
grave and sober countenances, with such comely re-

verence in their gestures, and their whole carriage, and

withsuch plenty of tears trickling downthe cheeksof someof them, as did argue to us, that they spoke   
withthe holy fearof God, and it much moved our   
hearts."Nor was he alone in this opinion, which appears

to have been entertained by all the ministers in that   
country who were acquainted with the circumstances;   
nor were these pleasing indication, confined to the

adult part of the population**,** but were exhibited also in,

many instances amongtheir children, as Mr. Eliot hasremarkedin oneof his publications.

Another aettleaent *of* the Indians was formed in  
1657 at Punkipog**,** near the town of Dorchester, where   
a grant of land hadbeenmade to them by the autho-  
 rities of the town. Here also the kindness of Mr*.*Eliot was shownto them; and much benefit, both se-  
cular and spiritual, resulted from his labours in their  
behalf; their civil condition was much improved, andpolygamy**,** drunkenneu, and other immoralities were   
abandonedby them; thus showing that godliness hath  
 the "promise of the life that now is,"aswell as of

"that which is to come."

In 1660, fourteen years after he had preached his   
first sermon to them, Mr. Eliot had his ardent desires   
gratified in the formation of a christian church atNatick, where his Indian converts, having first dedi-

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cated themselves to the Lord and then given themselves   
to one another, were baptized and admitted to the   
Lord's supper.

But no course on earth is invariably prosperous.   
Not long after the formation of the church at Natick,   
the pecuniary supplies from England were consider­   
ably diminished for atime by the misappropriation of  
 part of the funds belonging to the corporation for pro­   
pagating the gospel in New England. In consequence   
chiefly of the exertions of Mr. Henry Ashurst, the   
treasurer of the corporation, Mr. Richard Baxter, and   
the hon. Robert Boyle, a decree was obtained from the   
court of Chancery, on behalf of the society, to which   
the property was restored, and a new charter granted

byhis majesty. The affairs of the society, from the

time of the revival, were managed with such prudence   
andeffect, that, with the aid of the Boston churches,   
asum was raised sufficient to support the different   
ministers and schoolmasters who devoted their atten­   
tion to the Indiana.

Among the various means devised by the holy and

indefatigable Eliot for extending the knowledge of   
christianity among the Indians, one of the most im­   
portant was the translation of the scriptures into their   
language. He formed the design very soon after the   
commencement of his labours among them; and enter-  
 tained very just conceptions of the magnitude and diff-  
culty of the work, as well as of the requisites for its   
due accomplishment. "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." It is remarkable,   
and shows the completeness of his qualifications for   
this important undertaking, that at so early a period,   
and without the advantage of immediate example, he   
should at once have discerned and adopted a method   
of proceeding, which the experience of modern trans-

lators of the scriptures has proved to be the most

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efficient. He wasindeed eminently fitted for this great   
work; possessing asound and enlightened judgment,   
great patience of investigation, acorrect philological   
taste, and anextensive critical knowledge of the   
Hebrew, Greek, and Indian languages; entertaining   
a moatsacred regard to divine truth, and exercising

humble dependence on the divine blessing. Having   
 employed all the time he could command for several   
 years, in making this translation, he had the happi­   
 ness, in September, 1661, of seeing an edition of the   
 New Testament, with marginal references, completed   
 atpress. It consisted of fifteen hundred copies, and   
 was printed at the expense of the society for propa­   
 gatingthe gospel in New England. In about two   
 yearsafterwards the old testament was finished, sothat, before the end of 1663, the whole scripture, were   
 printed in the Indian language. "Behold, ye Ame-  
 ricans," exclaims Dr. Mather, in the height of his pious rapture on account of the completion of this  
 noble work, " Behold the greatest honour that ever   
 you were partaker's of! This Bible was printed here,  
 atour Cambridge; and it is the only Bible that ever   
wasprinted in all America, from the very foundation   
 of theworld."\*

Thuswere the American Indians furnished with the   
words of eternal life, through the laborious and per­   
severing exertions of one whose name deserves to be

held in perpetual remembrance, not only among the   
tribes for whose good he laboured, but by the whole   
christian community.

We shall not do justice to the memory of Eliot, un-

less, we take into our consideration the period in which   
he lived, and the circumstances in which his truly   
pious zeal displayed itself. It will not be a correct   
view to look upon him as living in the nineteenth cen­   
tury, and as being one among the number of learned   
men, whom we have the happiness of seeing employed

\*This remark was made in the seventeenth century.

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in the glorious work of translating the word of God into   
the various languages of the earth; but to judge of   
the extent and value of his labours we ought to con­   
template him as among the earliest, if not the very |  
first, who 5upplied an Indian and heathen people with   
the whole of the scriptures in their native tongue,­-  
asacting in a great measure unassisted and alone.

Having completed the translation and printing of   
the Bible, he turned his attention to farther means

of usefulness; and, among others, he adopted that of   
translating and circulating religious tracts – here,   
again, setting an example which christian, in after­   
times, and especially the present, have done wisely in   
following. On this subject he thus writes to the  
 Rev. Richard Baxter.  
 "*Reverend and much esteemed in the Lord,*

"However black the cloud is, and big the storm;   
yet by all this the work and design of Jesus Christ   
goeth on, and prospereth, and in these clouds Christ   
is coming to set up his kingdom. Yea, ishe not come,  
 in power and great glory? and if Christ hath so much   
glory in the slaughter of his witnesses, what will his   
glory be in their resurrection! Your constancy, who   
are in the heat of the storm, and your numbers, minister  
 matter of humbling and quickening to us who are at a   
distance, and ready to totter and comply at the noise   
of a probable approach of our temptation. We are not   
without our snares, but hitherunto the Lord's own  
arm hath brought salvation. Our tents lire at *Ebe-   
nezer.* However the trials and troubles be, we must   
take care of the present work, and not cease and tarry  
 for a calm time to work in. And this principle doth   
give me occasion to take the boldness to trouble you   
with these lines at present. My work about the Indian   
Bible, being finished by the good hand of the Lord,   
though not without difficulties, I am meditating what  
 to do next for these sons of this our morning: they   
having no books for their private use of ministerial

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composing. For their help -- though the word of God   
be the best of books, yet human infirmity is, you   
know, not a little helped by reading the holy labours  
 of the ministers of Jesus Christ; I have therefore   
purposed in my heart, seeing the Lord is yet pleased  
 to prolong my life, to translate for them a little   
book of your's, entitled, "A Call to the Unconverted."   
The keenness of the edge, and liveliness of the spirit   
of that book, through the blessing of God, may be of   
great use unto them. But seeing you are yet in the   
land of the living, and the good Lord prolong your   
days**,** I would not presume to do such a thing, without   
making mention thereof unto yourself, that so I   
might have the help and blessing of your counsel and   
prayers. I believe it will not be unacceptable to you,   
that the call of Christ, by your holy labours, shall be   
made to speak in their ears, in their own language,   
thatyou may preach unto our poor Indiana. I have   
begun the work already, and find a great difference   
from my former translations. I am forced sometimes  
to alter the phrase, for the facilitating and fitting it   
to our language, in which I am not so strict asI was   
in the scripture. Some things which are fitted for   
English people are not fitted for them, and in   
such cases I make bold to fit it for them. But I do   
little thatway, knowing how much beneath wisdom itis, to show a man's self witty, in mending another   
man'swork. When this work is done, if the Lord   
shallplease to prolong my life, I am meditating of   
translating some other book which may prescribe to   
them the way and manner of a christian life and con­   
versation, in their daily course; and how to worship   
God on the sabbath, fasting, feasting-days, and in all   
acts of worship, public, private, and secret; and for   
this purpose I have thoughts of translating the "Prac­   
tice of Piety," or some other such book, in which case  
 I request your advice to me; for if the Lord give op­   
portunity, I may bear from you before I shall be ready   
to begina new work, especially because the Psalms of

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David in metre, in their language, are going to the   
press, which will be some diversion of me from apre­   
sent attention on these other proposed works.

"I rejoice to see and taste the wonderful gracious   
savour of God's Spirit among bis saints, in their hum­   
ble retirements, Oh! how sweet is the trodden ca­   
momile! How precfous and powerful is the ministry  
or the cross! It is adrier time with us who are   
makingafter compliances with the stream. Sir, Ibeseech you, let us have a share in your holy prayers,

in your holy retirements, in your blessed chambers,   
whenthe Lord shuts the door, and is yet among you   
himself, and maketh your hearts to burn by the power   
of his presence. Thus commending you and all your   
holy labours to the Lord, and to the word of his   
grace, I rest -- Your unworthy fellow-labourer in the   
Lord's vineyard, "JOHN ELIOT.

*"Roxbury this 6th of the 5th,* 1668."

Mr. Baxter, in his reply, observes, "Though our   
sinshave separated us from the people of our love and   
care, and deprived u11 of all public liberty of preaching   
the gospel of our Lord, I greatly rejoice in the liberty,   
help, and success, which Christ has so long vouch­   
safed you in his work. There is no man on earth   
whose work is more honorable or comfortable than   
your's. There are many here that would be ambitious   
of being your fellow-labourers, but that they are in­   
formed you have access to no greater a number of the   
Indians than you yourself, and your present assistants   
areable to instruct. An honorable gentleman (Mr.   
Robert Boyle, the governor of the corporation for your   
work**,** aman of great learning and worth, and of avery public universal mind), did motion to me a public   
collection, in all our churches, for the maintaining of   
such ministers as are willing to go hence to you, partly   
whilethey are learning the Indian language, and partly   
while they labour afterwards in the work, as also to

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transport them. There are many here, I conjecture,   
that would be glad to go any whither, to Persians,   
Tartars, Indians, or any unbelieving nation, to propa­   
gate the gospel, if they thought they could be service­   
able; but the defect of their languages is a great dis­   
couragement."

Mr. Boyle's proposal was not carried into effect;   
but we may. learn from the statement, that, at the pe**-**riod in which he lived, aconcern for the welfare and   
salvation of the heathen was by no means so rare a   
feeling aswe are inclined to suppose, from the manner  
in which recent missionary exertions have been called   
forth, -- whatever may have been the state of slumber  
into which the English christians sunk, on this point**,** in the intervening period.

Mr. Eliot continued to act promptly; for soon afterthe date of his letter to Mr. Baxter, he published the   
Indian Psalter, many copies of which were bound up   
with the Bible: this work much gratified the Indians**,**as it gave them the Psalms in metre and rhyme, andenabled them to sing the praises of God in something  
like our musical style. He also translated and printed   
several other useful books, as Primers, Catechisms,   
Shepard's Sincere Convert, Sound Believer, &c.

Baxter's Call to the Unconverted appeared in 1664,

and was circulated with much benefit. An interesting   
young sachem, who had been brought to the knowledge   
of the truth, was so much delighted with it, that on his   
death bed he continued to read it with floods of tears   
in his eyes, while his strength lasted. The Practice   
of Piety first appeared in 1665*,* and was reprinted in   
1667, and in 1687. A second edition of the Bible ap**­**peared in 1685.

With adesire to effect a reconciliation between the   
Presbyterians and Independents, who stoodtoo much   
aloof from each other in the christian church, Mr. Eliot   
composed a small treatise on church government,   
which he printed and circulated among his friends, in   
*1665,* under the title of "Communion of Churches;

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or the divine management of gospel churches by the or­   
dinances of councils, constituted in order according   
to the scriptures."

The stations, or, as they **were** called, Praying Towne,

which Mr. Eliot had founded in **Massachusetts,**

**amounted** in 1674, to fourteen.

Hitherto the progress of Mr. Eliot in hie bennolent  
efforts wasnot interrupted by any civil commotions, or   
**warlike** operation, and distresses; but about the latter   
end of the year 1674, a war broke out between the  
Englishcolonists and Philip, the principal chief of the  
Indians**,** which was continued for some years to the   
detriment of the colony, and was at length ter­   
minated by the slaughter of Philip and many of his   
**warriors.** This war was occasioned by the murder of   
**John Sausiman, a** converted Indian, who had departed   
from the faith, and entered the service of Philip, but   
who was afterwards received again into the church,

**and became** zealous in the propagation of the gospel:

he was killed by Tobias, one of Philip's captains with  
the assistance of his son and another Indian, who  
pretended that he was drowned. The perpetrators of  
this barbarous deed were tried, found guilty, and exe­   
cuted by the English, against whom Philip immedi­

ately commenced hostilities. The consequences of this

war were veryinjurious to the settlements of the In­

Indians many of the praying towns being broken up by  
it. Mr. Eliot remarks, in one of his letters to Mr.   
Boyle that they were reduced to four; but besides  
these, there were some other place, where they occa­

aionally met for worship. Still this good man perse­

**vered** in his efforts to propagate the truth, in the face of  
every discouragement, and was not left without many  
witnesses to the blessing of God upon his labours.  
 **Being** at length, however, much reduced in strength,  
throughthe infirmities of age, he was scarcely able to   
visit his Indian friends oftener than once in two months,   
instead of every fortnight, as had been his usual prac-

tice. Even at Roxbury he was no longer able to

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perform the duties of the pastoral office to his own   
satisfaction; and, therefore he very disinterestedly   
importuned his people to call another minister, because   
he could not die with comfort till he saw agood suc­   
cessorsettled among them. "It is possible,'' said   
he, "you may think the burden of maintaining two   
ministerstoo heavy for you; but I deliver you from   
that fear. I do here give back my salary to the LordJesus Christ; and now, brethren, you may fix it on   
any man whom God shall make your pastor." But his   
church, with a handsome reply, assured him, that they  
 would consider his very presence among them worth a   
salary**,** when he should be unable to do any further  
service among them. Having, at length, obtained an

excellent young man, Mr. Nehemiah Walter, for his   
colleague, the venerable Eliot cherished him with all   
the care and affection of a father toward a child;   
After this, for a year or two before his death, he could  
scarcely be persuaded to undertake any public service   
in the congregation, humbly pleading, what none but   
himself ever thought, even for a moment, that it would   
be wrong to the souls of the people, for him to do any   
thing among them, when they were otherwise so much   
supplied to their advantage. One day (Dr. Mather   
thinks it was the last he ever preached) after avery   
distinct and useful exposition of the eighty-third Psalm;   
he concluded with an apology to his hearers, begging   
them "to pardon the poorness, and meanness and   
brokenness of his meditations;" but added he, with   
singular humility, "my dear brother, here, will by   
and by mend all."

In the year 1688, Mr. Eliot took his leave of anold   
and valued correspondent, by addressing a grateful and   
affecting letter to the hon. Robert Boyle, who had so  
often strengthened his hands, and encouraged him in   
his work; and who was not more admirable among   
philosophers for his discoveries in science, than he   
was beloved by christians for bis active kindness and,  
 his pious spirit.

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"*Roxbury, July* 7, 1688.

"*Right Honourable, deep learned, abundantly charit-  
 able, and constant nursing father.*

"Sir -- I am drawinghome, and am glad of anop**­**portunity of taking leave of your honour with all thank­  
fulllness. Mr. John Cotton helped me much in the   
second edition of the Bible. I must commit to him   
the care and labour of the revisal of two other small   
treatise, namely, Mr. Shepard's Sincere Convert and   
Sound Believer, which I translated into the Indianlanguage many years since; andnow I hope that the   
honourable corporation will be at the charge to print   
them, by your honour's favour and countenance. ButI cannot commit them to press without a careful re­   
visal, which none but Mr. Cotton is able to help me   
to perform.

"The work**,** in general, seemeth to my soul to be

in and well toward a reviving. Many churches of

confessors of Christ an in motions to gather into   
church estates**,** who do carefully keep the sabbath.

•.r. «

And out ofthese professors of religion, we do gather

up and call in such as are willing to confess Jesus   
Christ, and seek salvation by him: touching other mat-  
ters, 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 tin: and I will restore thy judges as at the

first, and thy counsellors as at the beginning,' &c. So

do, 0 Lord.

"Sir, the Lord prolong your days, and fill you with   
allgrace, until you arrive at the fulness of glory,   
whereI leave you, andrest, *&c,* "JOHN ELIOT."

When compelled by age and infirmities to abandon   
his ministrations in public, he would say, in atone   
peculiar to himself, "I wonder for what the Lord   
Jesus lets me live: he knows that now I can do

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nothing for him." But though this excellent manimagined he could no longer be useful to the English,   
he thought he might, perhaps, do some good among   
the negroes. He had long lamented the deplorable   
condition of those poor creatures, dragged from their

nativeland, carried to a foreign shore, and reduced to

slavery among strangers. He now, therefore, re**­** quested the English, within two or three miles of his   
house, to send their negroes to him once a week, thathe might catechise and instruct them in the things   
which belonged to their everlasting peace. He did not   
live, however, to make much progress in this humble,   
yetbenevolent undertaking. *Even* when he wasableto do little without doors, he tried to do some­   
thing within. There was a young boy in the neigh­   
bourhood, who, in his infancy, had fallen into the fire,   
and burned his face in such a manner, that he became

totally blind. The good old man, therefore, took him

home to his house, with the view of teaching him; and he was so far successful, that the youth in a short

time could repeat many chapters of the Bible from   
memory, and was able to construe with ease an ordi-   
nary piece of Latin. Such was the manner in which   
this venerable saint spent the evening of life.

While 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 any sad intelligence reached  
 him, hisusual reflection was, " Behold some of theclouds in which we must look for the coming of the   
Son of man." "He once," says Dr. Mather, "had apleasantfear that the old saints of his acquaintance,   
especially those two dearest neighbours of his, Cotton   
of Boston, and Mather of Dorchester, who were got   
safe to heaven before him, would suspect him to be   
gone the wrong way, because he staid so long behind  
 them." Yet he often cheerfully said, "that he wasshortly going to heaven, and that he would carry   
agood deal of news thither with him; that he would

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carry tidings to the old founders of NewEngland,   
who were now in glory; that he would inform them   
that church-work was yet carried on among us; and thatthe numbers of the churches were continually increas­  
 ing, by the daily additions of those that shall be saved."   
With such feelings he prepared for his departure   
from this world, and with such prospects he cheered   
himself as he approached a better. At length, being   
attacked with a considerable degree of fever, he rapidly

sank under the ravages of his disorder, combined with   
the infirmities of old age. Seeing Mr. Walter come   
to him, and fearing that by petitioning for his life, he   
might detain him in this 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 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 thatrather grows than fails." Referring to the object   
which lay so near his heart, the propagation of the   
gospel among the Indians, he said, "The Lord revive

and prosper that work, and grant that it may live when   
I am dead. It is a work I have been doing much and   
long about. But what was the word I spoke last?   
I recal that word, *My doings.* Alas! they have been   
poor, and small, and lean doings; and I will be the   
man who will cast the first atone at them all." Many   
similarexpressions were uttered by him in his dying   
moments; and among the last that were heard to drop   
from his lips were those emphatic words, "WELCOME   
Joy!" Thus, after a long, a useful, and honorable   
course, full of days, and rich in faith, the holy and   
indefatigable Eliot entered into his rest in the begin­   
ning of 1690, and in the eighty-sixth year of his age.

His character as a minister to his congregation, and   
ar evangelist to the heathen, has been amply exhibited   
in the preceding narrative. The following sketch   
of his personal attainments and excellences as a

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christian, by Dr. Mather, who knew him well, may

fitly close our account of this extraordinary man.

He was aman of prayer. He not only madeit his

daily practice to enter into his closet, and shut his door**,**

and pray to his father in secret; but he would, not   
rarely, set apart days for fasting and prayer. Especi-

ally when there was any remarkable difficulty before   
him, he took this way to encounter and overcome it;   
being of Dr. Preston's mind, that "when we would   
accomplish any great things, the beat policy is to work   
by an engine of which the world sees nothing." He   
kept his heart in aframe for prayer with amarvellous

constancy; and was continually provoking thereto all   
that were about him. When be heard any considerable   
news, his usual and speedy reflection thereon would   
be, "Brethren, let us turn all this into prayer." When   
he entered a house where he was familiar, he would   
often say, "Come, let us not have a visit without aprayer; let us pray down the blessing of Heaven on   
your family before we go." Where, especially, 'he

came into acompany of ministers, before he had sat   
long with them, they would look to hear him urging."   
"Brethren, the Lord Jesus takes much notice of whatis done and said among his ministers when they are   
together. Come, let us pray before we part." He   
was a mighty and a happy man, that had his quiver   
full of the heavenly arrows of ejaculatory prayer; and**,**when he was ever so straitly besieged by human oc­   
currences, yet he fastened the wiahe1 of his devout soul   
unto them, and very dexterously shot them up to   
heaven over the head of all.

In serious and savoury discourse, his tongue was like  
the pen of aready writer. He was, indeed, suff-  
ciently pleasant and witty in conversation; but he hadaremarkable gravity mixed with it, and a singular

skill in raising some holy observations out of whatever   
matter of discourse lay before him. Doubtless he im-  
posed it as alaw upon himself that he would leave

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something ofGod, and heaven**,** and religion**,** with all   
thatshould come near him, so that in all placeshis   
company was attended with majesty and reverence.

or

He was amighty student the Bible. It was unto   
him as hisnecessary food; nor would he, upon easyterms, have gone one day together without using a por­  
tion of the scriptures as an antidote against the infection   
of temptation; and he would prescribe this to others.  
 He had a high reverence for the house of God. If   
ever any man could, he might pretend to that evidence   
*of* uprightness, "Lord, I have loved the habitation   
of the house." It is hardly conceivable, how in the   
midist of so many studies and labours as he was en­   
gaged· in at home, he could possibly repair so fre­  
quently to the ministry of others. Here be expressed   
**a** diligent attention by a watchful and wakeful posture,

**and**

by turning to the texts quoted by the preacher:   
and they whose good hap it was to go home with him

were sure of having another sermon by the way.

Hisobservance of the sabbath was remarkable.  
 He knewthat our who religion fares according to   
our sabbaths; that poor sabbaths make poor chris­   
tians; and that a strictness in our sabbaths inspires avigour into all our other duties. Hence, in his work   
among**,** the Indians, he brought them, by **a** particular  
 article**,** to bind themselves, as a principal means of  
 confirmingthem in christianity, "To remember the  
sabbath-day, to keep it holy as long as we live." For   
himself, the sun did not set the evening before the   
sabbath, till he had begun his preparation for it.   
Every day was a sort of sabbath to him; but the· sab­   
bath-day was with him a type and foretaste of heaven.   
Nor would you hear any thing drop from his lips on   
that day. but the milk and honey of that country, in   
which there yet remaineth a rest for the people of God.   
His mortification was exemplary. Never did I see aperson more dead to all the sinful pleasures of this   
life. He became so nailed to the cross of the Lord   
Jesus Christ, that the grandeurs of this world were

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unto him just what they would be to a dying man.   
Early from bis bed, and abstemious in his diet, he en­   
dearoured to draw othersto partake withhim in thepleasures which bederived therefrom. When espe**­**ciallyhe thought the countenance of a minister showedthat he mademuch of himself, he would say, "Studymortification, brother! study mortification!' Modestin his own apparel, when he once saw some scholarswhom he thought too gaudy in their clothes, **"**Awaywith your vanity, young men, away with your va**­**nity!" was his immediate compliment to them.

His charity was a star of the first magnitude in the   
bright constellation of his virtues, and the rays of it   
were various and extensive.

His liberality went much beyond the proportion of   
his little estate in the world; and he would, with a

forcible importunity, press bis neighbours to join with

him in his acts of beneficence. The poor counted him   
their father; and repaired to him, with a filial con­   
fidence, in all their necessities. Besides the more  
substantial expressions of his charity, he made the   
odours of that grace yet more frequent to all that were   
about him, by that pitifulness and that peacefulness,   
which rendered him yet further amiable.

If any of his neighbourhood were in distress, he was

like a brother born for their adversity. He would visit   
them and comfort them, with a most fraternal sym­   
pathy; yea, it is not easy to recount how many daysof prayer and fasting he persuaded his neighbours to  
 keep with him, on the behalf of those whose calamities

he himself was touched with. It was anextreme satis­   
faction to him that his wife had attained to aconsider­   
able skillin physic and surgery, which enabled her to   
dispense many safe, good, 1md useful medicines ta the   
poor; and hundreds of sick, and weak, and maimed   
people owed praises to God for the benefit which   
therein they freely received of her. Her husband

would still be casting oil into the flames of that cha­   
rity, wherein she was, of her own accord, abundantly

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forward, thus to be doing good to all, andhe wouldurge her-to be serviceable to the worst enemies he had   
in this world.

His charity led him also to peace. When he heard   
any ministerscomplain that such and such in their   
flocks weretoo difficult for them, the strain of his an-  
swer still was, "Brother, compass them!" "Bro­   
ther, learn the meaning of those three little words --  
bear; forbear; forgive.'' Nay, his love of peace   
sometimesalmost made him to sacrifice right itself.

When there waslaid before an assembly of ministers

abundle of papers,which contained certain mattersof contention between some persons, who, asour Eliot   
thought, should rather unite with an amnesty on all   
their former quarrels, he, with some imitation of what   
Constantinedid on a similar occasion, hastily threwthe papersinto the fire before them all, and imme­   
diately said, "Brethren, wonder not at what J have   
done, I did it on my knees this morning before I came   
amongyou."

Hischarity disposed him to continual benedictions   
on these that he met with. He had a heart full of good   
wishes**,** and a mouth full of kind blessings for them.   
And be often mafe hid expressions very skilfully agree­   
able to the circumatanced in which he 1aw the persons.   
Sometimes, when be came into afamily, be would call   
all the people in it, that so be might very distinctly   
lay his handsupon every one of them, and bespeak:   
the mercie1 of Heaven for them all.

His resignation to the will of God was very great.   
Soreafflictions befel him, especially when he was called   
to follow bis hopeful and worthy sons, some of them   
desirable preachers, to their graves; but he sacrificed   
them, like another Abraham, with such a sacred indif-  
ference asmade all the spectators say, "This could   
not be done without the fear of God!" Yea**,** he bore   
all his trials with an amiable patience, and seemed   
loth to have any will of his own, that should not   
be wholly melted and moulded into the will of his

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heavenly Father. On one occasion, when the boat in   
which he was had been upset by a larger vessel, and he   
imagined he had but one breath more to draw in this   
world, he exclaimed, "The will of the Lord be done!"

Throughout the course of his· Jong life, he enjoyed  
in large abundance the unspeakable consolations of the   
gospel. He "walked in the light of God's countenance

all the day long;" and he had a continual assurance

of the divine love, marvellously sealing, strengthening,   
and refreshing him for many years before he died.

He arrived indeed at a remarkable health of soul;   
andhe was kept, in a blessed measure, clear of those   
distempers which too often disorder the most of men.   
Byliving near to God, and dwelling as under the   
shadow of the Almighty, he contracted a more exqui-   
sitesense of mind than is usual among christians. If   
he said of any affair, "I cannot bless it I" it was a   
worseomen to it, than the most inauspicious presages.

Mr. Eliot had several sons, and it was his earnest   
wish that they should all have been employed in the   
noble and important work of evangelizing the Indians.  
 His eldest son, indeed, was not only the pastor of anEnglish church, at a place now called New Town, but, for   
several years**,** he regularly preached to the Indiana once   
afortnight at Pakemitt, and sometimes at Natick, and   
otherplaces. He was highly esteemed by the mostjudicious of the christian Indians, but died in early,   
life, twenty years before his venerable father. Indeed,   
most of Mr. Eliot's children left the world before him;   
but not until they had given satisfactory evidence of   
their conversion to Christ. Hence, when some person   
asked him, how he could bear the death of such ex**­**cellent children, the good old man replied, "My desire   
was, that they should have served God on earth; but if   
he choose rather that they should serve him in heaven,   
I have nothing to object against it: His will be done.''