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EARLY MISSIONARY LABORS AMONG THE INDIANS OF THE PLYMOUTH COLONY.*

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PLYMOUTH ROCK IN 1863.

In this article I shall use the term Plymouth Colony loosely, as including Martha's Vineyard and its adjacent islands, not under the jurisdiction of

Massachusetts until the time of William and Mary.

I have already alluded to the fact that the idea of doing something to christian-

* I have consulted, in the preparation of this article, mainly the following:—
Gov. Bradford's History of Plimoth Plantation, 1856.
Winslow's Good Newes from New England, 1624.
Winslow's Hypocricie Unmasked, 1646.
Mourt's Relation, 1622.
Young's Chronicles of the Pilgrim Fathers, 1841.
Mather's Magnalia Christi Americana, 1702.

Mayhew's Indian Converts, 1727.
Prince's Annals, 1736.
New England's First Fruits, 1643.
The Light Appearing more and more unto the Perfect Day, 1651.
Strength out of Weakness, 1652.
Otis's History of Barnstable.

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ize the aboriginal inhabitants of the soil where they might have their Colony, entered influentially into the thoughts and actions of the Pilgrims in deciding to leave Leyden for America. This is distinctly stated by Gov. Bradford, in his *History*, where, after mentioning other motives, he adds : —

Lastly, (and which was not least,) a great hope & inward zeal they had of laying some good foundation, or at least to make some way thereunto, for ye propagating & advancing ye gospell of ye kingdom of Christ in these remote parts of ye world ; yea, though they should be but even as stepping-stones unto others for ye performing of so great a work.

Edward Winslow, in his *Hypocricie Unmasked*, declares that two prominent considerations before their minds were, (1), to teach their oppressed brethren in England how to relieve themselves, and, (2), to seek the conversion of the natives of New England ; in these words : —

They [he is speaking of Robinson and Brewster] I say, out of their Christian care of the flock of Christ committed to them, conceived, if God would be pleased to discover some place unto us (though in *America*), and give us so much favour with the King and State of *England* as to have their protection there, where wee might enjoy the like liberty, and where, the Lord favouring our endeavours by his blessing, wee might exemplarily shew our tender country-men by our example (no less burthened than ourselves) where they might live, and comfortably subsist and enjoy the like liberties with us, being freed from anti-Christian bondage, keep their names and nation, and not only bee a meanes to enlarge the Dominions of our State, *but the Church of Christ also, if the Lord have a people amongst the Natives whither he should bring us, &c.* Hereby, in their grave Wisdomes, they thought wee might more glorifie God, doe more good to our Countrey, better provide for our posterity, and live to be more refreshed by our labours, than ever wee could doe in *Holland*, where
ere.

George Morton states the case as follows, in his preface to the first publication (*A Relation or Journall, etc.*) made of the progress of affairs at Plymouth : —

The desire of carrying the Gospell of Christ into those forraigne parts, amongst those people that as yet have no knowledge nor tast of God, as also to procure vnto themselves and others a quiet and comfortable habytation ; weare amongst these things the inducements unto these undertakers of the then hopefull, and now experimentally knowne, good enterprize for plantation in New England, to set afoote and prosecute the same, and though it fared with them, as it is common to the most actions of this nature, that the first attemps proue difficult, as the Sequell more at large expresseth, yet it hath pleased God, even beyond our expectation in so short a time, to give hope of letting some of them see (though some he hath taken out of this vale of tears) some grounds of hope of the accomplishment of *both* those endes by them, at first propounded.

Robert Cushman, in his *Reasons and Considerations touching the Lawfullness of removeing out of England into the parts of America*, recognizes this prominent end of their emigration, and emphasizes it thus : —

And first, seeing we daily pray for the conversion of the heathens, we must consider whether there be not some ordinary meanes and course for vs to take to convert them, or whether prairer for them be only referred to God's extraordinary worke from heaven. Now it seemeth vnto me that we ought also to epdeavour and vse the meanes to convert them ; and the means can not be vsed vnlesse we goe to them, or they come to vs : to vs they can not come, our land is full ; to them we may goe, their land is emptie.

If the papers of John Robinson could be recovered, doubtless some discussion of this subject, marked by his wonted thorough good sense, warm heart, and great, reverent, and loving familiarity with the Scriptures, would be found among

them. The tone of that discussion may be inferred from the following extract from a letter which he wrote to the church at Plymouth, over date of 19th Dec., 1623, after the news of the killing of *Wituwamet*, *Peeksuot*, and other conspirators at *Wessagusset*, by Standish and his men, had reached Leyden.

Concerning ye killing of those poor Indians, of which we heard at first by repute, and since by more certaine relation, oh ! how happy a thing had it been, if you had converted some, before you had killed any. . . Upon this occasion let me be bould to exhorte you seriously to consider of ye disposition of your Captaine [Myles Standish] whom I love, and am persuaded ye Lord in great mercie and for much good hath sent you him, if you use him aright. He is a man humble and meck amongst you, and towards all in ordinarie cause. But now if this be merely from a humane [*i. e.* human ; that is, natural and not regenerate] spirite, there is cause to feare that by occasion, especially of provocation, ther may be wanting yt tenderness of ye life of man (made after God's image) which is meete.

The minds of the Plymouth men were so intensely and engrossingly occupied — by constraint of the hard necessity that came upon them — with the vital struggle to maintain their own existence against treachery in England and poverty and privation here, that it was little of thought or labor that they could have spared at first for purely missionary efforts among the savages that surrounded them, even if the language and temper of the Indians had invited labor of that description. That they did what they could would appear from now and then an incidental scrap of testimony. Bradford, writing of the autumn of 1622, says that Squanto, — the *Wampanoag* who, having been carried to England by Capt. George Waymouth in 1605, and there learned English, and made his way back by some ship, had been very serviceable to them as an in-

terpreter, — who had started with Gov. Bradford on a voyage to go south round the Cape for corn, but, they being blown back into Chatham harbor by contrary winds, was taken sick there —

of an Idean feavor, bleeding much at ye nose (which ye Indians take for a symptome of death), and within a few days dyed ther ; desiring ye Govr. to pray for him, that he might goe to ye Englishman's God in heaven ; and bequeathed sundrie of his things to sundry of his English friends, as remembrances of his love ; of whom they had a great loss.

I do not know whether Prince has preserved a tradition that remained in the Colony, or whether it is only an inference which he himself drew from the above record of Bradford ; but he says, in his *Annals*, "it is to be hoped that Squanto was converted."

So Winslow, in his *Good Newes*, incidentally mentions his own labors with *Hobomok*, a *Wampanoag* war captain, and *Corbitant*, as he was on his way home from *Sowams* to Plymouth with them, in March, 1623. I quote from the modernized spelling of Young: —

Obscrving us to crave a blessing on our meat before we did eat, and after to give thanks for the same, he asked us what was the meaning of that ordinary custom. Hereupon I took occasion to tell them of God's works of creation and preservation, of his laws and ordinances, especially of the ten commandments ; all of which they hearkened unto with great attention and liked well of ; only the seventh commandment they objected against, thinking there were many inconveniences in it, that a man should be tied to one woman ; about which we reasoned a good time. Also I told them that whatever good things we had we received from God, as the Author and Giver thereof ; and therefore craved his blessing upon what we had, and were about to eat, that it might nourish and strengthen our bodies ; and having eaten sufficient, being satisfied therewith, we again returned thanks to the same, our God, for that our refreshing, &c. This

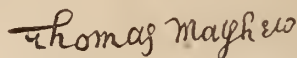
all of them concluded to be very well; and said they believed almost all the same things, and that the same power that we called God they called *Kiehtan*. Much profitable conference was occasioned hereby, which would be too tedious to relate, yet was no less delightful to them than comfortable to us.

In the division of land at Plymouth among the inhabitants, "as their lots were cast in 1623," *Hobomok* is mentioned as sharing with the Mayflower men, and his ground as having been that "which lyeth betweene Jo. Howland's and Steuen Hobkines" [*Plymouth Colony Records*, Book of Deeds, 1. 4]. There is evidence that he resided there after the English manner, and died a Christian among them, previous to 1642. I suppose the following also, from *New England's First Fruits*, which was printed in London in 1643, to refer to him (the drought mentioned was in the summer of 1623):—

Many years since, at *Plimmouth* Plantation, when the Church did fast and pray for Raine in extreme Drought; it being a very hot and cleare sun-shine day, all the former part thereof; an *Indian* of good quality, being present, and seeing what they were about, fell a wondering at them for praying for raine in a day so unlikely, when all Sunne and no clouds appeared; and thought that their God was not able to give Raine at such a time as that; but this poore wretch seeing them still to continue in their Prayers, and beholding at last that the clouds began to rise, and by that time they had ended their Duty the Raine fell in a most sweet, constant, soaking showre, fell into wonderment at the power that the English had with their God, and the greatnesse and goodnesse of that God whom they served, and was smitten with terror that he had abused them and their God by his former hard thoughts of them; and resolved from that day not to rest till he did know this great good *God*, and for that end to forsake the *Indians*, and cleave to the English, which he presently did, and labored by all publike and private meanes to suck in more and more of the knowledge of God, and his ways. And as he

increased in knowledge so in affection and also in his practice, reforming and conforming himselfe accordingly: and (though he was much tempted by inticements, scoffs, and scornes from the *Indians*) yet could he never be gotten from the *English*, nor from seeking after their God, but died amongst them, leaving some good hopes in their hearts that his soule went to rest.

In the first article of this series (page 273) I said that the idea of what we now understand by missionary labors, first developed itself into practical working shape in New England, in the labors of John Eliot and his associates, in the work at *Nonantum*, reaching its first preaching in Oct., 1646. I desire to recall that statement, as an error. I was misled by authorities in whom I trusted, and particularly by Gookin, who dates the beginning of the Mayhews' labors in 1648, or 1649; not, when that was written, having myself examined the original sources in reference to that point. I find the amplest testimony that Thomas Mayhew was not only himself preaching to the Indians in Martha's Vineyard (*Capawack*) before Mr. Eliot began to preach to those at *Nonantum*, but that he already had an Indian convert, *Hiacoomes*, who was at the same time able to preach, and who did preach with him with great acceptance.



MAYHEW'S SIGNATURE.

Thomas Mayhew was born in England, and was the son of Thomas, who had been a merchant in Southampton, England, and who came over in 1631, and was active in trade, first at Medford and afterwards at Watertown, and who obtained a grant of Martha's Vineyard in 1642, and was appointed governor of the same. Thomas, junior, who had been educated at Cambridge in England,

and who was immediately sent by his father with a small company to settle the island, was invited by that company, when established at Edgartown, to be their minister. His English flock being small, and his heart anxious to do good, his attention was attracted by the miserable condition of the natives without the gospel; and, with the rapid facility of a young scholar and a good linguist (he was then about twenty-one years of age, and had "attained no small knowledge in the *Latin* and *Greek* tongues, and was not wholly a stranger to the *Hebrew*"), he soon acquired such a command of the *Algonquin* speech that he could converse with ease with the Indians around him. He labored assiduously to win their confidence by friendly acts, and to persuade them to listen to the eternal truth. In 1643, before Eliot had more than begun to learn the language, if he had then begun, Mayhew rejoiced with exceeding great joy in the clear hope of his first convert, the good *Hiacoomes*. His grandson, Experience Mayhew, many years after related, by the help of his grandfather's manuscripts, the story of these labors. From that narrative I extract the following mention of these first beginnings with this first inquirer: —

Now, observing in this *Hiacoomes* a Disposition to hear and receive Instruction; observing also, that his Countenance was grave and sober, he resolved to essay in the first Place what he could do with him, and immediately took an Opportunity to discourse him; and finding Encouragement to go on in his Endeavours to instruct and enlighten him, he invited him to come to his House every *Lord's day* evening, that so he might then more especially have a good Opportunity to treat with him about the things of GOD, and open the mysteries of his Kingdom to him.

Hiacoomes accepting his kind Invitation, Mr. *Mayhew* used his utmost Endeavours to enlighten him. And *Hiacoomes* seemed as eagerly to suck in the Instructions given him, as if his Heart had been before prepared by

GOD, and made good Ground, in order to a due Reception of his Word sown in it: *And thus as a new-born Babe, desiring the sincere Milk of the Word, that he might grow thereby,* he increased daily in knowledge; and, so far as could appear, grew in Grace also.

But *Hiacoomes*' thus conversing with, and hearkening to the *English*, was soon noised about among the *Indians*; and the news of it coming to the *Sachems* and *Pawwawus* of the Island, they were, as obscure a Person as *Hiacoomes* was, much alarmed at it: and some of them endeavoured with all their Might to discourage him from holding communication with the *English*, and from receiving any Instruction from them. But all that these could say or do to this end was to no Purpose; for it seems that *God*, by whom *not many wise Men after the Flesh, nor many mighty, nor many noble, are called*, had by his special Grace effectually called him out of *Darkness* into his *marvellous Light*; and having now had a Taste of that knowledge of *God* and *Christ*, which is Life eternal, he was resolved that nothing should hinder him from laboring after still higher attainments in it.

In this and the following year, 1645, Mr. *Mayhew* went on with his Design of instructing his *Hiacoomes*, and several others of the *Indians*, as he had Opportunity; and now *Hiacoomes* begins to be so far from needing to be taught the first Principles of the *Oracles of God*, that he becomes a Teacher of others; communicating to as many as he could the Knowledge he himself had attained: And some there were that now began to hearken to him, yet seemed not to be duly affected with the Truths taught by him, and many utterly rejected them; but God now sending a general *Sickness* among them, it was observed by the *Indians* themselves, that such as had but given a hearing to the things by *Hiacoomes* preached among them, and shewed any regard to them, were far more gently visited with it than others were; but *Hiacoomes* and his Family in a manner not at all. At this many of the *Indians* were much affected, for they evidently saw that he who, for the sake of the Truth, exposed himself to the Rage of his Enemies, and such as adhered to him, fared better than those that opposed both him and *that*, and

being thus affected, many of the People desired to be instructed by him; and some Persons of Quality, such as before despised him, sent for him (as *Cornelius* for *Peter*) to come and instruct them, and those about them: so in particular did one *Miohgsou*, afterwards to be mentioned.

And now the *Indians* began not only to give some credit to the Truth by *Hiacoomes* brought to them, but were also awakened by what they had heard and believed, so as humbly to confess their Sins, and be concerned how they should obtain the Pardon of them, and also to renounce their own *Gods* and *Pawwaws*, and promise to serve the true God only.

In 1644, having great encouragement from this first case of the power of the gospel over the savage heart, and being able now, from his familiarity with their speech, to labor privately with the natives, but hopeless as yet of any public access to them, on account of the opposition that would be made thereto by the *Sagamores* and the *Pawwaws*, Mr. Mayhew commenced to visit them at their wigwams, and to use all opportunities elsewhere. In this *Hiacoomes* worked with him, and some good seed was sown. But in 1646, the effect of the sickness which is referred to above was so marked in calling the attention of the *Indians* to the gospel, that two of the chiefs, *Miohgsou*, above named (or *Myoxeo*, as the name is written elsewhere), and *Tawanquatuck*, sent for *Hiacoomes*, and questioned him as to all he knew "in the wayes of God." So, in Mr. Mayhew's words, written soon after, —

He shewed unto them all things he knew concerning God the Father, Sonne, and Holy Ghost; *Myoxeo* asking him how many Gods the English did worship, he answered, one God, whereupon *Myoxeo* reckoned up about 37 principal gods he had, and shall I (said he) throw away these 37. gods for one? *Hiacoomes* replied, What do you think, of your self? I have throwne away all those, and a great many more some years ago, yet

am preserved as you see this day; you speak true, said *Myoxeo*; therefore I will throw away all my gods too, and serve that one God with you. *Hiacoomes* told them all, he did feare this great God only, and also in a speciall manner that the Sor of God did suffer death to satisfie the wrath of God his Father, for all those who did trust in him, and forsake their sinnes, and that the Spirit of God did work these things in the hearts of men, and that himself did feare this great God only, was sorry for his sinnes, desiring to be redeemed by Jesus Christ, and to walk in God's commandments; this with many truths more he shewed unto them, As *Adam's* transgression, and the misery of the world by it, and did conclude that if they had such hearts as he, they should have the same mercies. He reckoned up to them many of their sins, as having many Gods, going to *Pawwaws*; and *Hiacoomes* told me himself, that this was the first time that ever he saw the *Indians* sensible of their sins; formerly they did but hear it as a new thing, but not so nearly concerning them, for they were exceeding thankful, saying also, *now we have seen our sins.*

They then became very anxious for Mr. Mayhew "to give them a publick Meeting, to make known to them the Word of God in their own Tongue;" and the *Sagamore* urged him, by saying, "You shall be to us as one that stands by a running river, filling many Vessels; even so shall you fill us with everlasting knowledge." He hastened to do so, and made arrangements to give them a meeting once a month, but at the end of the first they desired it as often as once a week, which was too frequently for his convenience; so they compromised at length on once a fortnight. But with the help of *Hiacoomes* it was arranged that, with the Indian preacher on the Sabbath, and the English at a week-day lecture, a weekly audience of *Indians* heard the gospel in the island, from that time forth. The exact date in the year 1646 of the first of these public preachings I have not found, but sundry circumstances point to the summer, or the

earliest of the autumnal months ; so that, as Eliot's first visit to *Nonantum* was on the 28th October, 1646, I must think that Mayhew has as decided a claim to have preceded him in public preaching in *Algonquin*, as he surely has to the acquisition of the tongue, its private use in missionary labors, and their first fruits in the conversion and the co-labor of *Hiacoomes*.

In the following year a general meeting was held of all the Indians on the island who were inclined to Christianity, to talk it over and confirm and assist one another ; in which twelve young men took *Sacochanimo*, the eldest son of *Tawanquatuck*, by the hand, saying they loved him, and would go with him in God's way, while some of the elder savages encouraged them, and advised them never to forget their pledge. The next year, 1647, there was a greater convention, at which a mixed multitude were present, some of whom were in doubt about the truth of Christianity, and some denied it, and affirmed the power of the *Pawwaws* to harm and kill. *Hiacoomes* publicly defied that power, and his safety in doing so much affected many. As the result of the meeting, twenty-two Indians resolved to "walk with God," one of whom was *Mononequem*, who afterward became the first native preacher at Chilmark.

Mr. Mayhew redoubled his diligence in view of all these encouragements ; traveling over the island, lodging in their smoky wigwams, and sitting up half the night to tell them "the antient stories of GOD in the Scriptures ;" and so great was the success attending his labors, and those of his faithful coadjutor, that by October, 1651, there were *one hundred and ninety-nine* men, women, and children who had professed themselves worshipers of the true God, and affiliated themselves into a little company—not as yet a church—of visible believers. And now there were two meetings kept every

Lord's Day, the one three miles, the other eight miles, from Mr. Mayhew's home ; *Hiacoomes* teaching twice a day at the nearer, and *Mononequem* at the farther, both coming to Mr. Mayhew every Saturday to study the subjects on which they were to discourse next day, and Mr. Mayhew himself delivering a lecture at each place at some day in alternate weeks. On the 11th Jan., 1651-2, Mr. Mayhew opened a school, which began with an attendance of thirty-one Indian children. In the spring of 1652, the converted Indians, of their own accord, made a movement toward a church estate, and Mr. Mayhew drew up a covenant, which he often read and made very plain to them ; which all with free consent and thankfulness received. By the end of October, 1652, after only six years of this kind of labor, there were *two hundred and eighty-two* Indians, not counting young children,—but including *eight Pawwaws*,—who had renounced their heathenism, and joined themselves to this band of praying believers. This labor was continued so long as Mr. Mayhew remained in the country, with constantly augmenting power, until, Prince says, that "by the year 1657, there were *many hundred* Men and Women added to the *Christian Society*, of such as might truly be said to be holy in their conversation ; and for Knowledge, such as needed not to be taught the first Principles of the Oracles of GOD, besides the *many hundreds* of lower and more superficial Professors."

In this year, 1657, Mr. Mayhew, jr., now only in the 37th year of his age, intending a short visit to England, to give a more particular account of this great work than he could by letters, and to do what he could to guide the aid proffered in the fatherland into wise channels, embarked, in the month of November, in the best of two ships bound from Boston for London, of which one James Garrett was master, in company with his

wife's own brother, an Indian preacher, and three hopeful young scholars, John Davis, Jonathan Ince, and Nathaniel Pelham, and sailed bravely out of the Bay, but ended his days and finished his work somewhere on that great unknown which has engulfed so many precious lives. The ship never was heard of after she was hull-down to the consort that left the roadstead in her company. But for many years after his departure the mention of his name would make the Indians of Martha's Vineyard weep; and the very spot by the wayside where he bade his flock his final farewell, as he started for Boston to embark, was sorrowfully marked until all that dusky generation had passed away.

It must not be understood that there were no obstacles to this wonderful and blessed work. More or less of determined hatred there was, which sometimes, indeed, rose to the purpose of deadly hostility. Soon after the beginning of the public preaching of the Word at *Tawanquatuck's* request, that *Sagamore*, to use Mayhew's own words, "met with a sad trial, for being at a Weare where some *Indians* were fishing, where also there was an *English* man present, as he lay along on a Mat on the Ground asleep, by a little light Fire, the Night being very dark, an *Indian* came down, as being ready fitted for the Purpose, and being about six or eight Paces off, let fly a broad-headed Arrow, purposing, by all probability, to drench the deadly Arrow in his Heart's Blood; but the Lord prevented it: for, notwithstanding all the Advantages he had, instead of the Heart he hit the Eyebrow, which like a brow of steel turned the Point of the Arrow, which, glancing away, slit his nose from the Top to the Bottom. A great stir there was presently, the *Sagamore* sat up and bled much, but was through the mercy of God not much hurt." Mayhew adds, "The next Morning I went to see the

Sagamore, and found him praising God for his great Deliverance, both himself and all the *Indians* wondering that he was alive. The Cause of his being shot, as the *Indians* said, was for walking with the *English*; and it is also conceived, both by them and us, that his Forwardness for the meeting was one thing; which, with the Experience I have had of him, gives me Matter of strong Persuasion, that *he bears in his brow the marks of the Lord Jesus.*"

Thomas Mayhew, senior, Governor and Patentee, who had followed his junior to the island in or about 1647, and had done what he could to help his missionary labors by helping the *Indians* to a wise administration of their civil affairs, had thus been led to some little familiarity with their language; and when, in his seventieth year, he found himself bereaved of a dear son by the same Providence which had left this flock of Christian *Indians* without a shepherd, unable to procure another regular minister to fill the place, he undertook the toilsome work of perfecting himself in their difficult tongue, and thenceforth, as long as he lived,—he lacked but six days of being ninety when he died,—it was his habit to preach to the *Indians* one day every week, sometimes traveling on foot nearly twenty miles through the woods to visit and address them. He stimulated the *Gay-Head* *Indians* also to receive the gospel, who had hitherto stood aloof. About 1664, John Cotton—son of John of blessed memory—came to the island to preach to the *English* at the east end, and, acquiring the *Indian* speech, also preached to the natives for about two years, until, in 1667, he accepted an invitation to be pastor to the church at Plymouth.

With the slow-moving caution which marked those days, and which compelled John Eliot's *Natick* *Indians* to delay church organization until 1660, and all the unreasonable people in both hemi-

spheres had with due deliberation concluded that it would be safer to risk going forward than standing still, and a good many of the candidates most interested had been received into the church triumphant; these Indian believers of the Mayhews, — although, as Prince says, “Now the *Indians* on the Isles of *Martha's Vineyard* and *Nantucket* might justly bear the Name of *Christian*; the number of their *adult* on both these Islands being then about *three thousand*” — had to wait until 22d August, 1670, almost a quarter of a century after the date of the first converts, before they were regularly embodied into a church estate, with the right to receive the ordinances from *Hiacoomes* and *Tackanash*, their own pastors. Mayhew, senior, labored on eleven years more. Even before he died, his grandson John — five years old when his father sailed away into eternity — began to take his place, and did a noble work until his early death in 1688-9. Five years after, *his* son Experience took up that work and carried it on until past fourscore; while *his* son Zechariah, in his turn, spent a life that lacked less than twelve months of reaching ninety — he died 6th March, 1806 — in the same glorious toil. Can any missionary annals on earth parallel this record, in one family, of five generations of such laborers, adding up together a term of service — although two died at thirty-seven, and one did not begin till he was threescore and ten — of at least one hundred and eighty-five years; and together carrying along the gospel among the Indians from its first dawn-streak in 1642 clear into the present century!

Of the generally Evangelical quality of these labors and their results we have the amplest evidence; although, from the distance of the scene of their performance from Boston, then, if never since, the “hub of the universe,” so far as this part of it is concerned, they did

not receive so frequent and eulogistic mention as those of Eliot and his immediate associates. Experience Mayhew, in 1727, published a volume made up from the manuscripts of his father, grandfather, and great-grandfather, supplemented by tradition and his own memory and observation, entitled *Indian Converts; or, some account of the Lives and Dying Speeches of a considerable number of the christianized Indians of Martha's Vineyard, in New England*; in which he gives accounts more or less copious of *thirty* Indian ministers, *thirty-seven* godly men not in church office, *thirty-nine* religious women, and *twenty-two* pious children, — 128 in all, — who had given such evidence of genuine conversion and earnest devotion to the Saviour as to merit particular mention. Two or three extracts, which are all for which space can be spared, will hint the flavor of their piety.

When *Yonohhumuh*, a Gay-Head Indian, and one of the nobles of his tribe, was dying, he was visited by *Peter Ohquonhut*, afterwards a preacher, and the following dialogue took place, which was preserved: —

Peter. You do believe there is a God?

Yon. Yes, indeed, I believe that there is a great God named *Jehovah*, and that he created the world and all things in it.

Pet. Do you know that you have sinned against this God who made you?

Yon. Yes, indeed I do. I know I have committed many and great sins against him.

Pet. Are you sensible that for your sins you deserve to be punished?

Yon. Yes. I know that my sins have deserved that I should be cast into hell, and be there tormented for ever.

Pet. Have you then any hope of being saved, and if so, by whom and how?

Yon. I have been informed that God sent his Son into the world to redeem and save sinful men, and that such as come to him by true Faith and Repentance are saved from Wrath by him; and on this I ground my hope for salvation.

Pet. Do you repent of your sins, and by Faith come to Christ, since you hope for Salvation in this Way?

Yon. Yes, I do. *I keep coming to Christ,* and I mourn for my sins, and entreat him to pardon them, and cleanse me from them, (and now bursting into tears he was not able for some time to say anything more; but after a while he asked): Had God but one Son and no more?

Pet. He had but one. He gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Yon. Oh, the wonderful love of God! that having but one Son, he was willing to give him to suffer and die for us miserable sinners, that so we might live through him.

Here is a dying prayer of *Ferusha Ompau*, who died at Tisbury, at the age of about 29, a maid, having refused several offers of marriage, on the ground of her interpretation of Paul's words in 1 Cor. vii. 34. The prayer was written down in Indian, as it was overheard by her father, and given to Mr. Mayhew:—

I beseech thee, O my God, to pardon all my sins before I die; for I now know that I shall not recover, and live any longer in this World; nor are my desires after any of the things here below; but I do most earnestly crave thy pardoning Mercy, through the death of thy Son Jesus Christ.

For verily thy Death, oh Christ, is sufficient for the salvation of my soul from Death, when the time of my death cometh. And when I die, I beseech thee, Oh, my Redeemer, to receive my soul, and raise it up to thy heavenly Rest. Thus have mercy on me, Oh my God; and then I know, when my time ends in this world, I shall be exceeding happy in thine House for ever.

And here are a few touching words from a long account of little *Joseph* (a son of *Jacob Peag*), who died at Christian Town, being but twenty-one days more than four years old. I condense Mayhew's words:—

The child asked his pious grandmother

“Why people when they pray say ‘God’ and ‘Christ;’ are there two of them?” Yes, said his grandmother, there are; yea, indeed, there are three. “What,” said the child, “is the name of the other which ye speak of?” “The Holy Ghost,” said the grandmother to him. “Are there, then, three Gods?” said the child to her. No, said the grandmother; there is but one God, yet that one God is some ways distinguished into Three, which is a mystery too deep for us to understand. Upon the hearing of which answer, the child fell to admiring of God as a most wonderful Being, saying, *O tamosnuksoo Mannit, i. e.*, yea, God is very wonderful!

At another time the child asked his grandmother “whether Jesus Christ was really God or not;” to which she replied, that he was; that he was God's only Son, and equally one with the Father, and further familiarly instructing him in the Doctrine of Christ's Incarnation, and of his sufferings in our stead to reconcile us to God. The child seemed to understand, and be much affected, expressing his admiration of the goodness of this wonderful way of salvation for such wicked creatures as men.

His father and mother often quarreling, he one day told his grandmother that “he was weary of living in this world, by reason of the sin and Disorder he saw in it, instancing in particular the differences of his Parents, telling her that he had rather die, and go to the home of God, than live any longer in so bad a Place as this.” So he often prayed “that he might be fitted for the Home of God, and then go to it.”

When he was taken with his last sickness, he earnestly desired his grandmother to lay him into a chest without any lid, that was in the house, that he might go to sleep in it; and as soon as he was laid down, looking up with a smile he said, “You will very soon see me laid in another chest [meaning a coffin], whereinto I shall be put and buried.” He very frequently thanked the Lord for sending that sickness upon him, and when his pain grew stronger he would renew his Thanksgiving. Once he held up his hand and beckoned with it, and when asked why he did so, said he “wanted God to come and take him to his own House.” Which, indeed, he soon did.

Two or three touches of the quality of the utterances of these Indian ministers may be interesting here. Here is *Hiacoomes'* funeral sermon at the death of his colleague *Tackanash*, in January, 1683-4, as noted down by Mr. Mayhew, who heard it:—

Here, *said he*, is my deceased Brother. *Paul* said, this Body is sown in Corruption, but it shall be raised in Strength. Now it is a pitiful mean Body, but then it shall be a glorious Body: yea, however this Body shall be consumed, and be as if it had never been, as it were turned into nothing; yet the Power of God shall bring it forth again, and raise it up an excellent and glorious Body. Yea, this Body is now a precious Body for Example sake; tho' this Body is but one, yet there are many People round about come together to see it sown. But if a man should go about to put one Grain of Wheat into the Ground, there would not be so many People present at the doing of it, as there are at the interring of this one Body. And as you see there are many People present at the Burial of this Body, so there shall be many people at the Resurrection also. But it shall not be then as you see it is now; now every one is diversely appareled, some after one manner, and some after another, but all after a pitiful mean sort: but the Righteous at the Resurrection shall have all one uniform Glory.

Thus much I say as to that; but I shall now speak a short Word to the Relations of the Person deceased, especially to his Wife and Children. If you be desirous to see your Father, seek your Father; for your Father went before you in every good Work, therefore seek your Father in every good Work, and you shall find your Father again; for God's Mercies are exceeding great.

Having finished his Speech, *saith the writer thereof*, they proceed to their Work (*viz.* of filling up the Grave), and this good Man standing by, I heard him say, *This is the last Work man can do for him; the next Work God himself will do.* Which Words he often repeated; and further adds, that when this good Father spoke of the *Resurrection*, he uttered himself with such Fervency and Confidence

as would have become one who had himself actually been the Dead raised.

Here is a bit of a prayer of *Jonathan Amos*, which Mr. Mayhew heard and wrote down. It was made at a fast in time of extreme drought. He said:—

O Lord, we beseech Thee that Thou wouldest not over-long delay to give us a gracious Answer to our Requests: We Indians are poor miserable Creatures, and our Faith is exceeding weak; if therefore Thou shouldst long delay to answer us, we should be apt to be stumbled and discouraged: we therefore entreat Thee to answer us speedily.

Mayhew says the words were scarcely out of his mouth, before there appeared a cloud rising, which soon brought a plentiful shower.

Japheth Hannit had a remarkable history. He was the child of *Pamchannit* and *Wuttununohkomkoo*, whose birth is connected with the incident related by Cotton Mather in his *Magnalia*, under the heading of "The unknown God wonderfully making himself known to a poor Pagan," which has such an interesting relation to one of the great questions of Natural Theology. The facts, related in the most careful and authentic manner by Mayhew, are briefly these:—

Pamchannit (a Chilmark Indian of high caste) and his wife had had five children, and buried every one within ten days of their birth, notwithstanding all that the *Paowaws* could do to help them. A sixth—this *Japheth*—was born a short time before the coming of the English to the Vineyard (about 1638). The mother, greatly distressed by the fear of losing this child also, and utterly despairing of help from any means formerly tried, as soon as she was able,—which was within the fatal ten days after his birth,—with a sorrowful heart wrapped him in her mantle and went out into the woods that she might

there weep out her sorrow. While weeping there and bewailing the insufficiency of human help, it was powerfully suggested to her mind that there is some unseen Power who created the child, and who could, if he pleased, preserve its life. And so she poured out her soul in entreaties to that unknown God, that he would spare her baby's life. The infant passed the dreaded period in safety. She accepted the fact as an answer to her prayer, and in the gladness of her heart *she dedicated the child to this unknown God*, who, as she firmly believed, had spared its life. When, five or six years after, she heard of Mayhew, and the new gospel which he preached, she said at once, "that God of his is the God who saved my child's life, and to whom he belongs;" and she and her husband hastened to hear the good news in full, and were among the earliest converts. *Japheth* was sent to school, and so trained that in good time — himself a believer — he was called to the ministry, being the third pastor of the Indian church.

Possibly the peculiarity of his own early history may have had some influence upon his mind, but I find a very neat answer given by him to an overzealous brother, who had been a teacher to *Japheth* and other Indians, and who subsequently changed his views on some important points, and felt it his duty to labor with him, to bring him to accept the "new light." To whom *Japheth* replied: —

You know, Sir, that we *Indians* were all in Darkness and Ignorance before the *English* came among us, and instructed us, and that your self are one of these *English* men by whom we have been taught and illuminated. You taught us to read, and instructed us in the Doctrines of the Christian Religion which we now believe, and endeavour to conform our practices to. And when, Sir, you thus instructed us, you told us that it may be there would shortly false Teachers

come among us, and endeavour to pervert us, or lead us off from our Belief of the things wherein we had been instructed; but you then advised us to take heed to ourselves, and beware that we were not turned aside by such Teachers so as to fall into the errors into which they would lead us. And now, Sir, I find your Prediction true; for you your self are become one of these Teachers you cautioned us against: I am therefore fully resolved to take your good Counsel, and not believe you, but will continue steadfast in the Truths wherein you formerly instructed me!

When *Japheth*, at the age of about seventy-five, was near his last hours, yet having strength to write, he penned an affectionate address to the people of his charge, which has value of more than one description, and which Mayhew renders into English thus: —

Is it not a most desirable thing for Persons in this Life certainly to know that they shall go to Heaven when they leave this World?

Therefore now take heed and consider well what you do, and do not cast away such Hopes as these for nothing, nor for a little of the Pleasure of this World; for it is certain that your carnal and worldly Actions can't give you Rest. Moreover, by these you do bring all sorts of misery on your selves; yea, and not only so, but you do thereby trouble others also, so long as you remain unconverted.

Thus you trouble such as are Magistrates to rule and govern you, and by their penal Laws to punish you.

Next, you trouble such as are *Pastors* or *Ministers*, while you hate to hear, believe, and practice their Doctrine. While your Sin and Misery is great, their Trouble and Sorrow is so too here in this World.

You do also trouble the common People by your Sins, by bringing on them various Sicknesses and Pestilential Diseases, and all other divine Chastisements.

You do also hereby hinder and disturb the holy Peace of God's praying People among the Churches, and make those ashamed that are religious; and you who are still ungodly laugh at it.

Alas! Oh Lord, how very heavy is my Grief on the account hereof! seeing we now hear the Gospel preached to us, and have the Light of God's Word shining on us, and he in Peace giveth his *Sabbaths* to us.

God is constantly calling of us to Repentance, and has often repeated his Chastisements on us, by grievous Sicknesses; but, this notwithstanding, how full of Wickedness has he seen all our Towns! for both Men and Women, young Men and Maids, do all delight in Sin, and do things therein greatly grievous.

People should all of them now forsake their Sins, and turn to God; and they should come to their Ministers, and make penitential Confessions of their Transgressions to them, and entreat them to pray to God for them: then would God forgive their Iniqui-

(Concluded next month.)

THE CHANGE IN MRS. GRANGER'S VIEWS.

BY GENESEE.

"COUSIN HELEN," said Laura Bowles, as she bade the family good-night, and ushered Mrs. Granger to her room, on the night of her arrival for a long-expected visit, "I am glad you have come at last. It will be a real comfort to have some one to speak to that is not bigoted."

"Who is bigoted, dear?" asked her cousin, with a smile.

"Oh, well," answered Laura, hesitating, "you know that mother and Mary have always lived in the country, and they think little things are so dreadful. Now, for instance,—will you believe it?—I have not dared to dance since I came home from your house! Mother does not actually forbid it, but she looks so grieved at the very idea that I want to, that I have been saying to myself, all along, 'When Helen comes I shall have somebody to take my part.'"

"Laura dear," said Mrs. Granger, seating herself upon a lounge in front of the cheerful open fire, and drawing her cousin to her side, "you do not know

ties, and teach them to do that which is right all the days of their Lives.

Then also would God teach them to know Jesus Christ, and believe in him: and then they should receive Remission of all their Sins, and should be caused to walk according to the Word of God to the End of their Lives. Whoso heareth this, oh let it put him on consideration! These are my last Words to you. Now fare you all well. AMEN.

The first Indian church under the Mayhews' labors soon became three, and one was formed upon Nantucket. In 1720, there were in the Vineyard six small Indian villages, each supplied with an Indian preacher, and together numbering some one hundred and fifty-five families and some eight hundred souls.

that I have really chosen your part. I have kept it to tell with my own lips."

"Cousin Helen! what do you mean?" said Laura.

"I have chosen your Saviour for my Saviour," replied Mrs. Granger, bending forward to kiss her, with eyes brightened both by a smile and a tear.

This was unexpected news. Laura's mind had been preoccupied by so different a theme that it took her a moment to recollect herself. "Cousin Helen, I'm so surprised!" was her only rejoinder.

"I am sure you'll be glad, Laura. I never knew what peace was before. Even last winter, in all our gayeties, I was sick of them, and longed for something satisfying. I knew there was a better life, for my dear mother had taught me the truth. But I wandered from it till I was weary, and then Jesus found me and brought me home."

Laura's heart began to wake up. "Dear Helen, how delighted I am!"

said she. "Now we shall feel exactly alike."

"I hope so. Certainly, I see things very differently."

"Such things as I have spoken of?" asked Laura, nervously.

"Everything! At first the Lord seemed to be so close by my side, laying his hand upon my head, and speaking to my very heart, that I hardly noticed things about me. I suppose I went on as usual externally. I went to the first party to which I was invited afterward, as a matter of course, because James wished it; but I never can tell you how I felt when I stood up for the first dance. It seemed such an empty show,—so hollow and vain; and I had such a vision of God and my dear Saviour! His sweetness, his glory and grace overwhelmed me. I could not take a step. My heart went out in unspeakable pity to all that thoughtless company rejecting Christ, for I could not see a single Christian among them. I wanted to stop the music and tell them that the Lord was there, ready to save them. I slipped out of the set, and my husband took me into a side-room and went for water, thinking I was faint. When he came back, I don't know what I said, but he turned pale at my words. We went home, and I told him that henceforth I must seek the society of those that loved my Saviour, except where I could hope to win others to him. It made him perfectly miserable. 'There's an end of all my pleasures,' he cried; 'you'll leave me and join the church, I suppose.' 'No, James,' I said, 'I *never* shall leave you; I shall take you along!' God helped me in those days, I am sure, for words that I never thought of before were put into my mouth. We talked all the time we could get, night and day, except when we read the Bible and prayed; and it wasn't a fortnight before he gave himself up to Christ. Oh, how good

God was, not to keep me waiting, but to make us one in him, almost from the first! Now we agree entirely about all these things. Our happiness is wonderful."

The glow and fervor of her cousin's feeling made Laura conscious that she could give but a cold response. She remembered her first love, and felt that she had lost it. "I am cold and worldly now," thought she; "is it possible that my change of opinion and conduct has dulled and deadened my religious life, and cost me the loss of this pure joy? I will not believe it; such innocent indulgences can do no harm, and I cannot return to my old prejudices. I have maintained that my dancing never hurt me, and I will not give up that it does!"

Could Laura have foreseen, when praying in years past for her cousin's conversion, that these would be her first and deepest reflections on hearing that her prayers were answered, she would have been shocked.

"And do you and your husband really think now that it is wrong to dance?" was her inquiry.

"Wrong!" said Mrs. Granger; "I don't *want* to! I belong to Christ, and he has bade me live for him. I want to keep my time and my interest for that."

"But you know we must have recreation. Constant work is not *right* for a Christian; it disables him. We need exercise and amusement; and is there any reason why it shouldn't be dancing? You remember your own arguments for it,—so beautiful, refining, innocent; such a natural way of entertaining company, with music and merriment."

"Ah, Laura dear, forgive me. Even then I very well knew that I was looking from a worldly point of view. Taking for granted that an irreligious life is right, as I then did, all I said about dancing was true. I was well aware

no comfort in it. They came to a thorough conviction that as a church they certainly were not seeking *first* the kingdom of God and his righteousness, and that they ought not to expect blessings, either temporal or spiritual, while such a state of things continued.

They then took a solemn resolution to try various methods for the reviving of their interest in the prayer-meeting, and especially determined to spend time and effort for it, as they would for any other object which they intended should succeed. They did not expect a profitable and interesting lecture season unless they made effort and sacrifices, procured good speakers, and made sure that the people would attend. He said he should never forget what one man said to him while the talk was going on. "Mr. K——, if you had taken half the pains to get me to the prayer-meeting that you did to that course of lectures last winter, perhaps I should have been a Christian by this time. Do you think that we who look on from the outside can not tell what a man is most interested in, whatever his professions may be?"

One of the gentlemen here said he thought it would be an excellent thing

for ministers to preach a common-sense sermon on the actual meaning of Christ's command, "Seek first the kingdom of God," and then put the people upon ascertaining, each man for himself, in a statistical way, how much time he gives to the Lord in a week in prayer, private, family, and social, and what comparison could be instituted between his efforts for the advancement of Christ's cause and his efforts in other directions. In the light of covenant vows the results would be startling.

Mr. L—— said that in their meeting each member selected a passage of Scripture for himself and made it a matter of study and thought during the week. At the prayer-meeting he spoke of it. "You would think," he said, "that very little could be gathered of good in so short a time; but it is really surprising how much can be said in five minutes if the subject has been in mind several days."

The time was growing short, and there was still evidently much more to be said. At ten o'clock no one present was willing to end the matter, and future consultations were determined on. A fervent prayer was offered that good might follow, and we separated.

WAITING.

BY L. V. P.

NOT with hanging hands and idle shouldst thou wait,
Nor with clasped hands and lifted meet thy fate;
But thy life in strong endeavor should be spent;
God's great works to greatest workers he has sent.

Does thy task seem small and trivial to thy soul,
And do fetters uncongenial thee control?
Oh! believe it does not matter, "*then*" or now,
When or *what* or *where* we labor, only *how*.

And His blessing will be given, if we ask,
Sanctifying every burden, every task.
"Go up higher" is not breathed to every one;
But a sweeter word is spoken, his "Well done."

EARLY MISSIONARY LABORS AMONG THE INDIANS OF THE MASSACHUSETTS COLONY.*

BY REV. HENRY M. DEXTER, D. D.



NONANTUM HILL, NEWTON, MASS.

It is susceptible of historical demonstration that modern missions, in their evangelical sense, owe their origin to the Congregational churches of New England. The work of missions, in this view, may be defined to be "the forth-going, organized endeavor to preach the gospel to every creature." This definition

* Besides the histories natural to be consulted in the preparation of this article, I desire to make special acknowledgment of indebtedness to the following works:—

New England's First Fruits. London, 1642.

The Day Breaking, if not the Sun Rising, of the Gospel with the Indians in N. England. London, 1648.

The clear Sunshine of the Gospel breaking forth upon the Indians in New England. London, 1648.

The Light appearing more and more toward the perfect Day; or, A further Discovery of the present State of the Indians in New England. London, 1651.

throws out of all account what are commonly called Catholic missions; for they preach the *gospel* to no creature. Far be it from our charity to doubt that God may have loved and blessed some of the Jesuit laborers, and some of their converts; but far be it from our honesty to believe that conversion from the wor-

Strength out of Weakness; or, a glorious Manifestation of the further Progress of the Gospel amongst the Indians in New England. London, 1652.

A further Account of the Progress of the Gospel amongst the Indians in New England, etc. London, 1659.

The Dying Speeches of several Indians. Cambridge, 1665.

Life of John Eliot, by C. Francis, D. D. New York, 1856.

Relations des Jesuites. Ed. 1858.

Massachusetts Historical Collections. First Series, vol. I. 1792.

ship of one idol to that of another with a better name, with prayers to the saints in place of libations to the gods, holds any such relation to the progress of Christ's cause as to claim serious consideration here; or that Xavier's baptism of ten thousand Indians in a single month at Travancore was a true sacrament, recognized in heaven.

Luther spoke pitifully of the "misery of pagans and Turks;" but he and Calvin were so absorbed in the endeavor to drive heathenism out of Christianity, that they seem to have had little direct conception of Christianity as designed to drive heathenism out of the earth.

It has been usual to claim that modern Protestant missions had their first exemplification in 1557, when *Villegagnon*, a Knight of Malta, under the patronage of Henry II. of France, founded a French colony in Brazil. But a closer examination of the transaction, as revealed in the letters of an eye-witness, makes clear the fact that it is an error to speak of this expedition as a mission to the southern continent, — indeed, that all pretense of missionary zeal in the transaction was a miserable cheat. It has been affirmed, also, that, at about the same date, Gustavus Vasa of Sweden founded a mission among the Lapps; but examination reveals the fact that his process was so contaminated by the policy of Rome — the people being constrained by royal edict to assemble systematically at certain periods to pay their taxes and to be Christianized, as a pure matter of business — as to make it clear that in this, as in the other, there was no intelligent, tender consideration of the heathen as simply lost sinners, like other men, stumbling upon the dark mountains of their idolatry, needing to be saved by grace, and salvable by the same grace, and the same processes of it, which save men in Christian lands.

This idea, that pagans are sinners, in

kind the same as the sinners of Christian households and congregations, who may be reached and blessed by the earnest preaching of the same cross which is the hope of Christendom; that all the brutality of their paganism may be overcome by patient prayer and labor; that it ought to be so overcome, and that God will not hold his people guiltless if they do not undertake so to overcome it, until his kingdom shall come, and his will be done everywhere in earth as it is in heaven, — this idea first developed itself into practical working shape in New England, and in the Massachusetts Colony, in the labors of John Eliot and his associates among the Algonquins, whom they found roaming the soil on which they settled. I say it first *developed itself*. In a subsequent paper I propose to show that it first uttered itself, as a desire and a purpose, among the founders of the Plymouth Colony, and was one of the most prominent of the considerations which decided them to leave Leyden for New Plymouth. In the sharpness of their intense struggle against their bitter enemies over sea, and with the very elements, and with nature herself, — their *res dura et regni novitas*, — the Pilgrims found, at first, little leisure, however, and had little strength, for anything approximating distinctively missionary effort. Several instances of the hopeful conversion of Indians, indeed, cheered them from time to time, and made them feel that New-England paganism would not prove too hard for the Lord. Sagamore John, of the Massachusetts, near Watertown, was very favorably impressed with the English religion, and more than once resolved and promised to embrace it, but was kept back by fear of the scoffs of his tribe; yet when he was dying he gave his only child to John Wilson, to be brought up a Christian. A number of Indian children, also, were received into the homes of the English, learned to speak our

language, became devout hearers of the word, and seemed to give evidence of both the fear of God and the love of Christ. *Wequash*, a famous chief, was much impressed by the way in which the English routed the Pequots, thinking he could discern how "one Englishman, by the help of his God, was able to slay and put to flight an hundred Indians," and grew very anxious to come to the knowledge of the Englishmen's religion. Among the earliest settlers of Connecticut he became acquainted with the first principles of the gospel, repented of his sins, put away all his wives but the first, became in an eminent degree meek and patient, and began to warn and exhort and entreat his fellows to the knowledge of the true God. This course made him so unpopular with his tribe that some of them gave him poison. On his death-bed the Indians tried to persuade him to call the *Pawaw*; but he replied, "*If Jesus Christ say Wequash shall live, then Wequash shall live; if Jesus Christ say Wequash shall die, then Wequash is willing to die.*" And die he did, bequeathing his only child to English care and love.

These few incidents, with others like them, besprinkling the first twenty years of English occupation of the soil of these new colonies, produced a deep impression upon the minds of the devout members and elders of the New-England churches, and particularly upon that of John Eliot. Born at Nasing, in Essex, England, in 1604, educated at Cambridge, coming to this country in 1631, at the age of twenty-seven, in November of the following year he became at Roxbury the teacher of a little flock, many of whom had followed him from England on the promise that he would hold that relation to them. He was a very simple-hearted, sincere, earnest laborer in the cause of Christ; and it was not long before his attention was attracted

to the Indians with whom he came in contact, and he felt a special longing awakened within him to be able to lead them to the Saviour. The first step in this direction was to learn their language. On looking round he soon found an Indian born on Long Island, who had been taken prisoner in the Pequot war, who was then living with Mr. Richard Calicott, of Dorchester, and had learned to read English. Taking him into his family, Eliot soon taught him to write, and, in return, gathered from him the Indian words correspondent to our own, with some rude idea of the construction of the tongue, and by constant intercourse with him gradually became sufficiently conversant with the vocabulary and grammar of the language to be able to translate into Indian the Lord's Prayer, the Ten Commandments, and various texts, besides short exhortations and prayers. The task was Herculean. The language had no affinity with Latin, Greek, Hebrew, or any other language that he knew. He had to work in the dark, with nothing in the way of grammar or analysis to help him. He was obliged to begin by noting with microscopic exactness the differences between the English and the Indian modes of constructing the same simple sentences, until he got some clew to the Algonquin method of inflection and expression. Having once got hold of an idea thus, by pursuing it through all possible variations he was able at last to generalize into theories and rules, which, with many failures, by perseverance eventually led to an intelligible result. He is supposed to have begun this labor as early as 1643 or 1644, when he was nearly forty years of age. And, with all the enthusiasm and skill which he brought to bear upon it, he had not acquired sufficient skill in the use of the language in the fall of 1646 to dare to offer prayer in it in the hearing of the Indians themselves. Still, he made such progress as greatly to encourage

his heart; and he thoroughly found out the truth of the maxim which, with beautiful simplicity, he afterwards inscribed at the end of his Indian grammar: "Prayer and pains, through faith in Christ Jesus, will do anything."

In the very beginnings of the Massachusetts Colony it had been recognized as one great end of the plantation to civilize and christianize the aborigines of the soil. Mathewe Cradock, governor of the Company, wrote from London, to Endicott, as early as Feb. 16, 1628, as follows:—

Wee trust you will not bee vnmindfull of *the mayne end of our plantation*, by indevoringe to bring ye Indians to the knowledge of the gospell; wch yt it maye be speedier and better effected, ye earnest desire of our whole company is, yt you have diligent and watchfull eye over our own people, that they live vnblameable and wth out reproofe, and demean themselves iustlye and courteous toward ye Indians, thereby to drawe them to affect our psons [persons] and consequentlye our religion; as alsoe to endeavoure to gett some of their children to traiyne up to readinge, and consequentlye to religion, whilst they are yonge; herein to yonge or olde to omitt noe good opportunitye yt may tend to bringe them out of yt woefull state and condicion they now are in; in wch case our predecessors in this our land sometymes were, and but for ye mercye and goodnes of our good God might have continued to this daye; but God, whoe out of the boundless ocean of his mercye hath shewed pittie and compassion to our land, he is al-sufficent, and can bringe this to passe wch wee now desire in yt countrye likewise.

So the first general letter of the governor and deputy of the New-England Company for a Plantation in Massachusetts Bay, to the governor and council for London's Plantation in the Massachusetts Bay in New England, under date of April 17, 1629, has the following:—

And for that the proppagating of the gospell is the thing wee doe professe aboute all

to bee or ayme in settling this plantacion, wee have bin carefull to make plentyfull prvision of godly ministers, by whose faithfull preaching, godly conversacion, and exemplary lyfe, wee trust not only those of our owne nation wil be built vp in the knowledge of God, but also the Indians may in God's appointed tyme bee reduced to the obedience of the gospell of Christ.

The barrier of an utterly strange language, and of one whose terms did not invite spiritual thought to clothe itself in them, was doubtless a chief reason why, even with the encouragement of the sporadic cases referred to, little or nothing was formally attempted for many years in the good direction above indicated. The earliest entry upon the records of the Colony of the Massachusetts Bay which I have been able to find, bearing upon this subject, is the following, of date Nov. 13, 1644:—

Yt is ordered yt ye county courts in ye jurisdiction shall take care yt ye Indians residg in ye severall sheires shal be civilized, and they shall have powr to take ordr from time to time to have them instructed in ye knowledge & worship of God.

This sounded well, but the Court doubtless soon found that, in all the circumstances of the case, it was easier said than done. So, we find them, in October of the following year, making another order, thus:—

The court, being still mindfull of its duty, doth endeavr, as much as in it lyes, yt all means may be used to bring the natives to ye knowledge of God & his wayes, & to civilize ym as spedily as may be; & yt some such course may be taken as may cause ym to observe these rules, its desired yt notice may be given to ye reverend elders, in their severall sheirs, of ye ready mind of ye cort, upon mature deliberation, to enact what shal be thought meete hereabouts, & of their desires yt they would take some paines therein & returne their thoughts about it to ye next sitting of ye genrall cort.

On Nov. 4th, 1646, it was ordered that two ministers be chosen by the elders of the churches every year, "to make known ye heavenly counsellor of God among ye Indians in most familiar manner, by ye helpe of some able interpreter;" and, on May 26th, 1647, ten pounds was granted to Mr. Eliot as a gratuity, "in respecte of his greate pains and charge in instructing ye Indians in ye knowledge of God." It came true, thus, as Dr. Palfrey says, that "the General Court of Massachusetts was the first Missionary Society in the history of Protestant Christendom."

In 1642, a little tract had been printed in London by some friends of the Colonies, entitled "New England's First Fruits," the first part of which was devoted to a narrative of "the conversion of some, the conviction of divers, and the preparation of sundry of the Indians;" and an endeavor was made to interest the prayers of devout Englishmen in the work of grace among them, by a recapitulation of the cases of Wequash and Sagamore John, of which I have spoken, and a few others; which were enumerated "as a little taste of the sprinklings of God's Spirit."

It is evident that all eyes were turned toward Mr. Eliot, and that there was a general waiting for him, as incomparably the best-qualified person in the Colony to try his success as a preacher and special laborer with the natives.

It was not until the 28th of Oct., 1646, just one week before the last action of the Court recorded above, that he felt himself ready to begin; and, after previous appointment, with three companions, supposed to have been Edward Jackson, Daniel Gookin, and John Wilson, pastor of the first church in Boston, he rode out to Nonantum Hill, — a locality now easily identified by its nearness to the "Nonantum Nurseries" of Mr. Wm. E. Strong, on the left of the roads leading from Brighton to Newton Corner, — then

a favorite residence of the nearest Indians to Boston, and on which was the wigwam of *Waban*, a "chief minister of justice" of the tribes. "Having sought God," is Eliot's modest way of reference to that unquestionably earnest wrestling with the Spirit by which he had endeavored beforehand to prepare himself for the first essay of the novel work to which he had so long looked forward. As this first modern foreign missionary, with his three friends, climbed the hill, they were met by five or six of the chief of the company dwelling there, with English salutations of "Much welcome!" and were led to the principal wigwam, — of *Waban* himself, — where they found an assemblage of Indian men, women, and children, gathered to hear and be taught. *Waban*, let it be here explained, had had much previous thought of the English religion, and had offered his son to the English to be instructed by them. An eye-witness, without doubt John Wilson, has left on record a minute account of what followed. The service was opened with prayer in English, on account of Eliot's distrust of his command of the Indian, and also because the speaker desired, "with more freedom than he could have in a strange tongue; to pour out his heart to God (in that place where he was never called upon before) for a blessing upon these new beginnings." Mr. Eliot then preached "an hour and a quarter," from Ezek. xxxvii. 9: "*Prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon the slain, that they may live.*" It is a curious fact, which has quite the flavor of a special providence, that the word *Waban*, the name of the Indian in whose wigwam they were assembled, signifies "wind;" so that Eliot's text, although he afterwards declared that the coincidence was unthought of by himself in selecting

the passage for that use, sounded like a personal message to his savage heart: "Prophesy, son of man, and say to *Waban*," etc., etc. The explanation of the choice of these words as the foundation of this first deliverance is found partly in the fact that Eliot wanted to preach encouragement to himself while he was preaching salvation to them. But he soon left the immediate suggestions of that Scripture, and went on to tell the Indians of the true God, to expound to them the ten commandments, and to explain the fact of God's displeasure with those who break them. Then, applying the subject, and pointing out their personal sins, with much sweet affection he preached unto them Jesus Christ; told them who he was, and what he did, and how he was ready to be their Saviour, but will come again to judge the world in flaming fire; told them of the joys of heaven awaiting those who repent and believe in Jesus, and the terrors and horrors of wicked men in hell; persuading them to repentance of sin, "and many things of the like nature."

Sermon being ended, he asked them whether they had understood what he had been saying; and whether all, or only some. Whereat they answered, "with multitude of voyces, that they all of them did understand all that which was then spoken to them." They were then invited to propose inquiries, which they did to the number of six, viz. :—

1. How may we come to know Jesus Christ?

2. Do Jesus Christ and God understand prayers offered in Indian?

3. Were Englishmen ever so ignorant of God as the Indians?

4. How can there be an image of God, such as is forbidden in the second commandment?

5. Whether, if the father be bad and the child good, will God be offended with the child; because in the second com-

mandment it is said that he visits the sins of the fathers upon the children.

6. How all the world is become so full of people, if they were all once drowned in the flood?

It will convey some hint at once of the general scope of the manner of approach adopted, and of the deeply evangelical cast of the teaching, to glance a moment at the way of answer to some of these.

To the first, they were directed, as they could not now read the Book of God, (1) to meditate upon what had been taught them, to go alone into the fields and muse upon it; (2) to pray to God, and (with no need of long prayers, such as the English offer) sigh, and groan, and say, Lord, make me know Jesus Christ, for I know him not; (3) to repent of and mourn over their sins. To the second, they were told that since God and Christ made Indians, they can understand all their prayers, which was illustrated thus: "Wee bid them looke upon that Indian basket that was before them,—there was black and white strawes, and many other things they made it of;—now, though others did not know what those things were who made not the basket, yet hee that made it must needs tell all the things in it; so (wee said) it was here." To the fourth, this reply was made: "Wee told them that 'image' was all one picture, as the picture of an *Indian*, bow and arrowes on a tree, with such little eyes and faire hands, is not an *Indian*, but the picture or image of an *Indian*, and that picture man makes, and it can doe no hurt nor good. So, the image or picture of God is not God, but wicked men make it, and this image can doe no good nor hurt to any man, as God can."

The questionings of the Indians being satisfied for the time, Eliot seized the opportunity to put two or three inquiries to them, "and so take occasion thereby to open matters of God more fully."

He asked them, first, "whether they did not desire to see God, and were not tempted to think that there was no God, because they can not see him." Some of them replied that they would like to see him, but they had heard that could not be, and they thought he could be seen with the soul, though not with the eyes. Then Eliot sought to deepen that thought in their minds by suggesting that if they saw a great wigwam, they would not think raccoons or foxes had built it, but some wise workman, though they did not see him. So should they believe concerning God, when they saw the great world which he had made. He asked them, second, whether it did not seem strange that there should be but one God, and yet he be "in *Massachusetts*, at *Conectacut* [Hartford], at *Quinipeiock* [New Haven], in old England, in this wigwam, in the next, everywhere." One of the gravest savages replied to this that it did seem strange, — everything which they heard seemed strange; but, still, they could believe it, because God was so big. Look at the sun, said he; the same light from it which is in this wigwam is in the next also, and the same light which was here at *Massachusetts* was at *Quinipeiock* also, and in old England as well. The third and last question asked was, whether they did not find something troubling them within when they had sinned, and what they thought would comfort them against that trouble when they die and appear before God. To which they replied that they were troubled, and could not tell what should comfort them; when Eliot went on to describe "the trembling and mourning condition of every soul that dies in sinne, and that should be cast out of favor with God."

Three hours having thus been spent in this "meeting," Eliot asked them if they were not weary, to which they answered no. But he thought it better "to leave them with an appetite," so concluded

with prayer, gave the children some apples, and the men some tobacco and other trifles, which he had carried for the purpose; promised to come again once a fortnight, it would seem, and, at their request, to intercede with the Court that they might have all the compass of the hill upon which to build a town together; and so departed, with many kind words.

Two weeks after, on Nov. 11th, 1646, the same persons went again on the same errand, and found a much larger company centering at the wigwam of *Waban* than they had met before. This time they began with prayer in English, then taught the children the beginning of a catechism in Indian, thus: —

Ques. Who made you and all the world?

Ans. God.

Ques. Who doe you looke should save you, and redeeme you from sinne and hell?

Ans. Jesus Christ.

Ques. How many commandments hath God given you to keepe?

Ans. Ten.

Next Mr. Eliot preached, beginning thus: "Wee are come to bring you good newes from the great God Almighty, maker of heaven and earth; and to tell you how evill and wicked men may come to bee good, so as while they live they may be happy, and when they die they may go to God and live in heaven." Then he sought, by familiar description and illustration, to make clear to them the idea of God in his power, goodness, and greatness; then to explain his will, and what he requires of all men, Indians and Englishmen alike, in the ten commandments; then he told them how angry God is with those who break any one of those holy commandments, and commit sin; yet explained that, notwithstanding, God has sent Jesus Christ to die for men's sins, and to pacify God by his sufferings in our stead and room

if we do but repent and believe the gospel; and that he would love the poor, miserable Indians if now they sought God, and believed in Jesus Christ, but would pour out his wrath upon all that stood out and neglected such a great salvation.

Having preached "the space of an hour," they were desired to propose questions as before, which they were very ready to do. The first inquiry came from an old man, who asked whether it was not too late for such an old man as he, who was near death, to repent or seek after God. Another wanted to know how the English came to differ so much from the Indians in the knowledge of God and Jesus Christ, seeing they all had at first but one Father. A third asked, How may we come to serve God? A fourth was curious to ascertain how it comes to pass that the sea-water is salt, and the land-water fresh. He was answered, "In the same way that strawberries are sweet and cranberries sour." A fifth questioned, Why, if the water is higher than the earth, does it not overflow the earth? A sixth wanted to know, if a man had stolen goods, and the sachem does not punish him, nor by any law is he punished, if he restore the goods is not all well, and will not God be satisfied?

They being through, Eliot asked them two questions. (1) What do you remember of what was taught you since the last time we were here? (2) Do you believe that God is [*musquantum*] very much displeased at the least sin in your thoughts, words, or works? To the former they replied that he had taught them wonderful things; to the latter they said, yes.

Having thus spent the hours until night was almost come, Eliot prayed "for about a quarter of an hour together" in their own Indian, that they might get confidence that Christ understands that language. Wilson seems to have

been irreverent enough to keep his eyes open during this prayer; and he says that divers held up their eyes and hands to heaven, all understanding the words; but he saw one hanging down his head, with his rag before his eyes, weeping. Wilson's first impression was that the poor fellow's eyes were sore; but, watching him, he found that it was not so, but that he was weeping violently; and after prayer was done he saw him stealing away into a corner where he could sob in secret.

Six observations were written down as the result of these two labors at Nonantum, viz. :—

1. None of the Indians slept in sermon, or derided God's messenger.

2. There is more need of learning in ministers who preach to Indians than in those who preach to the English and to gracious Christians, to answer hard questions withal.

3. There is no need of miraculous or extraordinary gifts in seeking the salvation of the heathen; for the Spirit of God will work mightily upon their hearts.

4. If Englishmen despise the preaching of faith and repentance, the poor heathen will be glad of it, and it shall do them good.

5. The deepest estrangement of man from God is no hindrance to his grace.

6. It is very likely, if God ever convert any of these natives, that they will mourn for sin exceedingly, and consequently love Christ dearly.

A fortnight and a day after, Nov. 26th, 1646, Eliot went again (Wilson not able to be with him), and found that the Indians had built more wigwams in the wonted place of meeting, so that they could attend upon the word more readily. The method of teaching seems to have been much as before, and many questions were asked, and some difficulties which had arisen were solved.

On the following Saturday night the Nonantum Indians sent an Indian of their company, named *Wampas*, to Mr. Eliot's house in Roxbury, to offer him his own son and three more little Indian children, — nine, eight, five, and four years of age, — to be brought up by the English, lest they should "grow rude and wicked at home, and never come to know God."

There was evidence also from a young Englishman who lodged in *Waban's* wigwam on the night after this third meeting, that *Waban* "instructed all his company out of the things which they had heard that day from the preacher, and prayed among them; and, awaking often that night, continually fell to praying and speaking," etc. These are named as two of *Waban's* prayers, — short but sweet: —

Amanaomen, Jehovah, tahassen metagh.
Take away, Lord, my stony heart.

Chechesom, Jehovah, kekowhogkew.
Wash, Lord, my soul.

A fortnight, lacking a day, after, — Dec. 9, 1646, — Eliot and his companions again repaired to the hill of joy (Wilson says *noonantomen* means rejoicing, and they named their town thus on account of this significance); and the children having been catechised, and that place in Ezekiel touching the dry bones being expounded, the Indians all offered their children to be educated by the English; and the old way of questioning began. Eliot asked one of them what sin is, and got the answer, "A naughty heart." An old man spoke of his fears that he should go to hell, though he did try to keep the Sabbath; whereupon Eliot tried to explain to them the way by which sinners are justified through Christ. Another complained that other Indians reviled them, and called them rogues, for cutting their hair in a modest manner, as the English did; whereupon

they were encouraged not to fear wicked Indians nor *Pawaws*, for that God would stand by them.

"As soon as ever the fierceness of the winter was past," these missionary labors were resumed with energy. Mr. Shepard, of Cambridge, Mr. Dunster, President of the College, and Mr. Allin, of Dedham, took great interest in them; and the warm-hearted Christians of the Colony were greatly encouraged to look forward to the Christian civilization of the Indians as a highly probable event. The Court took measures to supply land to such Indians as were willing "to live in an orderly way." The magistrates were directed to have an Indian Court held, "once every quarter, at such place or places where the Indians did ordinarily assemble to hear the word of God;" and the Indian chiefs were invited to bring any of their own people to these Courts, and to "keep a Court of themselves once every month." At that session of the Synod of 1646-48 which was held in June, 1647, Eliot gathered together "a great confluence of Indians from all parts," and delivered an Indian lecture; and what we should call a great missionary-meeting was held, which did "marvelously affect all the wise and godly ministers, magistrates, and people, and did raise their hearts up to great thankfulness to God."

Eliot preached at Neponset (Dorchester), in the wigwams of *Cutchamaquin*; at Concord; at Sagus (Lynn); at Quaboag (Brookfield); and, on journeys, even at Yarmouth and Amoskeag (Manchester, N. H.). Such earnest representations were made in England, that, in 1649, a corporation styled "The Society for the Promoting and Propagating of the Gospel of Jesus Christ in New England" was established, and a general collection was ordered throughout all the parishes of England and Wales for a contribution to its funds, — the money

to be used in the maintenance of schools, for the printing of God's word, and for the preaching of the gospel.

In 1651, the Nonantum Indians removed their town to Natick, "a place of hills." A town of praying Indians was wanted, "somewhat remote from the English;" and this place was settled on by Eliot, after long consideration.

Among other civilizing effects of the gospel which began to manifest themselves, was the voluntary adoption by the converted Indians, at Concord, in the year 1646, of a code of twenty-nine laws. It will serve to illustrate at once

the disgusting filth of their heathenism, and the fact that "cleanliness is next to godliness," if the fourteenth be quoted here in full, though pardon be necessary for the liberty taken: "That there shall not be allowance [*i. e.* it shall not be allowed] to *pick lice* as formerly, and *eate them*; and whosoever shall offend in this case shall pay for every louse a penny." The sixteenth binds them not to grease themselves, under penalty of five shillings. The sixth fines lying five shillings for the first offense, ten for the second, and twenty for the third.

(Concluded in next No.)

HOLY WEEK AT ROME.

BY MARY LOWE.

(Continued from page 226.)

I WISH there were time to linger in these great halls of the Vatican, — all open and illuminated as they are to-day, — with the marvelous frescoes of Angelo and Raphael looking down from the walls, the statues of rarest marble gleaming through the golden glimmer of lights, and the softest, saddest music swelling through the dim arches. For again to-day, in the Sistine Chapel, is a Miserere sung, and here again is Il Papa, wrapped in his mantle of white brocade, — looking wearied enough, — sitting on his pontifical throne. But we have much to see, and the Holy Week wears on. To-morrow, which is Good Friday, is the day to come here, for then is sung Allegri's Miserere, the strains of which can be heard nowhere else, and here only once in a year.

Very much of the music used in the Romish Church is grand and sweet. The boy choristers of the churches in Paris sing with taste and feeling unexcelled. Any one who has listened to vespers at Notre Dame, or the morning mass at St. Roch or the Madelaine, or the chanting of the nuns in the chapel of the Convent of the Sacred Heart, in

Rome, or the boy choir who sing Mendelssohn's hymns in the old cathedral at Berlin, will confess to an enjoyment of the music unlike anything experienced at home under the spell of the operatic performances of our best choirs.

But, of all the music used in the church during the year, the grandest and finest is selected for Easter Week, and heard during the ceremonies at St. Peter's; and of all the music of this week, the Miserere, sung in the Sistine Chapel on Good Friday, is that most celebrated. To this chapel gentlemen are admitted in full dress or uniforms; ladies in black dresses and veils; and, as usual in all these ceremonies, a crowd congregates about the door many hours before the time for the service to commence.

We entered about two in the afternoon. The Miserere is sung at six; and we found already the space appropriated to ladies well filled. Several were reading novels, some taking the lunch brought in their pockets, and passing little bottles of wine from lip to lip, while a steady rattle of Spanish, French, Italian, and English spread through the

crowd. The light was good, and the opportunity was a fine one for studying the faded but magnificent frescoes of Michael Angelo, — the celebrated Last Judgment, that, like the Cenecola of Leonardo da Vinci, is at first but a wall of faded coloring, but grows and grows with gazing, until its impression upon the mind can never be effaced. I forgot the jargon of tongues, the wine, and the bread and novels on which my neighbors feasted, and watched until the light faded and shut out the constantly growing scene.

Now and then the door opened to admit a fresh detachment of people, whose *entrée* was of the most ludicrous character. Hurried and pushed by those behind, the moment the barriers were removed they plunged headlong, recovering equilibrium by great effort, and changing the look of triumph to one of mortification and distress under the laughing eyes witnessing their discomfiture. Now and then a man or boy presented himself without the dress-coat, or with one manufactured by careful pinning up of skirts. These were sometimes allowed to pass, but received special attention from the guards within, who marched them off in the most polite manner; and just as they were beginning to feel that a special seat was in reserve for people who did *not* appear in full dress, a door opened and they were politely shown out.

As the twilight descends, the candles are lighted before the altar and on the triangle where are the fifteen tapers, which are extinguished one by one, as the service goes on, representing, says one author, the successive abandonment of the Saviour by his followers, and significant also of the light on earth during the Saviour's presence, and the gradual darkness that came with his death. The last light, which is not extinguished, but carried out of sight, signifies his descent into the tomb, and its reappearance after the music ceases shows forth his resur-

rection. After the entrance of the pope and cardinals there follows the chanting of the nocturnes and lamentations. These nocturnes are penitential psalms, and some of them, with the lamentations, are arranged to very fine music, but most are monotonous and unimpressive. But when the last little flicker of light has departed, when, dim and vague, the Christ in the great picture looks more terrible than before, and the pleading apostles with uplifted hands, and the martyrs showing their crosses and instruments of torture, and the meeting friends, the mother clasping her child, and the angels leading the dead up from their open graves into His presence who stands all majestic and glorious before them; and the boat that bears away into the darkness the lost seems moving, and the saved are clinging to the cross; and high up the blessed are dwelling in light,—all, all so vivid, so intensified by the imagination that filled up the dark outlines, till it is no longer a picture, but a part of the living scene, — then before the altar the pope kneeled, and involuntarily every head bowed itself; and every heart, Protestant or Catholic, I think, felt it could join in the singing of the fifty-first Psalm. No words can ever describe it. It is one of those things that must be felt to be known. For more than two centuries, once a year that music, like a great wail and sob of penitence, has swept through the halls of the Vatican and over a multitude of hearts that changed prayer to praises long ago. Never was prayer so voiced before; never did all the anguish and utter self-contempt and self-renunciation of a penitent heart throb and wail itself out in tones like these; never did aspiration go up so like a breath of incense as on some of these strains; never were tears set to music, and dropped, one by one, crystallized and pearly upon the air, till Allegri wrote this Miserere. The music prayed heart-prayers, wept heart-tears;

if his long-continued benefactions and devotion to our little earth would gradually become irksome. And yet he never flags. I know that his bright face looks full as cheerily through my window-panes to-day as it looked upon this same world in that time, more than eighteen hundred years away, that Sunday always brings so near.

I wonder if it can be the same world to him, who sees it Kingless now, and I go off into an infinitude of suggestions. For Christ is an inexhaustible resource for thought, and whichever way my thoughts travel to-day, they come back at length to Christ.

Is it strange, or isn't it, that the brightest of all the days in that wondrous long ago was a Sabbath day? That resurrection-day was the climacteric of the few grandest days in the world's centuries.

It is pleasant for the weak ones — the worthless wrecks — to think of that first Sabbath as the day of resurrection, — the commencement of a new, eternal youth.

I remember also, with a thrill of sweetness, that our sex, on that day, immortalized its fidelity; that it was not the holy Johns, nor the brave Peters, but the Marys, the weak, tender, loving women, who were first at the tomb of Christ, to find him risen.

After a completion, one naturally looks back at progressive stages. My thoughts take a retrospect from that finale, — the resurrection.

I see first the halo-crowned baby head nestled in a manger, near the dumb-eyed cattle, which, it seems, could not have been entirely ignorant of their proximity to royalty.

Then, after thirty years, I see the King emerged from babyhood and boyhood into manhood. I see him teaching, healing, comforting, remodeling, blessing, everywhere.

I see the sacred hands and feet, —

those hands that grappled with temptation, and hurled it from them in their might, that showered princely gifts upon the poor and needy, and now beckon them to the many mansions, and hold forth a crown so brilliant that bedimmed eyes see its glimmer faintly, — those feet that walked in degenerate Jerusalem and on tumultuous Gennesaret, that trod alone the wine-press, and were torn by nails, that walk now the streets of "Jerusalem the golden."

I see him in Gethsemane and Golgotha, thorn-crowned now, alas! thorn-crowned for me. I see him bruised, bleeding, dying. I see him victorious over death. I see him at the close of that Sabbath day, at eventide, in the dear, calm Sunday twilight, coming suddenly to his disciples with a benediction. "Peace!" he said, when the strife was ended, after the life of bitter conflict and anguish through which redemption had been accomplished.

My eyes grow tired with the effort of trying to see all this more vividly than imagination will show it to me, and I wish most earnestly that I had been a child of the old world, that I might have worshiped in the bodily presence of the great King, and kissed his feet as that other woman kissed them.

And yet, I hope some day to meet him in the transcendently more beautiful new world, then to see him glory-crowned; to hear the music of his voice as he bids me receive absolution through his own precious blood; to reach up, through the gathering shadows of eventide, hands feeble from many battlings, and hear that sweet "Peace!" as he draws me up to glory.

And thus hoping, I can return to the kind sun with patience, and ask him still to warm and cheer me day by day, until, the eventide being come, I shall need his beams no longer, — until I arise and behold the splendor of the Sun of Righteousness.

EARLY MISSIONARY LABORS AMONG THE INDIANS OF THE MASSACHUSETTS COLONY.

BY REV. HENRY M. DEXTER, D. D.

[SECOND ARTICLE.]

THE deeply spiritual and thorough character of the preaching and instruction of Eliot and his fellows among these Massachusetts savages, which has been made obvious by all the account which I have given of that teaching, will be still further illustrated by a glance at the precautions which were taken when the time arrived for the formation of the first Indian church.

Eliot began by taking down, in the summer of 1652, from the lips of the worthiest converts, their "confession," or "experience;" and, having satisfied himself that "there was among them fit matter for a church," he read these confessions to the Elders of the Bay. They appointed a day of fasting and prayer, Oct. 13th, 1652, at Natick, — where was now a large settlement of praying Indians, — at which these confessions were publicly read and approved. Then they were printed and sent to England. There they were generally approved, and word to that effect sent back. Then, July 13th, 1654, another examination was held at Natick, where the candidates were subjected to a very thorough consideration of their faith and of their life. Although well satisfied, in general, of the honesty of the converts, and of the expediency of their being confederated into a church state, yet, on account of some lingering distrust, a deep feeling of the importance of the act, and, probably still more, of the lack as yet of any native preacher who could act as pastor, the church was not actually formed until 1660.

As a sample of these confessions, that of Ephraim, — a "poor publican," as Eliot calls him, — which is one of the shortest of the number, but a fair specimen of their quality, is here given: —

All the daies I have lived, I have been in a poor foolish condition. I can not tell all my sins, all my great sins; I do not see them. When I first heard of praying to God, I could not sleep quietly, I was so troubled; ever I thought I would forsake the place because of praying to God; my life hath been like as if I had been a mad man. Last year I thought I would leave all my sins, yet I see I do not leave off sinning to this day; I now think I shall never be able to forsake my sins. I think sometimes the Word of God is false, yet I see there is no giving over that I might follow sin; I must pray to God: I do not truly in my heart repent, and I think that God will not forgive me my sins; every day my heart sinneth, and how will Christ forgive such an one? I pray but outwardly with my mouth, not with my heart; I can not of myself obtain pardon of my sins. I can not tell all the sins that I have done if I should tell you an whol day together. I do every morning desire that my sins may be pardoned by Jesus Christ; this my heart saith, but yet I fear I can not forsake my sins, because I can not see all my sins; I hear, That if we repent and beleve in Christ, all our sins shall be pardoned, therefore I desire to leave off my sins.

Another method by which these Indian converts manifested their new faith was by "prophesying." Mr. Eliot was in the habit of encouraging the most intelligent of them to "speak in meeting" after he had done preaching, and, on some occasions, he wrote down immediately afterward what he could remember of these little Indian sermons. The following is a fair specimen of their spirit, delivered by one of them on the afternoon of a fast-day, held, on account of much rain and sickness, on Nov. 15th, 1658.

The Text he spoke from was Matt. viii. 2. 3.
2. *And loe there came a leper and worshipped*

him, saying, Master, if thou wilt thou canst make me clean.

3. And Jesus putting forth his hand touched him saying, I will, be thou clean, and immediately his leprosie was cleansed.

A very little am I able to say, and besides it is late [for it was very neer night].

This is a day of fasting and prayer for many causes, and one is for the many sicknesses and deaths among us, and this Text doth shew us the best Physitian in the world, and the best way of curing all diseases. Christ is the great Physitian; he healed many when he was on earth, and he healed this Leper. This sick man came to Christ and worshiped him and confessed his power to heal him if he would, which confession of his was so pleasing to Christ as that he presently touched him and healed him. So let us this day cry to Christ, and worship him, and if we do it in faith then he will hear us.

Again, God doth chastise us with raine, and spoyleth our corn and hay; but let us take heed that in our hearts we be not angry at God, for God is righteous, and we are sinners; let us be angry at our sins, and repent this day, and goe to Christ as this man did, and then he will bless us.

Last, dying speeches are not always considered the best evidence of the genuineness of piety. But it is never uninteresting to know what is said by the soul which feels itself close confronted with eternity. And there are some reasons why the passing experiences of the earliest Indian converts are specially worthy of consideration. Hardened to the idea of death, as, in one sense, they were by their Indian training, their nature was, after all, so superstitious as to expose them to the onset of sudden tremors when they were about to launch out upon a sea to them so absolutely unknown, and with the help of a chart and compass in which, at the last, they might have been easily tempted to lose their new confidence, unless their hearts had really been changed, and their feet truly planted, for the last struggle, upon the enduring Rock of Ages.

Mr. Eliot felt that the evidence of the last hours of his converts was worth record and circulation among those whose minds he especially desired to convince of the genuineness of the work of God among them. Accordingly, in 1665, he had a very small edition of a little tract printed at Cambridge, entitled *The Dying Speeches of Several Indians*; "not so much," as he says, "for publishment, as to save charge of writeing out of copyes for those that did desire them." Only a single copy of this precious pamphlet is now known to exist; and I venture to propose its insertion here in full, as a means of its preservation, as well as for the intrinsic interest which it possesses.

WABAN.

Waban was the first that received the gospel, our first meeting was at his house; the next time we mett, he had gathered a great Company of his friends to hear the Word, in the which he hath been stedfast: When we framed ourselves in order in way of Government, he was chosen a Ruler of fifty; he hath approved himselfe to be a good Christian in Church Order, and in Civil Order he hath approved himselfe to be a zealous, faithfull, and stedfast Ruler to his death.

His speech as followeth: I now rejoice though I be now a dying, great is my affliction in this world, but I hope that God doth so afflict me, only to try my praying to God in this world whether it be true and strong or not, but I hope God doth gently call me to Repentance, and to prepare to come unto him; therefore He layeth on me great pain and affliction, though my body be almost broken by sickness, yet I desire to remember thy name Oh my God, untill I dy. I remember those words *Job*, xix. 23-28. Oh that my words were now written, oh that they were printed in a book, that they were graven with an iron pen and lead in a rock for ever. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin, wormes destroy this body, yet in my flesh I shall see God, &c.

I desire not to be troubled about matters

of this world, a little I am troubled; I desire you all my brethren and you also my children, do not greatly weep and mourn for me in this world. I am now almost dying, but see that you do strongly pray to God, and doe you also prepare and make ready to dy, for every one of you must come to dying: Therefore confess your sinns every one of you, and beleive in Jesus Christ. I beleive that which is written in the Book of God. Consider truly, and repent and beleive: Then God will pardon all your great and many sinns.

God can pardon all your sinns as easily as one, for God's free mercy and glory doe fill all the world. God will in no wise forget those that in this world doe syncerely repent and beleive: Verry this is love Oh my God.

Therefore I desire that God will doe this for me, though in my body I am full of pain: As for those that dyed afore we prayed to God, I have no hope about them, now I beleive that God hath called us for Heaven; and there in Heaven are many beleivers' souls abiding. Therefore I pray you doe not overmuch greive for me, when I dy in this world, but make ready your selves ready to dy, and follow me, and there we shall see each other in Eternal glory; in this world we live but a little while; therefore we must be allways preparing, that we may be ready to dy.

Therefore Oh my God, I humbly pray, receive my soul by thy free mercy in Jesus Christ my Saviour and Redeemer, for Christ hath dyed for me and for all my sinns in this world committed.

My great God hath given me long life, and therefore I now am willing to dy.

Oh Jesus Christ help my soul and save me soul. I beleive that my sickness doth not arise out of the dust, nor cometh at per-adventure, but God sendeth it. *Job v. 6, 7.*

By this sicknesse, God calleth me to repent of all my sinns, and to beleive in Christ, now I confesse my selfe a great sinner. Oh pardon me and helpe me for Christ his sake.

Lord thou callest me with a double calling, sometimes by Prosperity and mercy, sometimes by affliction. And now thou callest me by sicknesse, but let me not forget thee Oh my God. For those that forget thy

Name, thou wilt forsake them, As *Psalm ix. 17*, all that forget God shall be cast to Hell; therefore let not me forget thee Oh my God.

I give my soul to thee, Oh my Redeemer, Jesus Christ. Pardon all my sinns & deliver me from Hell. Oh doe thou help me against death, and then I am willing to dy, and when I dy Oh helpe me and receive me. in so saying he dyed.

PIAMBOHOU.

He was the second man next Waban that received the Gospel; he brought with him to the second meeting at Waban's house many, when we formed them into Government, he was chosen Ruler of ten, when the Church at Has-senamassit was gathered, he was called to be a Ruler then in that Church, when that was scattered by the warr, they came back to Natick Church, so many as survived, and at Natick he dyed.

His speech as followeth, —

I rejoyce and am content and willing to take up my sorrows and sicknesse: many are the years of my life: long have I lived, therefore now I look to dy. But I desire to prepare myself to dy well. I beleive God's promise, that he will for ever save all that beleive in Jesus Christ. Oh Lord Jesus helpe me, deliver me and save my soul from Hell, by thine own blood, which thou hast shed for me, when thou didest dy for me and for all my sinns: now helpe me syncerely to confesse all my sinns, oh pardon all my sinns. I now beg in the name of Jesus Christ, a pardon for all my sinns: for thou Oh Christ, art my Redeemer and deliverer. Now I hear God's word and I doe rejoyce in what I hear, though I doe not see, yet I hear and rejoyce that God hath confirmed for us a minister in this Church of *Natek*, he is our watchman. And all you people deal well with him, both men, women, and children: hear him every Sabbath day, and make strong your praying to God; and all you of *Hassan-emesut* restore your Church and praying to God there.

Oh Lord helpe me to make ready to dy, and then recieve my soul. I hope I shall dy well by the help of Jesus Christ: Oh Jesus Christ deliver and save my soul in everlast-

ing life in heaven, for I doe hope thou art my Saviour. Oh Jesus Christ. so he dyed.

OLD JACOB.*

He was among the first that Prayed to God, he had so good a memory, that he could reverse the whole Catechize, both Questions and Answers; when he gave thanks at meat, he would sometimes only pray the Lord's Prayer.

His speech as followeth :—

My Brethren: Now hear me a few words, stand fast all you people in your praying to God, according to that word of God, *1 Cor. xvi. 13.* Watch ye, stand fast in the faith, quit you like men and be strong in the Lord. Especially you that are Rulers and Teachers. Fear not the face of man, when you judg in a Court together, help one another, agree together: Be not divided one against another, remember the parable of ten brethren that held together, they could not be broken nor overcome: but when they divided one against another, then they were easily overcome: and all you that are Rulers, judg right judgment, for you doe not judg for man, but for God in your Courts. *2. Chron. xix. 6. 7.* Therefore judg in the fear of God.

Again, You that are judges, see that ye have not only humane wisdom, for man's wisdom is in many things contrary to the wisdom of God, counting it to be foolishnesse. Doe not judg that right which only seemeth to be right; and consider *Matt. 7. 1, 2.* Judg right, and God will be with you, when you so doe.

Again I say to you all the people, make strong your praying to God, and be constant in it. *1 Thes. v. 17.* Pray continually.

Again, lastly, I say to you, Daniel, our minister, be strong in your work. As *Matt. v. 14, 16.* You must bring Light into the world, and make it to shine, that all may see your good work, and glorify your heavenly Father.

Every preacher that maketh strong his work doth bring precious perles: As *Matt. xiii. 52.* And thou shalt have everlasting life in so doing.

I am neer to death. I have lived long enough. I am about 90 years old, I now

* He must have been near fifty years of age when the Pilgrims landed at Plymouth.

desire to dy, in the presence of Christ. Oh Lord I commit my soul to thee.

ANTONY.

He was among the first that Prayed to God, he was studious to read the Scriptures and his Catechize, so that he learned to be a Teacher; but after the warrs, he became a lover of strong drink, was often admonished, and finally cast out from being a Teacher.

His dying speeches follow, —

I am a sinner. I doe now confesse it. I have long prayed to God, but it hath been like a Hipocrite; tho I was a confessing church-member, yet like an Hipocrite; tho I was a Teacher, yet like a backsliding Hipocrite, I was often drunk, Love of strong drink is a lust I could not overcome; tho the Church did often admonish me, and I confessed, and thay forgave me, yet I fell againe to the same sin, tho Major Gookins and Mr. Eliot often admonished me: I confessed, thay were willing to forgive me, yet I fell againe.

Now Death calls for me, and I desire to prepare to dy well. I say to you, Daniel, beware that you love not strong drink as I did, and was thereby undone. Strengthen your Teaching in and by the word of God; take heed that you defile not your work, as I did, for I defiled my Teaching by Drunkennesse.

Again I say to you, my Children, forsake not praying to God, goe not to strange places, where they pray not to God, but strongly pray to God as long as you live: both you and your Children.

Now I desire to dy well, tho I have been a sinner, I remember that word that saith, that tho your sins be many and great, yet God will pardon the penitent, by Jesus Christ our Redeemer. Oh Lord save me and deliver me by Jesus Christ, in whom I beleive: Send thy Angels when I dy, to bring my poor soul to thee, and save my poor sinfull soul in thy heavenly kingdom.

NEHEMIAH.

This very hopefull young man was going out to hunt with a companion, who fell out with him, and stabbed him mortally, and killed him. A little was gathered up spoken by him, — as followeth :—

I am ready to dy now, but knew not of it even now when I went out of my dore; I was only going to hunt; but a wicked man hath killed me. I see that word is true, He that is well to-day may be dead to-morrow, he that laughed yesterday may sorrow to-day.

My misery overtook me in the woods. No man knoweth the day and time, when his misery cometh.

Now I desire patiently to take up my crosse and misery. I am but a man, and must feel the crosse. Oh Christ Jesus helpe me, thou art my Redeemer, my Saviour, and my deliverer: I confesse my selfe a sinner; Lord Jesus pardon all my sins, by thy own blood, when thou dyedst for us. O Christ Jesus save me from Hell: Save my soul in heaven, Oh help me, help me. So he dyed, the wicked murderer is fled.

JOHN OWUSSUMUG SEN.

He was a young man when they began to pray to God; he did not at the present joyne with them, he would say to me I will first see into it, and when I understand it, I will answer you, he did after a while enter into the Church Covenant, but was not entered into the Church Covenant before he dyed; he was propounded to joyne to the Church, but was de-ayed, he being of a quick passionat temper, some vitty ligitations prolonged it till his sickness, but had he recovered, the Church was satisfied to have received him, he finished well.

His speech as followeth, —

Now I must shortly dy: I desired that I might live, I sought for medicine to cure me, I went to every English doctor at Dadham, Medfeild, Concord, but none could cure me in this world.

But Oh Jesus Christ, doe thou heal my soul, now I am in great paine, I have no hope of living in this world a whole year. I have been afflicted: I could not goe to the Publick Sabbath worship to hear God's word; I did greatly love to goe to the Sabbath worship.

Therefore I now say to all you men, women, and children, love much, and greatly to keep the Sabbath. I have been now long hindred from it, and therefore now I find the worth of it; I say unto you all, my sons

& children, do not go into the woods among non praying people; abide constantly at *Natik*: You my children, and all my kindred, strongly pray to God: Love and obey the Rulers, and submit unto their judgement, hear diligently your menisters: be obedient to Major Gookins, and to Mr. Eliot, and Daniel.

I am now almost dead, and I exhort you strongly to love each other, be at peace, and be ready to forgive each other.

I desire now rightly to prepare myself to dy, for God hath given me warning a whole year, by my sicknesse. I confesse I am a sinner: my heart was proud, and therby all sins were in my heart, I knew that by birth I was a Sachim, I got oxen and cart and plough like an English man, and by all these things my heart was proud.

Now God calleth me to repentance, by my sicknesse this whole year. Oh Christ Jesus help me, that according as I make my confession, so through thy grace I may obtain a pardon for all my sins: for thou Lord Jesus didest dy for us, to deliver us from sin. I heare and believe, that thou hast dyed for many: Therefore I desire to cast away all worldly hindrances, my Lands and Goods, I cast them by, they can not help me now, I desire truly to prepare to dy: My sons I hope Christ will help me to dy well: now I call you my sons, but in heaven we shall all be Brethren; this I learned in the Sabbath worship, all miserys in this world upon Believers, shall have only joy and blessing in Jesus Christ: Therefore Oh Christ Jesus help me in ail my miserys, and deliver me for I trust in thee, and save my soul in thy heavenly kingdom, now behold me and looke upon me who am dying.

so he dyed.

JOHN SPEEN.

He was among the first that prayed to God; he was a diligent Reader, he became a Teacher, and carried well for diverse yeares, untill the sin of strong drink did infect us, and then he was so farr infected with it, that he was deservedly layd aside from Teaching. His last speeches were as followeth,

Now I dy. I desire you all my friends, forgive him that hurt me, for the word of God in *Matt. vi. 3, 4*: Forgive them that

have done you wrong, and your heavenly Father will forgive you, but if you doe not forgive them your heavenly Father will not forgive you. Therefore I intreat you all, my frinds, forgive him that did me wrong (for John Nanusquanit beat him and hurt him much a little before his sicknes), now I desire to dy well, now I confess all my sins, I am a sinner, especially I loved strong drink too well, and some times I was mad drunke, though I was a Teacher. I did offend against praying to God, and Spoyled my Teaching; all these my sins and drunkeness, Oh I pray you all forgive me. Oh Jesus Christ help me now and deliver my soule, and help me that I may not go to hell, for thou O Christ art my deliverer and Saviour, Oh God help me, Lord, though I am a sinner, Oh Lord do not forget me.

and so he dyed.

BLACK JAMES.

He was in former times reputed by the English to be a Pawaw, but I can not tel this. I know he renounced and repented of all his former Wayes, and desired to come to Christ, and pray to God, and died well, as appears in what followeth.

Now I say, I almost dy, but you all my sons, and all you that pray at *Chatanukongkomuk** take heed, that you leave not off to pray to God, for praying to God is exceeding good; for praying to God is the way that will bring you to the heavenly kingdom; I believe in Christ, and we must follow his steps.

Especially you my sons, beware of drunkeness, I desire you may Stand fast in my room, and Rule well, I almost now dead, and I desire to dy well, oh Lord Jesus Christ help me, and deliver my Soul to dy well.

so he dyed.

Very different was all this from the processes of the Catholic missions, which were contemporaneously going on under the labors of the Jesuits, among the Hurons, and elsewhere. Father Garnier announced the conversion of about a thousand Indians in a single year, from June, 1639, to June, 1640; but it is significant

that, of these, two hundred and sixty were infants, and many more were children; and so many more were baptized *in articulo mortis*, or thereabouts, that of the whole thousand not twenty received the ordinance in health. To get baptism administered, peaceably if they could, forcibly if they must, was the main practical item in the creed of these papal missionaries. Father Le Mercier (*Relations des Hurons*, A. D. 1637, p. 165) gives the following account, which fairly illustrates their way of working, and its difference from that of John Eliot. He says:—

On the third of May, Father Pierre Pijart baptized at Anonatea a little child two months old, in manifest danger of death, without being seen by the parents, who would not give their consent. This is the device which he used. Our sugar does wonders for us. He pretended to make the child drink a little sugared water, and at the same time dipped a finger in it. As the father of the infant began to suspect something, and called out to him not to baptize it, he gave the spoon to a woman who was near, and said to her, "Give it him yourself." She approached, and found the child asleep; and at the same time, Father Pijart, under pretense of seeing if it was really asleep, touched his face with his wet finger, and baptized him. *At the end of forty-eight hours he went to heaven.*

To be sure, when the Jesuits undertook to teach their theology to adult savages they uttered some truth. They taught the one Jehovah, and the ten commandments. But when all was practically reduced to one pivotal point, that point seems to have been baptism;—as I suggested before, by hook or by crook. Once, at a Huron village called *Wenrio*, the Indians, after vainly trying feasts, dances, and powows against the pestilence which was ravaging them, sent for Father Brébeuf, and inquired, What must we do that your God may take pity on us? Brébeuf replied (*Relations des Hurons*, A. D. 1637, p. 114):—

"Believe in Him. Keep his command-

* Dudley.

ments. Abjure your faith in dreams. Take but one wife, and be true to her. Give up your superstitious feasts. Quit your assemblies of debauchery. Eat no human flesh. Give no feasts to devils. And make a vow, that, if God will deliver you from this pestilence, you will build a chapel to offer him thanksgiving and praise."

Mr. Parkman, than whom no man has more thoroughly mastered the early history of the Canadas, thus graphically characterizes the missionary labors of these early emissaries of Rome:—"We see the irrepressible Jesuits roaming from town to town, in restless quest of subjects for baptism. In the case of adults they thought some little preparation essential; but their efforts to this end, even with the aid of St. Joseph, whom they constantly invoked, were not always successful; and, cheaply as they offered salvation, they sometimes failed to find a purchaser. With infants, however, a simple drop of water sufficed for the transfer from a prospective hell to an assured paradise. . . . Some of the principal methods of conversion are curiously illustrated in a letter written by Garnier to a friend in France. 'Send me,' he says, 'a picture of Christ. *without a beard?*' Several Virgins are also requested, together with a variety of souls in perdition, — *âmes damnées*, — most of them to be mounted in a portable form. Particular directions are given with regard to the demons, dragons, flames, and other essentials of these works of art. Of souls in bliss, — *âmes bienheureuses*, — he thinks *one* will be enough. All the pictures must be in full face, not in profile, and the colors should be bright."

Here was thorough knowledge of Indian human nature, and acute procedure for its Christianization on the superficial Jesuit plan. But how miserably, contemptibly, unlike was this half driving, half-cheating process, which numbered

converts with scarcely so much as an attempt to wash them from their inward filthiness, to the patient, radically evangelical work of our fathers upon them! The Canada Indians might well have adopted, as their own appeal, the motto of the first seal of the Massachusetts colonial governors. — so fairly expressive of the zeal in genuine missions which marked the fundamental idea of the colony, and which that seal rudely pictured as proceeding from the mouth of an Algonquin, standing, with bow and arrow in hand, on the shore among his pines, — "Come over and help us!"



Having glanced thus at the thorough gospel processes by which Eliot and his co-laborers undertook to bring the Indians on the soil of the Massachusetts Colony to the knowledge of the Saviour, I have only space remaining in this paper to hint, in the briefest manner, at the extent to which that work was carried.

Major Gookin, who was one of the three who accompanied Eliot on his first preaching mission to Nonantum Hill, and who, from his official position and long personal familiarity with the subject, was the best possible authority, set down, from the most careful inquiry, in 1674, the year before Philip's War

broke out, the number of settlements of praying Indians then existent in the Colony, with the number of residents in each. His list is as follows:—

<i>Natick</i> ,	145
<i>Punkapaog</i> (Stoughton), . . .	60
<i>Hassanamesitt</i> (Grafton), . . .	60
<i>Okommakamesit</i> (Marlborough),	50
<i>Wamesit</i> (Tewksbury),	75
<i>Nashobah</i> (Littleton),	50
<i>Magunkaquog</i> (Hopkinton), . .	55
<i>Manchage</i> (Oxford),	60
<i>Chabankongkomuk</i> (Dudley), . .	45
<i>Maanexit</i> (N.E. pt. Woodstock),	100
<i>Quantisset</i> (S.E. pt. Woodstock),	100
<i>Wabquisset</i> (S.W. pt. Woodstock),	150
<i>Packachoog</i> (Worcester), . . .	100
<i>Waeventug</i> (Uxbridge),	50

[14 towns, 2 churches, 1100 souls, yielding obedience to the gospel.]

It thus appears that, in less than a single generation after the first preaching of the gospel to the Algonquins of the Massachusetts Colony, there were fourteen towns,—Gookin mentions two others, *Weshakim* and *Quabaug*, which were not fully settled, and so left out of his count,—comprising over eleven hundred christianized savages, besides all who had died in hope during the twenty-eight years between Eliot's first sermon and Gookin's census.

Besides this, great pains and much

money were expended in teaching the Indian children. Numbers of the more forward and promising of them were put to learn Latin and Greek, and two, *Joel Hiacoomes* and *Caleb Cheesamuck*, studied in the College. The former was drowned or murdered, in Nantucket, just before he was to have graduated. The latter took his B. A. at the commencement in 1665, but not long after died of consumption. So that the high hopes which Eliot and others entertained of doing great things in the education of these children of the forest were blasted.

Many of the Indian children, however, became useful. Gookin speaks of one who was a mariner, one a carpenter; another went to England with a Mr. Drake, and died there. Consumption carried off a great many Indians who lived with the English, though, as Gookin quaintly suggests, "sundry died of it that lived not with the English." The fact seems to have been that civilization somehow did not perfectly agree with the early New-England Indians, as it has not with their brethren of later years.

Some more definite statements as to what became of the Indians of New England, and some further reference to Eliot's compeers, for which there is no space here, I shall have room for in the next and concluding paper.

Your worship's to command in Christ
John Eliot

SPECIMEN OF ELIOT'S HAND-WRITING.

[Your worship's to command in Christ.]

HOURS WITH AFRICAN EXPLORERS. — No. II.

BY REV. S. J. DOUGLASS.

"THE nations of the East and of the West," says one, "are turned from each other; the former, with face toward the rising of the sun, the morning; the latter, with face toward the setting sun, the evening; the former sacredly guarding the unchanged seat of the primitive past, the latter ever seeking through all the changing forms of existence for a glorious future." "But between both," adds Ritter, the illustrious geographer, quoting this passage, "on the south, in the bright mid-day, lies Africa, the Soudan of the earth, the land over which the sun follows a uniform course; the land where the changeable and startling phenomena of Asia and Europe are not seen; where the climate, from spring to winter, does not know inconstancy and perpetual change; where do not exist this strongly contrasted sinking and rising, as we look at past and future; and where, through a want of contrast between nature and man, there is no effort to add to the wealth of nature, or to quicken and stimulate man with the thought of eternity and another world."

And continuing the conception, he employs this beautiful figure: "If the morning and evening greeting become to every man, even to the most wearied pilgrim on the road of life, a heart-felt necessity, yet one which is not known when the glaring mid-day comes, — the hour poorest in hope of all. — then, from a like analogy, all the people of the Soudan of the earth, in the peaceful possession of the bright mid-day, seem only bound to the present, which no legend of gray antiquity beautifies, which no care for the future disturbs, and which no hope for that future ever bears on the pinions of imagination away."

We shall certainly be led often to feel the truth of the idea here expressed, as

we see Africa, with all her sons, basking in the bright glare of the present, living for to-day, regardless of the morrow, fearing and hoping for the passing hour, forgetful of all beyond that.

This is surely the character of Africa as we now find it. It must have been its character in all the ages covered by the mantle of the past. From north to south and from east to west, there is, without doubt, a certain fixed type of civilization, or rather mode of life, which has long remained unchanged, not having degenerated, nor yet perceptibly advanced. Many of the most observant travelers, Dr. Livingstone among the rest, have noticed this. Some have hence inferred the perpetual degradation of that land, and the preceding words of Ritter would almost point to that conclusion. On the other hand, we think there are signs looking to an opposite result, and betokening the coming of a moral day as bright and reviving for that people as the natural light in which they now sit.

That continent is the light and heat-center of the earth. May it not in the future be covered with a holier and more cheering light, and sit under the beams of a pure religion and a true civilization? From the very fact of its past *immobility*, the great geographer already quoted infers that "Africa seems to be spared as a field of development for future ages." And we may ask, May not her own sons be the agents in that great work?

But these things will appear plainer as we advance.

INHABITANTS OF NEGRO-LAND.

Soudan proper is often styled "Negro-land," not vaguely, but with a special propriety. In all that part of Africa which we shall now traverse, there are, according to good authorities, two great