

CHRISTIAN BIOGRAPHY

LIFE OF

THE REV. JOHN ELIOT,

The Apostle to the Indians.

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LIFE OF THE 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 is reason, however, to believe he had the advantage of a religious education; a blessing which it is impossible to estimate too highly, since God very frequently employs it as a means of conversion to himself. It had this happy effect in the case of young Eliot, who afterwards 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 children 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 learning 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, a most acute grammarian, and attained an extensive

knowledge of the original languages of the sacred scriptures, of christian theology, and of the sciences and 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 religious improvement. Mr. Hooker, to whom his services were highly valuable, returned the obligation, by taking the liveliest interest in his welfare, both temporal and spiritual. In grateful recollection of the benefits he enjoyed at Little Baddow, he thus writes:--"To this place I was called through the infinite riches of God's mercy in Christ Jesus to my poor soul, for here the Lord said unto my dead soul, Live; and, through the grace of God, I do live, and 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 and efficacy."

Having thus felt the power of true religion in his own heart, he was anxious to communicate 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 determined 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-

sage to America now would occupy less than one-third of the time it did then. Soon after landing, he entered into communion with the congregational church that had been formed at Boston by the first colonists of Massachusetts'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 a number of his christian friends, who had followed him from England, had recently erected a town. 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 his name to the latest generations.

It may be proper here to remark, that the first settlers in 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 enjoyment 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 scripture. Letters patent were afterwards granted to them, by Charles I., securing to them the free exercise of their 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 incite the natives of that country to the knowledge and obedience of the only true. God and Saviour of mankind.*

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 conversion of the natives to the christian faith should be an object of continual desire and solicitude. The religion of Christ is a religion 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 his engagement at Roxbury under a deep impression of its importance and responsibility. 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 qualifying himself to impart to each of his hearers a "portion in due season;" nor was he 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 sinners, 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 any other, could only be rendered efficacious by the operation 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.

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 throughout. When he warned the impenitent, or roused the careless, or stimulated the slothful, or called back the wanderer; when he encouraged the timid, or confirmed the wavering, or comforted the distressed; when he 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 the weary 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 the church, and to "give full proof of" his "ministry." Nor did he confine his exertions to the public services of the 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 was neglected by him, and many days of fasting and prayer did he spend on their behalf.

His concern for the young was manifested by the interest he took in their instruction. Looking upon them as the hope of the church, he wisely bent his efforts to bring them forward in divine knowledge, and thus to feed the lambs of the flock. For their use he composed several catechisms, and took care that they were early taught 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 appeals to impress them upon their hearts. It is a great mistake to suppose that the mere repetition of

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 take an 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, "a teacher 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 proportion to the indefatigable industry with which he prosecuted 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 belonged 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 uttered 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 plantation in the country.' God so blessed his endeavours, that Roxbury afforded more scholars, first for the college, 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

narrative, to reflect with pleasure upon the progress or education, not only in this country, but in many other parts of 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 years ago, would have been totally neglected! 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 way to exclude bad impressions from the youthful heart, by making good ones; and may prove, by the blessing of God, one of the most, effectual methods of extending the knowledge of the Redeemer, and promoting the salvation of the world.

Mr. Eliot was equally careful to maintain correct discipline in his church. He preferred the congregational mode. 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 very particular, as most of the New England divines appear to have been, in admitting members into his church, requiring the most satisfactory evidence of their conversion to God. before he would acknowledge their claim to be received as fellow-christians; and watching over them in the Lord with all the tenderness of 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 and congregation at Roxbury.

In his family, too, he was not less vigilant and exemplary. The wife of his bosom he loved, prized, and cherished, with a kindness that strikingly represented

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 followed 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 ordinances, 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 a certain 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 exorbitances or extravagances were suffered under his roof, nor was his house any other than a school 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 Indians first became inhabitants of this mighty continent. "There were," says Dr. Mather, "about twenty several 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

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 shiftless Indians were never owners of so much as a knife till we came among them: their name for an Englishman was a '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 is their bed-clothes in the coldest season: their clothing is but the skin of a beast: their diet ha, not a greater dainty, than a spoonful of parched meal with a spoonful of water, which will strengthen them to travel for a day together. Their physic, excepting a few odd specifics with which some of them encounter certain cases, is scarcely any thing beyond a hot-house, or a powaw: their bot-house is a little cave, where, after they have terribly heated it, a crew of them go and sit and 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 a priest, who roars, and howls, and uses magical ceremonies over the sick man, 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, for them. 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

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 themselves very learnedly determined the case, it was because they wanted firing.' No arts are understood among them, except just so far as to maintain convention, 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 somewhat observed the motions of the stars: among which it has been surprising unto me to find, that they have always called 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 unto thus much: they believe that there are many gods, who made and own the several nations of the world; of which a certain great God, in the south-west regions of heaven, bears the greatest figure. They believe, that every 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 must be a kind of a god, inasmuch as a spark of 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 a god expressed in it: and hence, as in a time of calamity, they keep a dance, or a day 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;

which, upon dislike, he broke to pieces, and made another man and woman of a tree which were the fountains of all mankind and, that we all have in us immortal souls, which, if we were godly, shall go to a splendid entertainment with Kautantowit; but otherwise, must wander about in a restless horror for ever. But, if you say to them any thing of a resurrection, they will reply I shall never believe it.' When they have any weighty undertaking before them, it is a usual thing for them to have their assemblies, 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 religion, but to elevate them as men, and to raise them from their degraded state. He could not, as Gregory did in our 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 sentiments in the undertaker: but the faith of an Eliot could encounter it!

More than twenty years had passed from the first landing of the settlers in New England, before they seriously turned their attention to the conversion of the natives. 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 passed an act for the encouragement of attempts to win over the natives to the faith of Christ. Previously to this, a few 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 laws for preaching the gospel among the Indian; and about the year 1642, Mr.

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 the state 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 benefit; and; to this end, he applied himself most diligently to the study of the Indian language, with the assistance of a native who could speak English. The language he was about to learn presented obstacles of an 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 any but 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 an object to pursue of such vast importance as the conversion of the 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 had encountered, and the acquisition he had made, "Prayers and pains, through faith in Christ Jesus, will do any thing!" May other students, and especially other

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, and a desire to teach them to know Christ, and to bring them into his kingdom. 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 his labour in the year 1646. His friends and brethren greatly encouraged him in this holy enterprize; the neighbouring ministers undertaking to supply his place at Roxbury 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 settlers 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 withdrawn 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 wigwams, or tents, were pitched within a few miles of Roxbury, that he purposed to pay them a visit, he

proceeded to their residence, in company with three friends, and opened his intercourse with them on the 28th of October, 1646. Of this interview, we have an account in his own simple and expressive words.

First interview with the Indians.

"A little before we came to their wigwams, five or six of the chief of them met us with English salutations, 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 by Waaubon, 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 acquainted 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 thus in a tongue unknown to them; partly to let them know that the duty of prayer was serious 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 was ended, 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. For about an hour and a quarter the sermon continued; wherein one of our company* ran through all the principal matters of religion,

* Meaning himself.

beginning first with a repetition of the ten commandments, and a brief explication of them; then shewing the curse and dreadful 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, as he 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 that which was spoken to them,

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

"We answered, that if they were able to read our Bible, 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 up and 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 we English 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, Indians as well as English; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ. And we advised them, as a further 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 preached to them, in their own language: borrowing, now and then, some small helps from the interpreter whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves: but this we perceived, that a few words from the preacher were more regarded than many from the Indian 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

what Indians speak in prayer, because he had 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 a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, 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 endeavoured 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 made not the basket, did not know what those things were, yet he that made it must needs tell all the things in it: so, we said, it was here.

"Another proposed this question, after this answer: Whether Englishmen were ever at any time so ignorant of 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 aorta of 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

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 as ignorant of God and Jesus Christ as the Indiana are; but by seeking to know him, by reading his book, and hearing his word, and praying 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 commandments, 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 of Noah's preservation in the ark, and so their questioning 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 desire to see God, and were not tempted to think that there was no God, because they could not see him.

"Some of them replied thus: That indeed they did desire to see him, if it could be; but they had heard from us that he could not be seen: and they did believe, though their eyes could not see him, *yet* that he was to be seen with their soul within. Hereupon we sought to confirm them the more; and asked them if they 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

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, at Ponnecticut, at Quinipeiock, in old England, in this wigwam, and in the next, and every where. Their answer was, by one most sober among them: That indeed it was strange, as every thing else which they heard preached was strange also; 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 same time; much more was it so concerning God.

"We asked them also, whether they did not find somewhat troubling 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, concluded with a doleful description (so far as his ability to speak in that tongue would carry him) of the trembling 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 asked them if they were not weary; and they answered, No. But we resolved to leave them with an appetite.

The chief of them seeing us conclude with prayer, desired to know when we would come again: so we appointed the time; and, having given the children some apples, and the men some tobacco, and what else we then 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, that they might possess all the compass of that hill, upon which their wigwams then stood: and so we departed with many welcomes from them.

Waubon, 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 might come to know God, although he despaired much concerning himself. His son had been accordingly placed under instruction; and was found, at this first interview, 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 given to his first serious attempt to instruct the natives in christianity, Mr. Eliot determined to pursue his object. On the 11th of November he met, in the wigwam of Waubon, 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 of religion, he addressed the assembly in their own language to the following effect:--

"We are come to bring you good news from the great God Almighty, Maker of heaven and earth; and to 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

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 particular, 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 after God.

"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 as are 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 were thus called, God would be greatly angry with them, especially considering that now they must sin against knowledge, 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?"

"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, he had divers children: some were bad, and some good. Those that were bad would not take his 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, that will be ruled by him, come to know his *mind*: so, we said, Englishmen seek God, dwell in his house, hear his word, pray to God, and instruct their children out of God's book: hence they come to know God: but Indians' forefathers were stubborn and rebellious children, and would not hear the word, did not care to pray, nor to teach their children; and hence Indians that now are, do not know God at all: and so must continue unless they repent, and return to God and pray, 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* (drunken Indians). Nor were we yet willing to tell them the story 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.' Hereupon we said, first, they must lament their blindness

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 commands him, and yet afterwards grieve for it upon his knees before his father his father would pity and accept 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 and accept them."

One of them asked, "If a man has committed adultery, 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 restoring again, 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.

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 is but a little light, then there is more light, then there is day, then the sun is up, then the sun warms and heats, &c. so it was true that they knew but little of Jesus Christ now, but we had more to tell them concerning him hereafter, and after that more, and after that more, until at last they may come to know Christ as the English do: and we taught them but a little at a time, because they could understand but little; and, if they prayed to God to teach them, he would send his Spirit and teach them more. They and their fathers had lived in ignorance until now; it had been a long night wherein they had slept, and had not regarded God; but now the light of day began to break in 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 his head 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 us perceiving, went to him, and spake to him encouraging words; at the hearing of which he fell a weeping more and more: so leaving of him, he who spake to him came unto me (being newly gone out of the wig-

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 inwardly affected indeed, which forced us also to such bowels of compassion that we could not forbear weeping over him also: and so we parted, greatly rejoicing for such sorrowing.

"Thus I have, as faithfully as I could remember, given you a true account of our beginnings with the Indians 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 have been going to them this winter, but this last day's work, wherein God set his seal from heaven of acceptance 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 little more 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 speak with him; who in private conference wept exceedingly, and said, all that night the Indians could not sleep, partly with trouble of mind, and partly 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 sort of 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 was taught you since the last time we were here?" After they had spoken one to another for some time, one returned this answer, that "they did much thank God for our coming, and for what they heard: they were wonderful things unto them."

We have given these details of Mr. Eliot's first

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 Massachusetts 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.

The desire 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 land 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 adopt that of NOONANETUM, which signifies *Rejoicing*, because their friends sincerely rejoiced in the improvement of their condition, inasmuch as they now heard the word of God, and were brought to seek the knowledge 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 unaccustomed 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,

whereas they had formerly but one room for all purposes.

"But Mr. Eliot had not assembled his Indians together 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, huckleberries 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 a regular 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 at Noonanetum. 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 had lived. When his people discovered their sachem's mind, some of them began to oppose him; but he reasoned with them, and succeeded in bringing them to a better temper. At an assembly of sachems, 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, and quarrelling: they determined to punish adultery and murder with death: they resolved to abandon their old practices of howling for the dead, and of

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 understand and escape the temptations of Satan, to improve their time, to live peaceably one with another, to labour after humility, to pay their debts, and to establish prayer in their wigwams. Two of these regulations are curious, as indicating a growing regard to the decencies of society:- -

"No Indian shall take an Englishman's canoe without 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 a town.

"They established the worship of God in their families; and, according to their ability, they addressed themselves, morning and evening, to the Father of mercies, who has graciously promised to hear the 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 religious instructions, which, under all their disadvantages, they had obtained.

"An affecting scene was exhibited at Cambridge, in New England, in June this year, 1647, at the annual meeting of the synod. Mr. Eliot preached there an Indian lecture, which was attended by a great confluence of Indians from all quarters, from Eph. ii. 1. The preacher opened to them their miserable condition 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

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 description 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 and spoken of among such as never heard of him before." Digitized by Google

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 a letter, 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 employment, -- have condemned it as evil, -- and resolved never to use it any more.

"They pray unto God constantly in their families,

morning and evening, and that with great affection, as hath been seen and heard by sundry that have gone to their wigwams at such times; as also, when they go to meat, they solemnly pray and give thanks to God, as they see the English do. When they come to English houses, they desire to be taught; and, if meat be given them, they pray and give thanks to God; and usually express their great joy that they are taught to know God, and their great affection to them that teach them. They are careful to instruct their children, and they are also strict against any profanation of the sabbath, by working, fishing, hunting, &c.

"In 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 to admonition 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 many they 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 more sinful than ever it was before, -- and this hath been a great trouble to me; and at this day my heart is but very little better than it was, and I am afraid it will be as bad again as I have been, Now my question is, whether is this a sin 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 a general question, 'Whether any of them should go to heaven, seeing they found their

hearts full of sin?' The next meeting being at Dorchester-mill, they did there propound it, expressing their fears that none of them should be saved; which did draw forth my heart to preach and press the promise of pardon to all that were weary and sick of sin; and this doctrine some of them, in a special manner, did receive in a very reverend manner. This very day I have been with the Indians, and one of their questions was, to know what to say to such Indians as oppose their praying to God, and believing in Jesus Christ. 'What get you,' say they, 'by praying to God, and believing in Jesus Christ? you go naked still, and you are as poor as we, and our corn is as good as your's, and we take more pleasure than you Did we see that you got any thing by it, we would pray to God and believe in Jesus Christ also.' I answered them, 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,-- repentance,--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 purpose bring him unto you,-and when he was here, you saw he was a fool in comparison of you; for you could speak of God and Christ, and heaven, and repentance, and faith, 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 more wise, to know God, and obey his commandments, you would

work more than you do, for God commandeth, *Six days shalt thou work.*

"There do sundry times fall out differences **among** them, and they usually bring their cases to me, **and** sometimes such as it is needful for me to decline. Their young men, who of all the rest live most idly and dissolutely, now begin to go to service. They moved for a school, and through God's mercy a course is now taken, that there be schools at both places where their children are taught.

"Dear brother, I can go no further; a weary body, and sleepy eyes, command me to conclude, and desiring your prayers for God's grace and blessing upon my spirit 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 these places. Though he still retained the pastoral charge of the church at Roxbury, he usually went once a fortnight on a missionary excursion, travelling through the different parts of Massachusetts, and of the neighbouring country as far as cape Cod, and preaching the gospel of the kingdom to as many of the Indians as would hear him. Many were the toils, hardships, and dangers he encountered in the prosecution of this important 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 religion. 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

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 continue. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, "Endure hardness as a good soldier of Jesus Christ."

Such sufferings as these, however, were the least of his trials. When travelling in the wilderness without a friend or companion, he was sometimes treated by the Indians in a very barbarous manner, and was not unfrequently 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 certainly have put him to death, had they not been overawed by the power of the English. Sometimes the chiefs, indeed, thrust him out from among them, saying, '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 resolved to go on with his work, and bade them touch him if they dared.' To manifest their malignity, however, 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; a circumstance 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

1651, a considerable body of them united together in building a town, which they called Natick, on the banks of Charles' River, about eighteen miles southwest from Boston. This village consisted of three long streets, two on this side of the river, and one on the other, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion; for as the former 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 and a small bridge over the river, the foundation of which was secured with stone.

"As soon as the Indians had formed this new settlement, they applied to Mr. Eliot for a form of civil government; and, as he considered the scripture, to be a perfect standard in political as well as in 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, and rulers of tens.'" Agreeably to his advice; they chose one ruler of a hundred, two rulers, 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 abandoned polygamy, which had formerly prevailed among them. They made severe laws against fornication,

drunkenness, sabbath-breaking, and other immoralities; and they began, at length, to long for 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, he readily yielded to this solicitation, and accordingly 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. Throughout 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, addressed to the Hon. Edward Winslow, alludes, in a very interesting 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 has verily gone to the Lord: a woman, who was the first of ripe years, who hath died since I taught them the way of salvation. Her life was blameless after she submitted to the gospel. She died of a sickness which she took in 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 made her sick, and was resolved to pray unto him so long as she 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

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 come and 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, I perceive a great impediment. Sundry in the country, in different places, would gladly be taught the knowledge of God and Jesus Christ, and would pray unto God, if I could go unto them, and teach them where they dwell; but to come and live here, among, or near to the English, they are not willing. A place must be found some what remote from the English, where they must have the word constantly taught, and government constantly exercised, means of good subsistence, and encouragements 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 earnestly embrace the gospel. Shawanon, the great sachem of Nashawog, doth embrace the gospel and pray unto God. 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, and 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 a fit 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

among them is very acceptable in outward appearance. This last spring I did there meet old Papassaconnoway, who is a great 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 come wherein the Lord did begin to call them to repentance, and to believe in Christ for the remission 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 have never prayed unto God as yet, for I have never heard of 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 present especially his eldest son, who is sachem at Wadchaset, 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 respects, appears to 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 his power to guard against evil, and to make every thing tend to "the furtherance of the gospel." With this new he wrote to Mr. Winslow, lest that gentleman, from the reports he might have heard, "should receive some discouragement concerning the work;" and in this and other quarters, he scrupled not to request such aid 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.

commenced them, namely, in 1647, by the appearance of a pamphlet, with this quaint but expressive title: "The Day-breaking, if not the Sun-rising of the Gospel with the Indiana in New England;" and this having produced also a desire for further information on this interesting subject, the Rev. Thomas Shepard, minister of the gospel at New Cambridge, composed a similar but more extended narrative, under the-title of "The clear Sun-shine of the Gospel breaking 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 honourable 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 individuals who were thus honourably engaged in advancing 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 America, was, to a considerable extent, successful. Not only was individual attention excited to this great object, 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 Foreign Plantations, recommending them to prepare and bring in an ordinance for the encouragement and advancement 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 be collected for this purpose. Though the sums raised at first were very inconsiderable, they assisted, very opportunely and materially, in advancing the great work in North America, and afterwards these supplies were somewhat increased. The public countenance thus shown to the

0- 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, was very grateful for the support thus afforded him, and rejoiced that the government and people of his native land were disposed to encourage so glorious an undertaking. He was very desirous to engage the assistance of his friends in England, in bringing into operation **on** another mode of doing good, by enabling him to provide for the education of the children of his Indian friends. He was unable, alone, to do much in this way, himself having a large family to support. 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 expressed a wish that some pious mechanics might be sent from this country, who might act under his direction and by their christian spirit and holy conduct, and at the same time the propagation of the gospel among the 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 desire to 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 he hired Indians with him and did it. In the way he passed through a great people called Sowahegen Indians, some of whom had heard me at Pantucket and at Nashaway, and had carried home such tidings, that

they were generally stirred with a desire that I should come and teach them. When they saw a man come out to cut a way 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 have gone, I was not well; yet when I went to Pantucket, another fishing-quarter, where from all quarters they met together, thither came divers of these Sowahegen Indians, 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 affection as did much affect those christian men that I had with me in company.

"The chief s^{achem} of this place, Pantucket, and of all Merrimack, Pappassaconnoway, who gave up himself 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 so good; 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 earnestly catch 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 a great desire to make our Indian town that way; yet the Lord, by the eye of providence, seemeth not to

look thither, partly because there is not a place of due encouragement, which would spoil the work, -- and partly because our Indians, who are our first and chief materials in present view, are loth to go northward, 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: at which question I was much moved in my heart; for I have often in my prayers dedicated all my sons unto the Lord to serve him in this service, if he will please to accept them therein. My purpose is, to do my uttermost to train them up in learning, whereby they may be fitted, in the best manner I can, to serve the Lord herein; and better preferment I desire not for them, than to serve the Lord in this 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 formerly. They are full of questions, and anxious to know the meaning of such scriptures as I have translated 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 dwell together 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

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 prudence may not be; only I do, through the Lord help, continually go on to teach them, as for these three years and a half I have one; instructing them, and preparing them as well as I can against such a time 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 following passages which 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 of; and, therefore, although he may seem to cross our ends with disappointments, after all our pains and expectations, yet he hath farther and better thoughts than we can reach unto, which will cause us to admire his love and wisdom, when we see them accomplished. He is gracious to accept of our sincere labours for his name, though he disappoint them in our way, and frustrate our expectations in our time I yea, he will fulfil our expectation, in his way, and in his time, which shall finally appear, to the eye

of faith, a better way than ours, and a fitter time than ours:-- his wisdom is infinite.

"The Lord still smileth on his work among the Indians. Through his help that strengtheneth me, I cease not, in my poor measure, to instruct them, and I do see that they profit and grow in knowledge of the truth, and some of them in the love of it, which appeareth 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 to ecclesiastical. In the spring that is past, they were very desirous to have been upon that work, and to have planted corn in the place intended; but I did dissuade them, because I hoped for tools and means from England, whereby to prosecute the work this summer. When ships came, and no supply, you may easily think what a damping it was; and truly my heart smote me, that I had looked too much at man and means, in stopping their earnest affections from that bar which proved a blank. I began without any such respect, and I thought that the Lord would have me so to go on, and only look to him whose work it is. When I had thus looked up to the Lord, I 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 answer was, 'My heart saith, go on, and look to the Lord only for help:' the rest also concurred. So I commended it to our church, and we sought God in a day 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 England, whereby I received letters, and some encouragement in the work from private friends, a mercy which God had in store, but unknown to some, and so contrived by the Lord that I should receive it as the fruit of prayer.

"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 Indians 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 a house in which to lodge, meet, and lay up our provision and clothes; I set them therefore to fell and square timber for a house; when it was ready, I went, and many of them with me, and on their shoulders carried all the timber together, &c. These things they cheerfully do, but I pay them wages carefully for all such works as I set them about, which is a good encouragement to labour.

"It cannot but appear there is some work of God upon their hearts, which doth carry them through all these snares; and if, upon some competent time of experience, 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 these things in some measure in them, what should hinder charity from hoping that there is grace in their hearts, -- a spark kindled by the word and Spirit of

God, which shall never be quenched; and were these indwelling within them, who could gainsay their gathering 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 a church and a spouse of Jesus Christ.

"The blessing of God upon this work doth comfortably, hopefully, and successfully appear in the labours of my brother Mayhew, in Marthatha's vineyard; inasmuch that I hope they will be, after a while, ripe for this work of civilization and dwelling together if once they see a successful pattern of it. I doubt not but they will ere long 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 persons who perform that service for them, 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 instructing 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 know the 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 written 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

writing well, and he can read mine. I hope the Lord will both enlarge his understanding, and enable others to do as he doth. 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 supplied in his absence by the neighbouring ministers who approved of his design; but it now appeared necessary, from the extent of his engagements among the Indians, to procure a more permanent supply at home; and accordingly measures were adopted by Mr. Eliot for the appointment, as his colleague, at Roxbury, of the Rev. Samuel Danforth, a young man of great piety and promising 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 New England, though not supported to the extent it deserved to be, and even opposed by some who did not enter into 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 may again avail ourselves of his own simple and interesting language: referring to the Indians, he observes, in a letter addressed 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 reverence to the command of the Lord. We offered twelve-pence a night to any one who would tend an old destitute paralytic man; and for mere hire none would abide it: out of mere charity, however, some of the families did take care of him. The old man doth wisely testify that their love is sincere, and that they truly pray to God. I could, with a word spoken

in our churches, have this poor man relieved; but I do not, because I think the Lord hath afflicted him for the trial of their grace, and exercise of their love.

"One of our principal men, Wamporas, is dead. He made so gracious an 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 strengthened 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, O Lord, give me Jesus Christ.' When he could speak no more, he continued to lift up his hands to heaven, according as his strength lasted, unto his last breath. When I visited him the last time I saw him in this world, one of his sayings was this:-- 'Four years and a quarter since, I came to your house, and brought some of my children to dwell with the English ; now when I die, I strongly entreat you, that you would strongly entreat elder Heath, and the rest who have our children, that they may be taught to know God, so that they may teach their countrymen.' His heart was much upon our intended work, to gather a church among them. I told him that I greatly desired he might live, if it were God's will, to be one in, that work; but that if he should now die, he should go to a better church, where Abraham and Isaac, and Jacob, and Moses, and all the dead saints were with. Jesus Christ, in the presence of God, in all happiness and glory. Turning to the company who were present, he spake unto 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 have the ordinances of God among

You -- believe his word, and do as he 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 the scriptures; besides, it hath pleased God to stir up the hearts of many of them this winter, to learn to read and write--wherein they do very much profit, with a little help, for they are very ingenious."

Mr. Eliot qualified two individual, for instructing their countrymen, composed a catechism for their children, directed their studies, and gave them to copy, such parts of the Bible as he had translated. He encouraged some of the most judicious converts occasionally to engage in prayer before their brethren, and sometimes to address them on religious topics; and thus he sought to prepare them for disseminating the gospel among those of their own tribe who were yet strangers to it.

Having completed the town of Natick, Mr. Eliot was anxious to establish among his people a more perfect form of civil government than they had hitherto enjoyed; and, with the concurrence of the general court of Massachusetts, he set about this important object. The success of his plans in this instance, at least up to a certain period, was satisfactorily ascertained by the hon. John Endicott, governor of Massachusetts, who with several of his friends, 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 regulation, and still more interested in the religious services 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-

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 answered, It is repentance 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: on which he dilated, showing what excellent pearls are, exhorting all to account so of 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 did desire to constitute in this place.

Thirdly, he asked, What is it to sell all that a man hath to buy this 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 hindereth them from coming to that place, when they may gather a church, 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 Indians who pray to God, and repent of sin, and come to hear the word of God: you come to seek for excellent pearls. His second was, What is this pearl of great price? And in answer to this question, he did not pitch it on Christ alone, and show the worth and price of Christ; 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 greatest defect I observed in his exercise, which, seeing I undertake to relate that which none but myself understood, I dare not but truly relate, because the Lord "heard all; and I must give an account of this relation before him. His next question was, What is meant by all the riches he had? He answered, His sins, his evil customs, his evil manners, in which b e

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 lins, mourning and repenting of them, praying to God, and believing in Jesus Christ. Here he fervently 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 was concluded by singing a psalm in metre, in the Indian language. 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 for the formation of a christian church among them; preaching to them, and visiting them frequently, catechising their children, and answering the questions they proposed 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 confessions 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 welfare. The hopes of Mr. Eliot, however, were for the time disappointed, for it was judged expedient by the ministers who accompanied him, that, for various reasons, the formation of a christian church among them should be postponed. The confessions above re-

ferred to, which indeed were records of christian experience, were published in London by Mr. Eliot in a volume, entitled, "Tears of Repentance." The following 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 I do. I did ask all sins, and full was my heart of evil thoughts. When the English 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 was my heart. Then you taught us that Christ knoweth 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 children: if thou do not, thou must die, thou and thy children.' 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 phrase of praying to God is not to be understood of that ordinance and duty of prayer only, but of all religion."

the works of God, for I can do no good act, only Christ can, 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, and I 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 disciples break the tradition of the fathers?' Christ answered, 'Why do ye make void the commandments 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 fall into 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 him 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 may be doubted whether the scruples of these good men, though unquestionably honest, were not on this occasion carried too far. Mr. Eliot, however, patiently submitted to them, looking upon the decision of his brethren as the voice of Providence; and far from being discouraged by the delay, he persevered in his benevolent labours until, about two years afterwards, his desire was gratified. The interval was employed in

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 catechism which he had composed in the Indian language; and placed some of the most promising children with English schoolmasters, to learn the English, Latin, and Greek languages. He also procured from the general court of Massachusetts the grant of several parcels of land for the use of such of the Indians as might give any indications of a desire to embrace the christian religion in sincerity; and in 1655, he obtained from the same body some important assistance in furtherance of his attempts to promote the civilisation of the people.

The converts to the christian faith, in consequence of their devotional spirit, obtained about this time the appellation of *Praying Indiana*, and the court appointed major Daniel Gookin their principal ruler. On entering upon his office he commanded them, in conformity with a proposal 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 to afford encouragement to their preachers. This gentleman discharged 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 his family to America in 1644, for conscience sake, and the love of the gospel; and afterwards made those historical collections among the Indians 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 state of 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

goodness, for any to make light of it. To see and hear Indians opening their mouths, and lifting up their hands and eyes to heaven in prayer to the living God, calling on him by his name Jehovah, through the mediation of Jesus Christ, end this for a good while together; to see and hear them exhorting one another from the word of God; to see and hear them confessing the name of Christ and their own sinfulness -- sure this is more than usual 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 heard them perform the duties mentioned, with such grave and sober countenances, with such comely reverence in their gestures, and their whole carriage, and with such plenty of tears trickling down the cheeks of some of them, as did argue to us, that they spoke with the holy fear of God, and it much moved our hearts." 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 indications, confined to the adult part of the population, but were exhibited also in, many instances among their children, as Mr. Eliot has remarked in one of his publications.

Another settlement of the Indians was formed in 1657 at Punkipog, near the town of Dorchester, where a grant of land had been made to them by the authorities of the town. Here also the kindness of Mr. Eliot was shown to them; and much benefit, both secular and spiritual, resulted from his labours in their behalf; their civil condition was much improved, and polygamy, drunkenness, and other immoralities were abandoned by them; thus showing that godliness hath the "promise of the life that now is," as well 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 at Natick, where his Indian converts, having first dedi-

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 considerably diminished for a time by the misappropriation of part of the funds belonging to the corporation for propagating 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 by his majesty. The affairs of the society, from the time of the revival, were managed with such prudence and effect, that, with the aid of the Boston churches, a sum was raised sufficient to support the different ministers and schoolmasters who devoted their attention to the Indians.

Among the various means devised by the holy and indefatigable Eliot for extending the knowledge of christianity among the Indians, one of the most important was the translation of the scriptures into their language. He formed the design very soon after the commencement of his labours among them; and entertained very just conceptions of the magnitude and difficulty 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 translators of the scriptures has proved to be the most

efficient. He was indeed eminently fitted for this great work; possessing a sound and enlightened judgment, great patience of investigation, a correct philological taste, and an extensive critical knowledge of the Hebrew, Greek, and Indian languages; entertaining a most sacred 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 happiness, in September, 1661, of seeing an edition of the New Testament, with marginal references, completed at press. It consisted of fifteen hundred copies, and was printed at the expense of the society for propagating the gospel in New England. In about two years afterwards the old testament was finished, so that, before the end of 1663, the whole scripture, were printed in the Indian language. "Behold, ye Americans," 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, at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world."*

Thus were the American Indians furnished with the words of eternal life, through the laborious and persevering 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, unless, 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 century, 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.

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 contemplate him as among the earliest, if not the very first, who supplied an Indian and heathen people with the whole of the scriptures in their native tongue,-- as acting 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, is he 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 *Ebenezer*. 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*

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, that you 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 as I 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 that way, knowing how much beneath wisdom it is, to show a man's self witty, in mending another man's work. When this work is done, if the Lord shall please 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 conversation, 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 "Practice of Piety," or some other such book, in which case I request your advice to me; for if the Lord give opportunity, I may bear from you before I shall be ready to begin a new work, especially because the Psalms of

David in metre, in their language, are going to the press, which will be some diversion of me from a present 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 humble retirements, Oh! how sweet is the trodden camomile! How precfous and powerful is the ministry or the cross! It is a drier time with us who are making after compliances with the stream. Sir, I beseech you, let us have a share in your holy prayers, in your holy retirements, in your blessed chambers, when the 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 sins have 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 vouchsafed 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 informed you have access to no greater a number of the Indians than you yourself, and your present assistants are able to instruct. An honorable gentleman (Mr. Robert Boyle, the governor of the corporation for your work, a man of great learning and worth, and of a very 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 while they are learning the Indian language, and partly while they labour afterwards in the work, as also to

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 propagate the gospel, if they thought they could be serviceable; but the defect of their languages is a great discouragement."

Mr. Boyle's proposal was not carried into effect; but we may learn from the statement, that, at the period in which he lived, a concern for the welfare and salvation of the heathen was by no means so rare a feeling as we 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 after the 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, and enabled 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 appeared in 1685.

With a desire to effect a reconciliation between the Presbyterians and Independents, who stood too 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;

or the divine management of gospel churches by the ordinances 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 his benignant efforts was not 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 English colonists and Philip, the principal chief of the Indians, which was continued for some years to the detriment of the colony, and was at length terminated 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 executed by the English, against whom Philip immediately commenced hostilities. The consequences of this war were very injurious to the settlements of the 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 occasionally met for worship. Still this good man persevered 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, through the 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 practice. Even at Roxbury he was no longer able to

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 a good successor settled among them. "It is possible," said he, "you may think the burden of maintaining two ministers too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix 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 a very 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 an old 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 his active kindness and, his pious spirit.

"Roxbury, July 7, 1688.

"*Right Honourable, deep learned, abundantly charitable, and constant nursing father.*

"Sir -- I am drawing home, and am glad of an opportunity of taking leave of your honour with all thankfullness. 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 Indian language many years since; and now I hope that the honourable corporation will be at the charge to print them, by your honour's favour and countenance. But I cannot commit them to press without a careful revisal, which none but Mr. Cotton is able to help me to perform.

•r. « "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. And out of these 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 matters, what our losses and changes be, and how trading &c. are spoiled, I am silent; but my prayer to God is, Isaiah i, 25, 26. 'And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning,' &c. So do, O Lord.

"Sir, the Lord prolong your days, and fill you with all grace, until you arrive at the fulness of glory, where I leave you, and rest, &c, "JOHN ELIOT."

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

nothing for him." But though this excellent man imagined 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 native land, carried to a foreign shore, and reduced to slavery among strangers. He now, therefore, requested the English, within two or three miles of his house, to send their negroes to him once a week, that he 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, yet benevolent undertaking. *Even* when he was able to do little without doors, he tried to do something within. There was a young boy in the neighbourhood, 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 ordinary 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, his usual reflection was, "Behold some of the clouds in which we must look for the coming of the Son of man." "He once," says Dr. Mather, "had a pleasant fear 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 was shortly going to heaven, and that he would carry a good deal of news thither with him; that he would

carry tidings to the old founders of New England, who were now in glory; that he would inform them that church-work was yet carried on among us; and that the numbers of the churches were continually increasing, 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, "Brother, 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 that rather 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 similar expressions 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 beginning of 1690, and in the eighty-sixth year of his age.

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

christian, by Dr. Mather, who knew him well, may fitly close our account of this extraordinary man.

He was a man of prayer. He not only made it 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. Especially 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 best policy is to work by an engine of which the world sees nothing." He kept his heart in a frame for prayer with a marvellous constancy; and was continually provoking thereto all that were about him. When he 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 a prayer; let us pray down the blessing of Heaven on your family before we go." Where, especially, he came into a company of ministers, before he had sat long with them, they would look to hear him urging. "Brethren, the Lord Jesus takes much notice of what is 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 occurrences, yet he fastened the wheel 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 a ready writer. He was, indeed, sufficiently pleasant and witty in conversation; but he had a remarkable gravity mixed with it, and a singular skill in raising some holy observations out of whatever matter of discourse lay before him. Doubtless he imposed it as a law upon himself that he would leave

something of God, and heaven, and religion, with all that should come near him, so that in all places his company was attended with majesty and reverence.

He was a mighty student the Bible. It was unto him as his necessary food; nor would he, upon easy terms, have gone one day together without using a portion 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 midst of so many studies and labours as he was engaged in at home, he could possibly repair so frequently to the ministry of others. Here he expressed a diligent attention by a watchful and wakeful posture, 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.

His observance of the sabbath was remarkable. He knew that our who religion fares according to our sabbaths; that poor sabbaths make poor christians; and that a strictness in our sabbaths inspires a vigour 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 confirming them 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 sabbath-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 a person 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

unto him just what they would be to a dying man. Early from his bed, and abstemious in his diet, he endeavoured to draw others to partake with him in the pleasures which he derived therefrom. When especially he thought the countenance of a minister showed that he made much of himself, he would say, "Study mortification, brother! study mortification!" Modest in his own apparel, when he once saw some scholars whom he thought too gaudy in their clothes, "Away with your vanity, young men, away with your vanity!" 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 his neighbours to join with him in his acts of beneficence. The poor counted him their father; and repaired to him, with a filial confidence, 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 sympathy; yea, it is not easy to recount how many days of 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 an extreme satisfaction to him that his wife had attained to a considerable skill in physic and surgery, which enabled her to dispense many safe, good, and useful medicines to 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 charity, wherein she was, of her own accord, abundantly

forward, thus to be doing good to all, and he would urge her to be serviceable to the worst enemies he had in this world.

His charity led him also to peace. When he heard any ministers complain that such and such in their flocks were too difficult for them, the strain of his answer still was, "Brother, compass them!" "Brother, learn the meaning of those three little words -- bear; forbear; forgive." Nay, his love of peace sometimes almost made him to sacrifice right itself. When there was laid before an assembly of ministers a bundle of papers, which contained certain matters of contention between some persons, who, as our Eliot thought, should rather unite with an amnesty on all their former quarrels, he, with some imitation of what Constantine did on a similar occasion, hastily threw the papers into the fire before them all, and immediately said, "Brethren, wonder not at what I have done, I did it on my knees this morning before I came among you."

His charity 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 he often made his expressions very skilfully agreeable to the circumstances in which he saw the persons. Sometimes, when he came into a family, he would call all the people in it, that so he might very distinctly lay his hands upon every one of them, and bespeak the mercies of Heaven for them all.

His resignation to the will of God was very great. Sore afflictions befel him, especially when he was called to follow his hopeful and worthy sons, some of them desirable preachers, to their graves; but he sacrificed them, like another Abraham, with such a sacred indifference as made 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

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; and he was kept, in a blessed measure, clear of those distempers which too often disorder the most of men. By living near to God, and dwelling as under the shadow of the Almighty, he contracted a more exquisite sense of mind than is usual among christians. If he said of any affair, "I cannot bless it I" it was a worse omen 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 an English church, at a place now called New Town, but, for several years, he regularly preached to the Indians once a fortnight at Pakemitt, and sometimes at Natick, and other places. He was highly esteemed by the most judicious 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 excellent 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."