

NOTICE OF MISSIONARIES.

We continue our extracts from the life of Eliot. In our last extract we find Carne remarking. "Eliot saw that they (the Indians) must be civilized ere they could be christianized; that he must make men of them ere he could hope to see them saints". Carne does not take into account, or he forgets, that Eliot had partly succeeded in christianizing the Indians before he taught them to build towns, and instructed them in the arts of life. But there can be no doubt that his efforts, as those of Zeisberger, to organize the converts into communities, had a great effect in adding a character of permanence to the work of evangelization which it would not otherwise have possessed, and which was not seen in the case of Brainerd's labours owing to the want of this very organization. We would like to know—we have not the means of knowing—what became of those results of Eliot's and Zeisberger's labours—whether they continue to this day, or have passed away like the shifting sands, from the inherent disposition of the Indian to wander, and his preference for the wild and nomadic life, with all the excitements of the battle and the chase, over the more staid and settled habits of townships and communities.

Eliot no longer laboured alone: he had been for some time aided by two chiefs, the fruits of his toil, Waubon, in whose tent he had passed the night on his first visit to the Indians, as before related, and Shawanon, chief of another tribe. These men sometimes went with him in his journeyings, or they taught and conversed with the people during his absence. More than once, he sent them forth alone to the tribes: the latter were, no doubt, surprised to see the Indian prince enter their huts as a messenger of peace and truth. To indemnify these men, in some measure, for the loss of temporal dignity, Eliot gave them the title of ruler, or elder: several others, all men of superior endowments among their people, were also raised up to help him. But Waubon was the first-fruit of his ministry, the first Indian who welcomed him to his roof, and opened the way for his future success. To this chief, his attachment was strong to the last. The office of these men will be best explained by his own words, though at a later period. "Hassunimeset is our next town in order and dignity: there lived their progenitors, and there lieth their inheritance. The ruler of the town is Anuwekin, and his brother is the teacher, both men of piety and judgment; they take care, also, of the school, and visit the plantation of praying Indians beyond them. The rul-

er, last winter, was overtaken by a violent passion, and I had occasion to speak with him about it. I told him that, as to man, I and all men were ready to forgive him.—"Ah!" said he, "I find it the greatest difficulty to forgive myself."

But the time was come that his first friend and convert was to be taken from him. Waubon had several times attempted, by public discourses and confessions, to be of use to his countrymen—these efforts are by no means deficient in force or eloquence. In his dying hour, the spirit of the Indian chief broke in triumph above his pains and weakness. It was the hour that a stranger would have yearned to see, for his friends and warriors were standing around him, and Eliot was there. "I desire you all, my friends and my children," such were his words, "do not greatly weep and mourn for me in this world: my body is almost broken by sickness and agony, yet I desire to remember thy name, my God! until I die. I will say, with him of old, 'O that my words were written! that they were printed in a book; that they were graven with an iron pen in a rock for ever! for I know that my Redeemer liveth; and, tho' worms destroy this body, yet in my flesh I shall see Him!' This is thy love, O my God!" In so saying, he died. It was an indelible thing, to see the savage die thus sublimely.

By building the town of Naticke, he, for the first time, gathered his people into a regular Christian church: the ordinances of baptism and the sacrament were administered to those who gave good evidence of their faith and hope. "I went about this work with so much fear and care," he says, "even to the sensible wasting and weakening of my strength, lest they should in anywise scandalize their profession." The governor of the colony now went personally to observe the state of the civilized Indians, and to know if the accounts he had heard were true: it was a distance of fifty miles. He passed some days at Naticke with great satisfaction; and in the letter in which he describes this visit, he calls it one of the happiest journeys he had ever made. To him the missionary soon after addressed an application for leave to lay out another town. A proof of the manner and rapidity with which these things were done, is the following extract from the records: "Whereas there was a plantation given by the town of Dorchester to the Indians, at Pakunit; it was voted at a general meeting, the 7th of December, 1657, that the Indians shall not alienate or sell their plantation, or any part thereof, unto any English; that the Major Atherton is desired and empowered to lay out this plantation, not exceeding six thousand acres of land." A new town was soon founded at this place: the influence of these proceedings, that had been chiefly confined to the Massachusetts, the Pequot, and On-