

Dr. Ted Hildebrandt, John Eliot, Session 1, Birth in England to Roxbury, MA

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This is Dr. Ted Hildebrandt in his teaching on John Eliot, 1604-1690, Apostle to the Indians. This is session number one, Significance of Eliot, English Roots, Minister in Boston to the First Church of Roxbury.

Welcome to this presentation of the life and work of John Eliot, who lived between 1604 and 1690.

His moniker was that he was the Apostle to the Indians. He's one of the first-generation first settlers of America. So, we're going right back to the beginning here with John Eliot.

We're going to break this up into three sections. The first section will tell him, basically, why we're doing Eliot, his significance, and the ramifications of his significance. And then we'll do the first 27 years of his life in England.

And then we'll have him come over to America, Boston, and then Roxbury, where he settled in the church there. And that's about the first 39 years of his life, 27 in England and then the next 12 years here in America. After that, we'll go into session number two.

Session number two will cover his wigwam at Wabon's wigwam in 1646; this is where he really engages the Indians, to Natick and the 14 praying Indian villages that he built up until about 1675. So, from about 1646 to 1675. And then you have King Philip's War.

And we'll end that session with King Philip's War and start the next one, the third session, which will be our last. We're starting with the Bible that he wrote and interacting with that Bible. That was the first Bible ever printed in America, and he translated the Bible into the Algonquin Wampanoag language.

It was the first Bible printed in America. We'll look at that. Then we'll go from King Philip's War in 1675 to the end of his life, 15 years in 1690, and show how King Philip's War devastated, was devastating to the praying Indians and his mission, and how difficult it was for him to restart after the devastation of King Philip's War in 1675.

So, let's begin with the significance of John Eliot. And what I'd like to do is open with six. First of all, with a famous quote from Eliot, you will not do incredible things without an incredible dream.

You will not do incredible things without an incredible dream. And this man truly had a dream, translating the Bible into the language of the native Indians of the Algonquin tribe here in Massachusetts. And he'd spent much of his life doing that.

He did it and got it printed. And it was amazing what this one man did, with the help of some friends, by the way. So, first of all, I'll show you some pictures of the Congregational Archive and Library on 14 Beacon Street, Boston, right next to the State House, the great Golden Dome State House of Boston on Beacon Hill, right across kitty-corner from that on Beacon Street, number 14, is this Congregational Archive and Library.

Outside the library, there are four bas-reliefs carved, and I believe it's marble. And what you have is one of them is the Mayflower Compact, done in 1620, when William Bradford and the pilgrims arrived at Plymouth Rock and the Mayflower Compact. The Mayflower Compact symbolizes the rule of law by the consent of the governed.

The rule of law by the consent of the governed. The pilgrims, basically, this was their document, 1620. So, there's a bas-relief of that, very important for the Foundation of America.

Secondly, you have the pilgrims' observance of the Sabbath on Clark's Island on December 20th, 1620. Again, the freedom of worship and conscience. And that is portrayed in stone then in this bas-relief.

The third one is the founding of Harvard University in 1636. And so, there's a bas-relief, that's the third one, a bas-relief of the founding of Harvard University, a major thing even until this day. Lastly, you had to pick another one, the Mayflower Compact, Harvard University founding, and it's John Eliot speaking to the Indians.

And so you have John Eliot preaching to the Native Indians in the Nonantum, or the Silverlake/Newton area, what we call Newton today, settlement in 1646. This shows the community witness and philanthropy of the early settlers and their passion for going after and spreading the gospel to the Indians. Here we are at 14 Beacon Street, where you can see the Congregational Library Archive.

And you'll notice above the door on the left and on the right, there are two on each side of these bas-reliefs. And one is the Mayflower Compact, the other one is the founding of Harvard, and then John Eliot, which we'll show in this video. So that's one thing that shows his significance, carved in stone above the Congregational Library.

He was a congregational pastor and argued very strongly for that kind of church polity. Secondly, when you go into Beacon Street, you'll see what's called the Hall of Flags in the hall; there are several beautiful murals around the top. And now I'll show you basically a video of the mural that I did in 360.

And guess who's there among all the murals in this that we can do in Massachusetts history? Here, you have John Eliot speaking to the Indians in a mural in the Hall of Flags. This is in the Golden Dome Statehouse on Beacon Hill.

And that, again, shows his significance, which was recognized by the people who drew and painted that mural in that area. Here, you can see the mural of John Eliot preaching to the Indians in this magnificent rotunda in the Hall of Flags in the Statehouse on Beacon Street, right next to the Commons, a Gold Dome, beautiful Statehouse. The mural of John Eliot preaching to the Indians is featured here.

A third thing that shows who he was and recognizes his accomplishments is the first book ever printed in America, the Bay Psalm book. The Bay Psalm Book in 1640 was printed. The Bay Psalm book was translated by John Eliot, along with Thomas Weld and most likely Richard Mather and others.

Basically, it took and put into rhyme the psalter so that the pilgrims could sing and the Puritans could sing. I just made a mistake there. The pilgrims are separate from the Puritans.

The pilgrims were separatists. They wanted to separate from the church, Anglican church. And so, they went to Holland or whatever.

And then they came over to America, away in Bradford. They were separatists, whereas the Puritans wanted to purify the church from within. And so, they hung on to the Anglican church and tried to, that's why they're called Puritans, to purify.

So, there's a difference between the pilgrims, which were separatists, and the pilgrims. Later on, they would converge; I think at the end of the 17th century, they would converge together just before the 1700s, about 1690, I believe. But anyway, going back to that, the first Bay hymn book, the Psalm Book, was translated by Eliot and was the first book published in America in Cambridge, Massachusetts.

Next comes his magnum opus, the translation of the Bible, all 1180 pages of it, into the Algonquin or Wampanoag language. Eliot did that translation largely by himself with the help of native translators and other things, but largely himself. In 1663, the first Bible was printed in America.

First Bible in America. The reason why they didn't print the King James Version over is that the King James Version was started in 1611. Okay, so this is 1663, the first Bible printed in America.

Basically, they wouldn't allow the Bible to be printed in America. So they had to import the King James Version of the Bible, the Geneva Bible, and other Bibles into America. So, the first Bible ever printed in America was an Indian Bible translated by John Eliot.

Another interesting thing is that the earliest and the longest continuous high school in America is the Roxbury Latin School, started in 1645 and founded by, guess who, John Eliot. John Eliot settled in Roxbury, just south of Boston, a little bit, maybe a few miles south of Boston. It's actually a suburb of Boston now.

But the first Roxbury Latin School was founded by John Eliot in 1645. That school still exists to this day. And we've got. I'll show you a picture of it now.

And later, we'll show you a video of that 360 video of that as well. So, these are all five things. And then one last thing, number six, Eliot develops 14 praying Indian villages.

So, places like Natick, Campton, Campton, Campton, and other places now around Boston, known by other names now, but these were all Indian villages, start praying Indian villages started by John Eliot before King Philip's War of 1675. So, he starts with Natick, and then 14 villages developed on the model of Natick are multiplied and scaled up in that area. So, Eliot did another thing: founding those villages and getting properties assigned to the Indians so that they could develop their towns.

They were called praying Indians. Here is a series of signs found in South Boston to this day that memorialize the 14 praying Indian villages that Eliot developed and overseen by Daniel Gookin. He actually received the title of praying, his title, the Apostle to the Indians, in 1660 by a guy named Thomas Thorogood or, yeah, Thorogood in 1660.

And so, this moniker, John Eliot, the Apostle to the Indians, is kind of the moniker that goes with him all the time. This was said by Thomas Thorogood in 1660, and then it stuck with him. And then, if you look up anything today, it's always John Eliot, Apostle to the Indians.

Well, those six things then show the significance of John Eliot in brief form. Now, what I want to do is kind of back up and jump into his birth and describe the early years, his first 27 years in England, where he was born. He was born in a place called Whitford in 1604.

St. John the Baptist Church in Whitford has him baptized on August 5th. And usually, you're baptized a little bit right after you were born. So, we figure he was born, I don't know, between August 5th, because obviously he wasn't baptized, but a little bit before that.

So, it was probably August 1st or right in the early part of August 1604 in Whitford, England, which is about 28 miles north of London. His parents were married in that church as well. And so we've got a record of that.

His father's name was Bennett, and Lattice was his mother. His father was a yeoman but actually an extensive landowner. He had quite a bit of property.

And his later on, his brother, he was. Actually, John Eliot was the third child. And actually, his brother and the sisters, sisters, and brother, would follow him to New England later on. After that, his family is going to move largely, and many of the family members are going to move to actually Roxbury from Nazeing, where they settled where he had his childhood.

So, he was born in Whitford, about 28 miles north of London. And then he actually spent his childhood from probably about 1608 to about 1614 or 1618, about a 10-year span there, when he grew up from 4 to 14. Basically, he spent time at a place called Nazeing. And this is where he grew up.

And this is where his parents, his father, Bennett, had properties. Now, Nazeing is 16 miles north of London. So, you have Whitford 18 miles. I will show you some pictures of that.

And then, basically, you come south of there to 16 miles north of London. And basically, he's comment about his parents is, I do, quote, I do see that this was a great favor God unto me to season my first times with the fear of God, the word and prayer, end quote. So he had godly parents, and we have pictures of that, and I'll just show you pictures of All Saints Church in Nazeing now.

The reason why Nazeing is so important is that many of the people from Nazeing end up coming over to the New World. And when they settle, the Nazeing congregants settle in Roxbury. In Roxbury, then John Eliot is going to move from the First Church of Boston down to Roxbury to be their, "teacher."

They hired another pastor, Tom Weld, but John Eliot would be the teacher for that group in Nazeing. And because largely they're Nazeing and his brother and sisters ended up coming to that church as well. Now when John Eliot was about 14 years of age, he went to Cambridge University.

Cambridge University is about 60 miles or so north of London, Cambridge University. He went to Jesus College at Cambridge University. From 1618 to 1622, he spent four years basically at Cambridge University at Jesus College.

Now, that's important because the Emanuel College at Cambridge was where all the Puritans, the rabble-rousers, were there in the Emanuel College. He was in the Jesus College. It was this more mainstream kind of thing.

One of the translators, Roger Andrews of the King James Version, was teaching at Cambridge in Jesus College. So, Eliot may have had some exposure to one of the King James translators. This is, again, he's there from about 1618 to 1622.

The King James Version was translated in 1611. So just, you know, 10 years or less than the 10 years, seven years before he arrived at Cambridge University. He probably had seven years of Latin background, was competent in Greek, and learned Hebrew there.

And it turns out he was a real fan of Hebrew. And you're going to see this come up over and over again: an acquaintance with the Bible, public speaking, and things like that rhetoric. He would have learned those things at Cambridge University.

Later, he would send his Indian Bible back to the Jesus College, Cambridge University. And he would say this, quote, except mother, referring to the Cambridge University College, I pray, what a most humble alumnus offers, a son ever having thy prayers, end quote, John Eliot. So, John Eliot sends one of his Bibles back to Cambridge University with this thing saying, hey, I'm one of your alum, I'm one of your alum, man, I'm still praying for you.

And it was kind of a nice touch there. His mother died in his sophomore year at Cambridge in 1620. His father died in his junior year in 1621.

So now he's without a father and mother; he's at Cambridge University. His father endowed him with eight pounds a year so that he could further his education even after the death of his father and mother. But it must have been pretty tragic to him, losing both father and mother while he was away at college and things.

In 1622, he received his AB degree. And then he started apparently into a master's program. So, he's looking for an MA.

But what happened was that the COVID experience hit him. The plague hit in 1625. In 1625, then he has to leave the college because of the plague.

And so, the plague and after the plague of 1625, he leaves Cambridge, and he never goes back. And that was kind of the end of that. He seems to have been ordained after 1625, shortly after that.

So, after that, he's referred to as a minister. And so between that time of 1625 and when he goes to New England, in Boston, in 1631, you've got about six years there. After his Cambridge experience, you get a six-year kind of interlude.

And at that time, he meets a man named Thomas Hooker. Thomas Hooker, who lived from 1586 to 1647, had a school in a place called Little Baddow. And that is about 30 miles northeast over by Chelmsford of London.

So, it's 30 miles northeast of London. And it's just a little bit beyond Chelmsford. And Hooker was an Emmanuel College Cambridge University graduate, and Hooker was a real Puritan.

And so, Hooker was a Puritan. And as this Bishop Laude, who really opposed the Puritans, came into power, Hooker realized he better get out of there, or they were going to get killed. And so, he jumped over to the Holland area in 1630.

And then Hooker then migrates to America and actually settles in Boston for a little while. But then Hooker is kind of an amazing guy, actually. We should do more study, and I've got all sorts of resources for John Eliot on my website.

But there's also a book there on this Thomas Hooker. He turned out to be, went away from Boston, then out to a place called Hartford, known as Hartford, Connecticut today, the capital of Connecticut, and founded Hartford and became the first governor of Connecticut. This is Thomas Hooker, who had a tremendous impact on John Eliot's life between the time, that six-year period after Harvard, after Cambridge in 1622, and when he left in 1631 for America.

This time also, so Hooker came to America, but then also around this time in the 1630s and early 1630s, John Cotton came to America, another famous Puritan preacher in Boston. Thomas Shepard also came over to America. So you have this kind of first generation, and that's actually how I want to capsule this.

These are the first-generation people. You've got William Bradford, you've got people like Thomas Hooker, John Cotton, Shepard here, Thomas Shepard, and these people, these are the first generation that hit the shores here, and so it's kind of, they're kind of an amazing and a special group. These are the people who founded America.

At Hooker's school, Eliot writes this, and I view this almost as his conversion experience. To this place, that is Hooker's school, was I called, John Eliot wrote,

through the infinite riches of God's mercy in Christ Jesus, to my poor soul, for here the Lord said to my dead soul, live, live, and through the grace of God, I do live and shall live forevermore. And when I came to this blessed family, he actually stayed with and in the house of Thomas Hooker.

That's the way they did it in the past. So, he actually kind of like interned in people's families. When I came to this blessed family, I saw as never before the power of godliness in its lovely vigor and efficacy.

What a, what a statement about Thomas Hooker. The guy was the real deal, and Eliot saw that, and he said in that context that his soul was called to live, and he did live. And so that's what I view as his conversion experience and things like that.

And so just some, a little map here showing where Little Baddow was, where he spent those years with Thomas Hooker. Eliot then, this is next move, in 1631, came to America. As Thomas Hooker had already come to America, John Eliot follows about a year or so later, comes to America, and he goes to the Boston, First Church of Boston.

The ship leaves Nazeing and arrives with 60 passengers on the boat called the Lion, the Lion, L-Y-O-N, the Lion ship by Captain Pierce. It was a 10-week voyage across the ocean, 10 weeks. You can imagine not having any; you don't know when hurricanes are going to happen, and you just set out.

And 10 weeks later, they arrive, that's two and a half months, they arrive then in the Boston area. It is interesting that John Eliot, when he travels across that 10-week voyage, the wife and children of John Winthrop remember John Winthrop, a major character in the first generation Boston and Massachusetts. John Winthrop's wife and children were traveling on that same boat with Eliot. Eliot is called on that boat the minister.

When he arrives in Boston, he goes to the First Church, and they basically need a minister at this time. Basically, I should say two of those: Lion's boat had 200 tons of supplies that Winthrop had asked for for Boston. Apparently, people were dying of scurvy, and scurvy is a kind of a lack of vitamin C for about three months. it can have a major impact. people would have died, but they got the boat and so, therefore,, spared many people's lives because of the supplies on that Lion boat.

Eliot then comes to the First Church of Boston, and John Wilson, who is pastor of the First Church of Boston, returns to England, trying to encourage his wife to come back to the New World with him. Therefore, the First Church of Boston was without a pastor, and Eliot came over as a minister, so he filled in for a year at the First Church of Boston. John Wilson was unsuccessful, and so he returned to Boston, but he was unsuccessful in convincing his wife.

Can you imagine how difficult negotiating that kind of thing in your family would be? Boston, by the way, at this time, 1631... Here's just a short video clip of this fifth meeting house, the First Church of Roxbury, where Eliot, under the ministry of Thomas Weld, taught for basically from 1632 to the end of his life in 1680. So, he spent almost 60 years in this church, and this church was a springboard then to his Indian work that he would do later, but the Indian work would be about 1646. So, he's got about 10, 14 years here before he really engages in the Indian project.

A lot of people are familiar with the Boston Common and the gardens next to it, and then if you keep going in the same direction on Commonwealth Street, it's like within a block of those gardens. Now, Wilson then comes back, but the people love Eliot, and they say, Eliot, would you stay as our, quote, teacher? You have a minister and then you have a teacher. Eliot, would you stay as our teacher? And Eliot says, no, man, I made a promise to the people in Nazeing that if they came over, I would be their pastor.

And so basically, the Nazeing people came over and settled south of Boston. I don't know, it's a couple of miles. It's very close today.

It's a suburb of Boston. And his people, Nazeing, settled in Roxbury. So Eliot then says, no, I can't stay at the First Church of Boston.

So he went down to Roxbury, and it's at the First Meeting House and the First Church of Roxbury, which is about the First Church, which lasted about 40 years. It was about 20 feet by 30 feet. You can imagine how big that is.

Some people have living rooms in big houses that are that big, 20 feet by 30 feet. The Fifth Meeting House now stands where that original meeting house was founded by Eliot. So, there's a big church there, not a big church, but a kind of typical New England church stands there.

And actually, I'll show you some pictures and 360 and things of both. Right next to the church, they've actually got an Eliot Square in Roxbury to this day. Hasn't been canceled yet.

And so, there's this church, First Church, where Eliot founded it, and now they've dedicated the Eliot Square right next to the church, a really nice area there in Roxbury. And so, we've got some pictures of that. Here's just a short video clip of this Fifth Meeting House, the First Church of Roxbury, where Eliot, under the ministry of Thomas Weld, taught for basically from 1632 to the end of his life in 1690.

So, almost 60 years in this church. From this church, there was a springboard, and then there was the Indian work that he would do later. But the Indian work would be about 1646.

So, he's got about 10, 14 years here before he really engages on the Indian project. Here's just a quick video clip of Eliot Square, which is right next to the church in Roxbury. The original church had about 25 people there.

A large part of his family, including his sister Sarah, her husband William Curtis, his sister Mary, and his brother Philip, joined him in Roxbury. He had two other brothers, Jacob and Francis. They stayed in Boston.

So, a couple of other brothers came, but they stayed in Boston. Now I want to make a transition. So, he's now moved from Boston 1631, 1632 down to this founding this church in Roxbury, 25 people, a small church, and things like that.

But his wife, whom he was engaged to or promised to, was still in England. She came over then. In 1632, September 1632, and September 4th, the first marriage in the Roxbury church, Thomas Weld was a pastor there.

So, Eliot was kind of the teacher. Thomas Weld was the preacher, the minister there. The first marriage in the Roxbury church was John Eliot's marriage to Hannah Mumford.

Hannah Mumford is going to be his wife for well, well over 50 years. And anyway, the two of them, she's, she's something of her own, of her own right. And so I want to look at her.

She was known for her hospitality and for her nursing skills. And so Winslow, in her commentary or her biography of Eliot, says in her referring to Hannah Mumford, Eliot's wife, many-faceted partnership in the Eliot home. She probably deserves the superlatives she inspired.

In other words, this lady is a real character, and she is a match for Eliot. And I'll tell you some stories now. For the next 10 to 14 years, 32 to 1632 to 1646, Eliot's going to focus on those 12 to 14 years, and he's going to focus on the Roxbury church.

So now 1631, he comes over 1632, he moves to Roxbury and from 32 to say 42, 46, 1646, for those next 10, 12, 14 years, he focuses on his ministry at the Roxbury church. That's going to change when he gets involved with the Indians. But anyway, I want to tell some stories.

The problem is with Roxbury; there was a fire there in 1645, and apparently, there were 17 barrels of gunpowder. And apparently, the fire hit that building and blew up

the smithereens. And then basically several other buildings in the town, a small town, got caught on fire, and everything burned up.

And so, apparently, this kind of fire thing was not totally; it often happened in New England. But I'm going to do three family stories just to show Hannah and his wife and the kind of relationship they had. Then, there are six character qualities that characterize John Eliot, and those will be his characteristics for the rest of his life.

First of all, there are three family stories. Wilson Walker, who wrote a book with a chapter on John Eliot, said that basically, he, John Eliot, and Jonathan Edwards viewed business as incompatible with the ministerial office. So business is over here, the minister is over here.

And so, they didn't want to mess or get their hands dirty with the business side of things, this office. So, he divorced himself from it, leaving it to his wife. Some are called Hannah and John, Elizabeth and Eliot, and I'm sorry, Elizabeth and Zachariah from Luke chapter two.

Here's an example of how detached Eliot was, leaving the control of the house and the business of the house to his wife. Once upon a time, Hannah and the cows got out, okay, so the cows got out and came to the front door of the house. And so, Hannah pulls, and she says, hey, John, over here, check these cows out and stuff.

Hey, whose cows are those? Well, John looked the cows over. The cows were his cows. John looks at the cows over, but he doesn't know who they are. He says, oh, they must be some neighbors.

Hannah played a trick on him because they were his cows, but he didn't know them. And if you've been around and raised cows, you know, and especially in that small amount of cows, you know your cows, okay? He didn't know his cows. Hannah pulled a trick on him.

I just thought that was pretty funny. She had a good sense of humor. Actually, he did too.

So, okay, that's one. You can just see the kind of relationship there a little bit. Here's another one. Excuse me.

Eliot had an enemy. And this guy hated Eliot. And he was writing against Eliot.

He was speaking against John Eliot and this kind of thing. The man got sick. And John Eliot was a very kind person.

I got to get the words humble and kind. There's a country song that goes that way. Good to be humble and kind.

So what he did was he was sick. Hannah was really good with nursing things as it was back then, okay? She goes over then and works with the guy, and the guy gets better. Then John Eliot just doesn't leave it there.

He invites the guy, his enemy, that he knows has been writing against him, speaking behind his back, and doing all this nasty stuff. He invites him over to his house. And when he's in his house, he does not reprimand him.

He does not do anything bad to the guy. He just befriends him. Eliot had this thing of kind of the *mi casa, su casa*, and you come to my house, you're invited in, you know, and things.

And so basically, the guy flipped from being his enemy to turning out to be one of his big supporters. So that's just the kind of way, the kind of the John Eliot touch, tender and kind and things. And he was able to turn things around by the way he loved people, including we're going to see later the Indians.

So, this is another characteristic of their home. Lastly, this gets a little touchy with business, too. Okay, so John Eliot is going up, and the treasurer of the church is going to pay him.

So, he's getting his wages from the church, and his wages go up. But the guy who's the treasurer of the church knows that Eliot's a really generous guy. So, he says, I don't want you losing this money and stuff.

And so, what he does is he takes a handkerchief out and ties it up with real tight knots and ties Eliot's wages into this handkerchief, and then ties it tight in this handkerchief, and then sends Eliot home to take it home to his wife and things like that. Well, Eliot, on his way home, went to visit a widow woman. And this widow woman was having trouble, and she was poor and things like that.

And Eliot was a very, very generous person. If you haven't picked this up yet, a very generous person. So, he said, I want to give you some of my money.

I just got paid. So here, I want to give you some money and stuff. This poor widow and stuff.

So, he tries to tie the handkerchief, but the handkerchief is tied so tight that he can't get it untangled. And so finally, he just says, well, I guess the Lord wants you to have it all. And gives the whole handkerchief to the widow woman and walks out.

You wonder what happened when he got home and said, I just gave my whole salary away to this woman. And he's got to face Hannah Mumford, his wife. So anyway, that just, again, shows his kindness, his generosity, and just what a kind person he was.

It's kind of amazing, actually. Now, that's three stories on Jonathan and John Eliot, just to get a background. Now, I want to move into six characteristics, and we'll just hit these rather quickly.

He's a very practical man. Walking up a hill to the meeting house, Cotton Mather, who would write *Magnalia Christi Americana* history up to 1702, I believe it was, Cotton Mather writes this history of America and has a whole chapter on John Eliot. He said that when John Eliot was walking up the hill to the church and the meeting house, Basically, he said this, this is the way, this is very like the way to heaven.

So, he's walking up the hill. He said, this is very like the way to heaven, tis uphill. And truly, there are thorns and briars in the way, too.

And so he just basically walks up the hill, but he turns it into a spiritual lesson, and there are thorns and briars too. He seems to use very common folk analogies. These analogies that he makes with the common world will work very well with Indians when he faces them later on and helps with his apostle to the Indians.

He seems to have been a mourning person. I like that. And he would say to his students, I pray, look to it that you be mourning birds.

He was a mourning person, and he encouraged his students in that regard. I think that's a good characteristic. So, he was also temperate, and this is kind of funny.

He was invited to a stranger's house and to take some drinks. So the guy offered him some wine, which he told was wine and water mixed. He replied, wine is a notable, generous liqueur, and we should be humbly thankful for it.

But as I remember, water was made before, before it. And the water was his drink of choice. So, he drank water instead of wine.

The guy offers him wine. He says, thank you, but no, I'll take just water and things, which was very uncommon on that day. Very temperate man.

I think we've shown his hospitality before. Few in New England at that day would have shown. Now, here's another case where his *mi casa, su casa* thing comes in.

In 1650, he invited a Jesuit, a French Jesuit missionary named Gabriel, to spend the winter as an inmate in his house. So he opens, the winters are rough in New England.

And so, he opens his house and has this Jesuit, basically a missionary, come into his house and stay for the winter.

Again, this shows his hospitality. He was not intolerant, as some other people claim. This guy was not an intolerant person, but very, he was not an intolerant bigot as some have claimed.

Now, he was also when you translate a Bible of 1180 pages into an Algonquin language, which nobody knows; they have no literature. They have no, they have nothing. You have to learn the language from scratch with no grammar, no lexicons, or dictionaries.

And you have to make it all up from scratch and then translate the Bible into this very difficult language. Eliot did that. The only way you can do that is through work ethic, having a strong work ethic, diligence and persistence, massive diligence and massive persistence.

Cotton Mather, again around 1702, looks back at Eliot, and says, it says, what's Eliot's name spelled backward? And they used to play with this kind of anagram-type things. And so Eliot's name spelled backward is T-O-I-L; what's that spelled? T-O-I-L, toil, and then E for Eliot. Okay.

So, T-O-I-L-E, toil with an E on the end. And that was his character. He toiled.

This guy was persistent and diligent, and he had a strong work ethic. Otherwise, he wouldn't have been able to do a quarter of what he did. It's amazing as we get into this to see what this one man did.

It was absolutely amazing. And it took this diligence, this persistence, this, we would call today resilience of persistence, of pursuing a goal and working hard at it. And finally, humility.

John Eliot, when he describes himself, sees himself, he says, I am but a shrub in the wilderness. I am but a shrub in the wilderness. And several writers, even a modern writer, have pointed this out.

I am but a shrub in the wilderness. He's going to do incredible things. And his murals, they're going to be carving him into marble that's going to be lasting 400, 500 years after he lived.

And yet he says, I'm but a shrub in the wilderness. This man was humble and gave glory to God in many ways. Now I want to shift gears again.

One of his passions was school. And so schools, which are schools for the natives, were our apostles' favorite objects. If the work of improvement was to be permanent, the foundation must be laid in the education of the young.

So, Eliot knew that if he was, this thing that he was involved with, with the Indians and also his own congregation, was going to be permanent, they needed to focus on education, which is true even to this day. He inspired, therefore, that there must be an annual appropriation for the support of school masters and school mistresses, end quote. Mather, Cotton Mather, looks and says of this, that Roxbury, that's Eliot's church, that's Eliot's doing, that Roxbury has afforded more scholars for the first college, Harvard, than for the public than any, than any town of its bigness or, if I mistake not, of twice its bigness in all of New England.

So, Eliot really focused on education both in his hometown and then with the Indians. And he's going, we're going to see this in a second here. He was remarkable for the efforts he employed to instruct children, making catechisms.

So, he makes catechisms that work well with children, Cotton Mather said, quote, as when certain Jesuits were sent among the Waldensians to corrupt their children, they returned with much disappointment and confusion because the children of seven years old, that's of the Waldensians, were well principled enough to encounter the most learned of them all. So if any seducers were let loose to wool at among the good people of Roxbury, Roxbury, Eliot's group, I am confident that they would find as little prey in what they had a well-instructed place as in any part of the country. In other words, Eliot has trained his kids so well that these wolves come in and try to seduce and apostatize, and lead the children astray.

The children are so smart that they, just like the Waldensians' children, were trained in scriptures, and they couldn't get them. So, anyway, that's Cotton Mather's comment about Eliot's and some of the school things there. Cotton Mather also, in his *Magnalia Christi Americana*, 1702, records Eliot as having said, quote, Lord, and this is a kind of a prayer of his, quote, Lord, for schools everywhere among us, that our schools may flourish, that every member of this assembly may go home and procure a good school to be encouraged in the town where he lives, that before we die, we may be so happy as to see a good school encouraged in every plantation of our country, end quote.

Now, how did he actually do it? Well, the Roxbury Latin School. He started this Roxbury Latin School in about 1645, and Philip, John's brother, became the headmaster. Okay, so Philip, John's brother, becomes the headmaster of this Roxbury Latin School, which then had an entrance.

The entrances from the Roxbury Latin School end up going to Harvard, and even to this day, when I talk to my daughter, Natanya, and they're looking at schools for their

child and stuff, she said she checked out Roxbury Latin School to this day, and 20 percent, still 20 percent of the people go to Roxbury Latin School make it into Harvard. So it's kind of an amazing school, even to this day, that's 19 or 2021. Now, that was one school then, his Roxbury Latin School, the oldest continuous school in America.

There's a little debate on that with some other schools, but largely 1645 to the present, and it's still going strong. I'll show you some pictures, and there's a video right now of that. The next school was the Jamaica Plain, and Roxbury Latin School was the Jamaica Plain School.

This Jamaica Plain School still exists, and it is a small school on, quote, Eliot Street in Jamaica Plain, just south of Boston. So, a lot of this stuff all takes place in the Roxbury, Dorchester, Jamaica Plain area, south of Boston now. It's not that far out of Boston, actually.

Jamaica Plain, I've been to the school there, and this is the first integrated school in America. He said, basically, Black folk, Indians, and whites were all in one school. Blacks, Indians, and whites were all in the same school.

It was an integrated school. We're talking now; he gave a big donation to the place there. I think it was around 1690, but this is one of the first integrated schools in America, founded by, guess who, John Eliot. He's an incredible visionary person with no, I mean, he's an amazing guy.

Here's a panorama of the Eliot School of Fine Arts. He bequeathed to them 75 acres in 1690 upon his death. That school still exists, and here is a panorama of that school today.

And while I was taking these pictures, there entered an Asian couple, a Black couple, a white couple. It's still an integrated school to this day. By the way, it's located on Eliot Street in Jamaica Plain.

We don't stop there. So, we've got the Roxbury Latin School and the Jamaica Plain School. I think it's called the School of Fine Arts and something else today. They're on Eliot Street in Jamaica Plain.

Harvard University. Harvard University and I'll show you a plaque, and then looking around Harvard University, it's on Matthews Hall now, there's a plaque indicating where the Indian College was. John Eliot was influential in getting the Indian College at Harvard University started.

Now the people at Harvard actually did it, and it was the first brick building built in Harvard, the Harvard University. Go to Harvard, you know, that's right, the building,

the foundation, they actually tore it down. And when was it torn down? Yeah, it was demolished in 1698.

1698, they demolished the Indian College. However, the Indian College was there, and then Eliot's hope was that from Natick and these other 14 praying Indian villages, they would send these Indian students up to Harvard University. As a matter of fact, in the basement of the Indian College at Harvard University, before it was destroyed in 1698, in the basement of that building, there was a printing press on which they printed Eliot's Bible in 1663.

So, it's kind of amazing that the building, the Indian College of Harvard, is in the basement of where a lot of this printing happened. And so that's kind of a great thing. Here's a plaque on Matthews Hall on the west side of Harvard Yard.

He was also a champion of democracy. And this is a little, John Winthrop, in 1634, they had this Pequot War with an Indian group, I think it was about 1637. And so John Winthrop, you know, he's like the governor or whatever.

He also asked the ministers for consent for this kind of document that he was proposing to make peace with the Indians, okay, between the Indians and things. And Eliot objected. And he said, basically, wait a minute, you got all these ministers here making this decision.

No, no, no. Who makes the decision? The people, not the ministers, not the elites, make the decision. No, the people make the decision.

And so, John Eliot kind of said, sorry, bud, the people need to make this decision, not just the ministers and stuff. And so, he objected. John Winthrop then sent some people down to kind of, what's with this guy? He's calling my bluff.

I'm consulting with the ministers. Isn't that a nice thing I did? Well, and Eliot's saying, no, you got to consult with the general mass people, democracy kind of thing. And so John Winthrop kind of got on Eliot's case, and Eliot apologized.

Eliot had a very kind spirit toward him. He wasn't into making a fight and, you know, rabble-rousing and things like that. And so he said, okay, okay.

You know, but he expressed himself and stuff. He was very much into the congregational church polity type of thing where the people make the decisions for the church, and also he felt for the government. That leads us to two problems that John Eliot had.

One was the Ann Hutchinson trial. This is about 1637-38, just after the Pequot War. Basically, Eliot was involved in the Ann Hutchinson situation.

The governor was a defender of the faith. There was no separation between church and state. Okay.

And now I know we've got a very clear distinction between church and state. Back in those days, it was nothing. They were together.

Basically, most cases of heresy were handled locally. And Ann attended John Cotton's church, First Church of Boston. Ann Hutchinson was really into John Cotton and really liked him, but she felt like everybody else was a heretic.

So she starts raising Cain and then becomes interested in England. So she comes over. The pastor of the church is actually John Wilson, but John Cotton was working with him. And she taught the women of the settlement.

And she was very knowledgeable in scripture and things. And she became the talk of the town because she had, and she had, I think, 15 children, which was kind of amazing, too. She had a knowledge of the Bible.

She accused basically all the ministers of New England of teaching the quote, covenant of works, end quote, or outer religion, rather than, as opposed to the quote, covenant of grace. So, the covenant of works versus exterior versus the covenant of grace, interior types of things, and interior religion. And those became buzzwords then.

And then she basically used those words to condemn all the ministers, except for John Cotton and her brother-in-law, John Wheelwright, who had the quote, seal of the spirit. So, you can see where this is going. The seal of the spirit is on John Cotton and John Wheelwright, but all the rest of them are no good.

John Winthrop, who was governor or whatever, favored the Orthodoxy party. And John Winthrop was a guy with the city on a hill. Do you remember that? And even today, Beacon Hill and the state building.

In 1637, she was found guilty of sedition. Thomas Weld, the minister, head minister at Roxbury, where John Eliot was, Weld really, really condemned her. And he seems to have been much more strong in his condemnation.

John Eliot was kinder, though he also found problems with her teaching. She tried; she was trying to serve the peace of the community. You can imagine that this community is seven years old.

They're facing the wilderness. They're facing all the challenges that they had and things at seven years old. And then she comes in and raises Cain among this kind of thing.

And John Eliot and 500 ministers condemned her. They don't put her out immediately. Actually, some of her claims were that she had believed in immediate revelation, that as God talked to Abraham in days of old, so God talked to her.

And so, she starts like that. She denied the bodily resurrection, saying that the soul, not the body, but the soul, was immortal. Basically, the winter was pretty harsh.

So, they banished Anne Hutchinson. They banished her to Roxbury. So, this is Eliot.

She's down with Eliot and Weld then, and they basically work with her in Roxbury then for that winter. They have a second arraignment, which is more damaging. She ends up getting caught in a lie.

And even John Cotton, whom Anne Hutchinson really supported, realizes that she's lying. And so, they basically condemn her. She's banished from the community by the court.

And she then goes to Rhode Island. When she goes to Rhode Island, she remembers Roger Williams, who was famous for going there, where her husband died in 1642. And then she goes to Long Island.

And when she gets to Long Island, she and her children are all massacred there. So, it's kind of a tragic ending for her. Eliot's about 36.

He's in the first generation. After five years of association with Thomas Weld at Roxbury, it is too easy to say that he had allowed the elder man to be his tutor. Weld was about nine years older than Eliot.

And so, some people think, well, that Thomas Weld had much vitriol against Anne Hutchinson. And so, he influenced Eliot. That's probably not what happened.

Eliot was stronger than that. And Eliot established himself in this sad story as a guardian of orthodoxy. So, he goes for the orthodox side.

That's one of the problems people cite with John Eliot, which he did in his younger years there. The other one kind of shows him a little bit feisty. He wrote this book, and he said he's got tracks, you know, 50, 60, 70 pages.

It's called The Christian Commonwealth. By the way, all these documents are up on my website. If you go to my website, go over to History, New England History, you'll

see a page on John Eliot where I've documented, and I have all the resources there in Word, PDF form, and HTML.

So, you can easily download and edit them or use them in whatever context you want. By the way, these notes, as well as the videos, pictures, and stuff that I have in a PowerPoint, are the PowerPoint that will also be up on that site on the John Eliot site on Biblical e-learning.

That's my site, Biblical e-learning. There are a lot of free resources there if you want to learn about the Bible. It's a tremendous place to go.

I kind of pulled in out of the whole web, actually, more than the web; I just pulled in all the documents I could find on John Eliot. So it's a one-stop shopping kind of thing. Just go there.

There's everything you want to need to know about John Eliot. But he wrote this long track called The Christian Commonwealth. It was published in England in 1659.

Basically, it says that John Eliot used Exodus 18.25. In Exodus 18.25, Jethro meets with Moses and says, Moses, Moses, you're killing yourself. Moses was trying to judge, you know, there are thousands of people, and he's trying to make judgments between all these people. And Jethro, his father-in-law, the support of his wife, and Jethro was the father-in-law, priest of Midian, comes out and says, Moses, Moses, chill out, man.

What you got to do is have rulers of the ten, and they make decisions, small decisions for the ten, rulers of the fifties, rulers of the hundreds, rulers for the thousands. If they have a hard problem, let them bring that to you. So, the ten elect the leader of the ten, the fifties elect the ruler of the fifty, the hundred, the ruler of the hundred, the thousands, the ruler of the thousands.

And then, basically, the big stuff comes to Moses beyond that. And so, what Eliot did was he said, hey, that's a good way to run a government. The problem is, and this got published in England in 1659, and the king said, excuse me, we don't vote on stuff like that here.

Okay. And so, we got real, real opposition from the stewards in England. And it was, so he had. They got on his case so badly that it was ordered suppressed, and it was canceled.

I guess you could say this is one of Eliot's first canceled documents. And so, he had to take it back. So, he apologized.

I didn't mean, you know, I didn't mean to throw the whole kingship and all this thing in England over and stuff. So, he basically ate it and said, okay, I won't do that. However, however, Eliot still believed in that principle.

And when he forms those 14 little villages, Indian villages, praying Indian villages, Nadic being the chief, when he forms Nadic and these others, he does it on the basis of; I think he called it the communion of churches, the communion of churches. And what he proposed in the communion of churches is Exodus 18, 25, tens, fifties, hundreds, and basically does the same thing only now within the churches, not going against the king. So he kind of, and by the way, I should say the communion of churches, which I had a really hard time scanning because it was basically the first privately printed book in America.

There's almost none of them in existence. And Eliot printed that privately. And anyway, so this is kind of a, I don't know, amazing thing, Eliot, how he, how he worked that.

So, okay. Now, the first book published in America was, in 1640, the Bay Psalm Book. Let me just make some comments about the first book printed in America, the Bay Psalm book, 1640.

Cotton Mather and his *Magnalia*, three, chapter 12 comments and kind of poetry. I think he's kind of mocking them out. You Roxbury poets keep clear of crime and missing to give us a very good rhyme.

I think he's referring to Weld and Eliot, who were involved in the Bay Psalm book. And it was basically translated into meter. So, the Hebrew Bible people translated into English meter.

That's amazing. And it's hard. He says, and a good rhyme referring to Weldon.

And he says, and you of Dorchester, your verses lengthen, probably referring to Richard Mather, but with the text's own words, you will them strengthen. Let me read that because it actually has a little bit of poetry here, too. And you of Dorchester, your verses lengthen, but with the text's own words, you will them strengthen.

And so that's Cotton Eliot kind of saying this rhyming thing, the meter and rhyme got into this Bay Psalm book and things like that. Eliot did rhymes kind of for his own amusement. And he seems to have been a very clever person that way.

He is actually going to do some rhyming in the English and the Indian versions as well. So, the ministers and magistrates of Boston wanted their own version of Psalms to be sung on Sabbath. And so they were really, really proud of this Bay Psalm book.

And as they were really proud of the Bay Psalm book, they're really proud of Eliot. He was one of the chief translators, along with Thomas Weld and Richard Mather. There were some other people involved as well.

So that was, by the way, printed in Cambridge, Massachusetts. And the Puritans loved this thing. And Eliot, by the way, wanted church congregations, councils, and church councils to be deliberated in Hebrew.

Can you imagine that? This was way before the Zionist movement in the late 1800s and in Israel, where they brought the Hebrew language back to life, so to speak, in 1948 and the following. And you can go to Israel and learn to speak Hebrew today and things. But this was way back in the 1600s.

He wanted church councils to be run in Hebrew. And anyway, so he argued for the universal use of Hebrew. I kind of guess if God speaks Hebrew and God's in heaven, you want to learn Hebrew now.

So, when you get to heaven, you don't have to take a two-year period to learn Hebrew before you get up there. That was my joke. That was not his.

But I am also trained in Hebrew and enjoy the Hebrew language. So, I kind of like Eliot for other purposes as well. So let me give you an example.

Psalm 23, this is in 1640. And I just want you to see a little bit of the rhyme and meter because everybody knows this. But Psalm 23 goes like this.

The Lord to me, a shepherd is, want therefore shall not I. He, in the folds of tender grass, does cause me down to lie. And so, you can hear the I, want therefore shall not I, doth cause me down to lie. So you can hear the beat of the meter and pick up the rhyme.

And so it just is an interesting way to translate, but it is a hard way to translate. But these guys were at a command of language. It's English language.

It's amazing. It was designed to be heard, not just read. It was designed to be heard, not just read.

The Bay Psalm book was an event in which they took pride, and Eliot got some of that honor coming his way. Now, I want to shift to the Indian mission, which is acknowledged, supported, and resisted. Okay.

The Indian mission was acknowledged and supported early on. How did the English, as they came over to America, how did they view the Indians? And what was there,

how did that go? The description of the Indians by a guy named Converse Francis is like this, and this book is fairly early. It says, like all savages, were adverse to regular labor of any sort.

Their time, that is, the Indian's time, was spent in alternations of war, hunting, or fishing, and idleness or sleep. Elsewhere mentioned problems with drunkenness, gaming, revenge, big things for them, and powwowing. Francis says, quote, a powwow, in short, was at once a priest, a physician, and a juggler.

So, a powwow was kind of like the Indian's priest, and they would have incantations, dancing, and all this kind of wild stuff and things. The powwow was head of that. He was the priest.

The sachems were the chief. The Indian chief was called a sachem. And later, there would be problems for Eliot because as Eliot preached the gospel of Christ, the power of the priest, the powwows, would go down, and the power of the chiefs would also wane.

And so, the chiefs were losing power, the priests were losing power, and as a result of their loss of power, then they're going to oppose the gospel on their people because when the gospel comes to their people, they lose their power. And they don't get people bringing them all the food and all the stuff, so they don't have to work that hard. Now, all of a sudden, the people are saying, hmm, we're not going to do that anymore.

And so, the sachems and the powwows of the priests are going to oppose or be opposed. Not all of them, not all of them, but some of them will oppose the spread of the gospel because of this power struggle thing. You see the same thing in Acts, and when Paul comes into Ephesus, and then basically, the silversmiths can't make gods to Artemis anymore.

And so they say, you know, we're against Paul, you know, Ephesus is, you know, for Artemis, and they have a big riot over that. There's going to be that similar power structure thing going on here, and you're going to see it within the Indians. Smallpox.

Indians were hit with the smallpox. The English arrive at about 1620, Plymouth Rock, William Bradford. But before that, in 1612 and 1613, there was a smallpox plague that went through and killed a ton of Indians.

And so, the Indians were devastated by smallpox. That's prior to the white man's arrival, by the way, prior to the white man's arrival. And so, their numbers had shrunk.

The Massachusetts seal, the early Massachusetts seal, and I'll have a picture for you right after this, has an Indian standing there saying, and if you read the caption that's coming out of his mouth, kind of goes back over his head, he says, come over and help us. So, an Indian and the Massachusetts seal said, come over and help us. Well, that's a quote from Acts chapter 16, verse nine.

And basically, it's quoting Paul when Paul's getting the Macedonian vision, come over and help us. And so basically, it means bringing the gospel here. And so on the seal then, early seal, you've got this Indian saying, come over and help us.

That is spread the gospel over here. And so it's kind of an amazing seal showing the attitude toward the early Indians and stuff. The king's grant to the council of Plymouth.

This is the original Plymouth. It says the principal effect, which I do. This is a quote, quote, the principal effect, which I can desire and expect of this action, is the conversion of the people of these parts unto the true worship of God and the Christian religion, end quote. So not only were they trying to get away, but the Puritans and the Pilgrims, particularly the Pilgrims, came over here to get religious freedom.

And that was one of their purposes for coming here, but they also came here under the commission to basically work on spreading the gospel to the Indian people here. And so that's said there by the king and the king's grant, the letter to Matthew Craddock, the governor of the company of the governor and governor Endicott, early governor of Massachusetts on February 16th, 1629, that's early 1629, these words, quote, we trust you will not be unmindful of the main end of our plantation by endeavoring to bring the Indians to a knowledge of the gospel, end quote. Amazing.

So that part of this, part of their coming to America, let me just put this in, okay, was to escape the persecution of Archbishop Laude and things like that. So, the Puritans came in the ways and then 1630s and stuff. And then, William Bradford came in with the Pilgrims in 1620.

They were trying to get away from religious persecution but also to spread the gospel to the Indians. And then one more step; I haven't gotten my notes here, but it's just an interesting step. Eliot's going to try to get him very involved in the conversion of the Indians, but then he's also going to write things that go back to England.

And they're hoping in America that when they see the conversion and the confessions, what they call the confessions of these Indians, the confessions of these Indians may help purify and revive the church in England. So, there was also not only a fleeing over to America for religious freedom, a pursuit of the Indians for the

gospel, but also bringing the gospel back to England was very much a part of their wish, and they hoped that these Indian confessions would influence the people back in England. So, it's kind of an interesting one, two, three, one with the Indians, two, and then back with three, all of those were involved.

The Indians, by the way, were believed to be the 10 lost tribes of Israel. And so, this Thomas Thorogood, whom I've talked about before, he's the one who branded Eliot as the apostle to the Indians, basically argues that the Jews in America, the probabilities of Americans are Jews. In other words, these Indians are actually of Jewish extract.

And Eliot conferred with that, of course, he's, you know, Hebrew, Hebrew. And so, he converted, he concurred with that. And by the way, this was also held by Rabbi Ben Israel in Amsterdam.

So, it wasn't just, you know, these Christian guys making this stuff up. There's a Rabbi in Israel in Amsterdam who held the same thing. Now, why did they say this to the Indians? Well, the Indians anointed their heads.

Okay, they anointed their heads, kind of like the Old Testament. They washed strangers' feet, very similar to what you have in the Bible; Jesus washes people's feet. They delighted in dancing.

You remember David and was a second Samuel six is dancing before the Lord with all his might and stuff. They express themselves in parables, and they have parables and stories that they tell. And that's how Eliot is going to communicate with the Indians using parable-type things.

They are believed to have said the word hallelujah. And so apparently, hallelujah comes over, and I'm not sure how it's translated, but they heard the word hallelujah in the English and Indian languages. And they said, Hmm, that shows a link with Hebrew and things.

Circumcision: some of the Indians are circumcised, and they say circumcision is Jewish and stuff. And by the way, apparently, the Indians didn't like pork. And so they say, Hmm, that's Jewish too.

You know, it's not kosher. I can't eat that pig today and stuff. So, swine and pork.

So I'm not saying that was true, but Eliot missed it there, I think, obviously, but that's the way they thought of the Indians as the 10 lost tribes of Israel. Therefore, they worked on converting them to Jesus Christ and other things. So, in the gospel of Christ.

Now, some others that work with Indians also weren't just Eliot working with the Indians; they're trying to show there were many people involved in spreading the gospel to the Indians. One was a guy named Roger Williams. And he basically is at Plymouth.

Then, he ends up in a province of Rhode Island. He preached to them in their own language. He developed this thing called the quote, the key to the Indian language of America, and quote in 1643.

Now, it is three years before Eliot comes out and is able to speak the Indian language. So, Williams is just a hair ahead of Eliot. But he's not as extensive as Eliot would do.

But he makes this key, or it's basically a lexicon, a dictionary of Indian terms and how they're used. Roger Williams did that. He was banished in 1636.

But he had a good, good understanding of the dialects of the Indians, Roger Williams. A man who's incredible, and I need to do more study on him, and I've actually got a book in our library loan coming in, was a guy named Thomas Mayhew. Thomas Mayhew was on Martha's Vineyard.

He's also back a little bit before Eliot. So, we're talking about the 16th and early 1640s and stuff on Martha's Vineyard today, just off the coast of Massachusetts. And hey, we actually preached in the Indian tongue even more than Eliot did.

So, this is, we're in the 1640s now on Martha's Vineyard. The benefit of Mayhew, Mayhew had two benefits. Mayhew's children, after him, for three generations, kept up their work with the Indians for three generations, so from, you know, the 1640s until 18, I think it's 1820.

I'm going out of my head now. No, 1806. From 1640 to 1806, his generations of his Mayhew's basically worked with the Indians and things.

So, he had a long, well over 100 years, 150 years of work with the Indians on Martha's Vineyard. So, Thomas Mayhew is kind of an amazing guy. He also and Eliot would correspond and interact on some things.

In Martha's Vineyard, the other reason why Mayhew was in some sense more successful than Eliot was that when we're going to talk about King Philip's War in 1675 when King Philip's War devastated Massachusetts, and the Indian people were getting killed left and right both sides. And it was a really, really wicked time. We'll show that later on.

King Philip's War devastated Massachusetts, and kind of settler-Indian relations were missed in Martha's Vineyard. So he never got the results of King Philip's War because he was on Martha's Vineyard and therefore did not have the setback that Eliot would have to face later in his life. So, Thomas Mayhew, an amazing guy, and generations of Mayhews helped spread the gospel to the Indians on Martha's Vineyard.

Look for a biography of Thomas Mayhew on the website also as a kind of friend of Eliot. Eliot also had some other friends, so I'll just hit them briefly at this point. Richard Gookin turns out to be the head of. He was put over the Indian villages, Christian praying Indian villages, and was still a monitor from a governmental side, but he was a good friend of Eliot.

So, Richard Gookin and Eliot were basically buds. Thomas Shepherd also came out when Eliot started preaching to the Indians in their own language. Thomas Shepherd from Cambridge was there, and Eliot was much more systematic than any of these other people who had done spotty work. Eliot was much more systematic.

Edward Winslow was Eliot's other bud friend. Edward Winslow was in England, and so what happened is Eliot would send stuff to England, and Edward Winslow would propagate it, publish it in England, and spread it in England, and then people would support Eliot's work, and that's how he got his Bible printed basically. People from England would support, and they sent over actually a whole hunk of press to get this Bible printed as well as a printer.

For three years, they contracted a printer from England to print the Bible. So, Edward Winslow, was a key figure in taking Eliot's stuff and making it available in England so that the people in England could support the headmasters of the Indian schools would be supported from England, and Edward Winslow was dead. Richard Boyle was another guy who was over there, there was a Society for the Propagation of the Gospel or something like that, and Richard Boyle was a kind of a philosopher, a rich person who was over that, and he actually motivated a lot of this funding that would help Eliot.

And then lastly was a guy named Richard Baxter, who was an early Puritan who was a Puritan Richard Baxter and Baxter and Eliot wrote back and forth. They were like spiritual soulmates, and Eliot would tell Baxter stuff and actually translate some of Baxter's works into the Algonquin language. So Baxter would write to Eliot, and there was a real kind of kindred spirit between Richard Baxter and John Eliot, and we've got some of their correspondence and things.

There are five Indian groups in England, and I don't think I want to go through them now, but what's noticed here and I'm using some data that shows and let me just do this a little bit just to show the population decrease. The Pequots that we talked about before their war in 1637 or whatever, had 4,000 warriors, but in 1674, they

only had 300. So, in many of these tribes, there were five tribal groups in this area in New England, and almost all of them saw a 90 percent decrease in the number of their warriors and the number of their people, and so there was a you know basically bad stuff happening with between the wars and then the plagues and things like that.

There was a huge decrease in the population of the Indians. Now, the Massachusetts Algonquin tribe had many dialects. The Wampanoag people are the ones that Eliot's going to target for his translation.

There is, however, resistance from the settlers to these praying Indians. There was a clash with the farmers. Basically, what you had is a clash of how you view the land.

The settlers from England came, and they wanted to settle the land, set up fences, and build villages and towns with streets and property rights and things. People put fences around gardens and crops and wanted gardens, crops, fences, villages, that kind of thing, versus the Indians who were connected to the land in a much deeper way in a certain sense, but for them, there were no fences, there were no boundaries, the land was just theirs and kind of thing, and they thought they were hunters, they were fishers and basically they roamed yeah they roamed whereas these other guys were settlers and so there was a clash. By the way, the same thing happened in Egypt. I mean, you know Moses says, hey, you guys bring your sheep and stuff down here as this Joseph's, you know, Father Jacob's coming down.

He says Man, you can't settle along the Nile. The Nile is where all the crops are. Your cattle are going to eat all their food.

They're going to be really ticked off at you. You settle in the land of Goshen. In the land of Goshen, you can do your herds there because herds don't mix with farming, and so you get the same type of thing going on here where the Indians are used to roaming, hunting, and fishing wherever they wanted and now you've got the settlers coming in trying to set up fences and things like that so there's resistance on the settler side because the settlers say wait a minute we built those fences, and the Indians just hop the fence and do their hunting or whatever and so the settlers were opposed to the Indians and the Indians didn't like they were getting caged in with these you know settlements and things and so there was resistance from the Satyams as we mentioned before.

The Satyams were the chiefs, and the Powwows were the priests, and those people then started losing power. one of the Satyams I read actually describes him saying Man, who's going to bring me food anymore? You guys are all. I'm the chief. You bring me. You know, you pay out whatever it was your taxes or whatever, and you pay it to the Satyam, the chief, so the chief just got all his goods brought to him. Now they become Christians and stuff like that the people settle and the people settle the

land they're doing their own farming, and they're not bringing it to the chief anymore, and so the chiefs the Satyams and the Powwows, the priests doing their you know their dances and their incantations and various things again they're losing power, and so they're going to be very upset and so they start resisting this kind of settlement.

Now, how is Ellie going to learn the language? The Indian language, and again, I've messed with how I should say Greek, Hebrew, and Latin. Actually, I had to take a course on Ugaritic and Babylonian, or what they call Acadian, and those are somewhat hard languages. I just want to tell you that I've looked at the Indian language.

They are nothing, and they are nothing compared to the Algonquin language. It is really hard, and it's amazing to me that Ellie can figure out all this stuff. It is just a really difficult language with, even the old Babylonian or Acadian. You've got, you've got, you've got literature that you can work with.

There was no written literature that he had to work with. It was all just oral stuff that he had to make all this up. He had to actually develop his own alphabet in order to describe the sounds that he was hearing from these people's mouths.

So, it's amazing. How did he learn that language? Well, there was a guy named Kakano, Kakano, and this guy in the Peacock War, basically, he was taken as a captive, and so there was a guy in Dorchester, which is right next to Roxbury, who had this guy as kind of a servant-slave kind of guy. He was captured in war, and he was basically a household servant.

Well, Eliot saw that, and he said, hey, I'll take him, and so basically, Eliot takes him as a household servant person. He lives with Eliot, and he, his goal then is to teach Eliot how to speak Algonquin, or the Swampinong dialect of Algonquin. So he knew Kakano knew both English and Algonquin, so he was able to help Eliot in the translation problem and learn and teach Eliot how to speak in this Indian language.

He was an absolutely critical individual who helped energize Eliot and give him the expertise he needed to be able to speak to these people. Now, Robert Frost, by the way, says poetry is what disappears in translation, and I have worked on this problem with Hebrew going into English, and let me read that again. Poetry is what disappears in translation.

One-third of the Old Testament is going to be poetry, and that's going to disappear in translation, and even does in English, by the way, and I've worked with that for years. I can't; it's something that's beyond me to know how to translate Hebrew poetry into English poetry. I can't do it, and I've worked years at this, and so he says this is lost.

Eliot, in 1663, is going to publish a Bible in Algonquin. It'll be the first book ever, first Bible, excuse me, the first Bible ever printed in America in 1663. Eliot says, and then later on, a couple of years later, in 1666, he wrote an Indian grammar, the first one ever written, made up out of scratch, out of his head, and Eliot said, quote, We must not sit still and look up for miracles.

We must not sit still and look up for miracles. Often be doing, and the Lord will be with thee. Prayer and pain through faith in Christ Jesus will do anything.

You will not do incredible things without an incredible dream, says John Eliot. He had an incredible dream, and now we're going to see each other in the next session. We're going to end here. In the next session, we're going to take Eliot. We're going to see him in 1646 in Wabon's Wigwam, to the time that he built these 14, or has these 14 praying Indian villages, we're going to see his major work come between Wabon's Wigwam, and these settled 14 villages, and how that stretch of his life happens for basically 1646 to 1675 with King Philip's War, which is going to end that, and it's going to be a devastating relationship between the settlers and the Indians in 1675, and that's going to affect these praying Indians tremendously.

So, next time, session number two, we'll take his work with the Indians from Wabon's Wigwam to Natick and the 14 praying Indian villages. Thank you for listening. I hope that you are inspired by the way that hearing the story of John Eliot and his love, passion, and friendship with these Indians for spreading the gospel of Jesus Christ is just so inspiring, and I hope that catches on through these videos.

Thank you for watching, and we'll catch you in the next session. Thank you.

This is Dr. Ted Hildebrandt in his teaching on John Eliot, 1604-1690, Apostle to the Indians. This is session number one, Significance of Eliot, English Roots, Minister in Boston to the First Church of Roxbury.