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A COMPARATIVE STUDY OF
JOHN ELIOT, EXPERIENCE MAYHEW AND DAVID BRAINERD
AS TO
METHODS AND CONTRIBUTIONS

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A Thesis
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
April 1951

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INTRODUCTION.

A COMPARATIVE STUDY
OF
JOHN ELIOT, EXPERIENCE MAYHEW AND DAVID BRAINERD
AS TO
METHODS AND CONTRIBUTIONS

INTRODUCTION

A. Statement of the Problem and Delimitation

Many are today responding to Christ's commission as recorded in Mathew, "Go therefore and make disciples of all nations." It is difficult to ascertain just how many of these people are profiting by the mistakes and successes of missions in the past. Yet history has shown that a study and application of past experience should help nations and peoples to avoid many problems.

How many missionaries have profited from the past experience of other missionaries, Who can say! In discussions with missionaries on furlough, they will often be heard saying, "Oh, I was inspired by reading the life of this missionary," but as to whether they have profited from that reading in other phases of their own work, they neglect to say.

Too often in the past the desire has been to look for the inspiration in a distant land, when in actuality there is a lesson to be learned right in the "backyard" of the United States of America. One angle which is very seldom entitled, missions, is the area of the American

Indian. It should be interesting to study missions among the Indians, and subsequent developments related to the growth of the United States of America. Of necessity, this study will be limited to the work of the Puritan missionaries among the Indians during the seventeenth and early eighteenth centuries.

A further limitation will be imposed by narrowing the study to the story of just three of the outstanding Puritan missionaries of this period. They are: John Eliot, Experience Mayhew, and David Brainerd. The method of study will be comparative; and the study will deal with specific phases of the lives of these three men. They will be studied as to the background leading to their mission work; as to their ministry; and as to their contributions to that period and later years.

B. Justification of the Problem

Previous reading and thought on this particular area of missions led the writer to feel that this is a topic about which many of our church members know very little. And yet the cumulative results through the years have led the writer to desire to make further study to see why the mission work of this period and particularly of these three men had such far-reaching effects.

The writer hopes that this study can be used in a study of missions for an adult class; also that it

might be used as a guide for personal evaluation in the future of mission methods in South America.

C. Method of Procedure

The fact that this is to be a comparative study of Puritan missions of a particular time suggest the fact that it will be a historical study. The first chapter will set forth the historical background of Puritan missions to the American Indians, showing the conditions of the time and situation in which each of the three men worked. The next three chapters will present the background leading to their ministry, the ministry, and the contributions of John Eliot, Experience Mayhew, and David Brainerd. The fifth chapter will be a comparative study of these phases of their lives, and the sixth chapter will bring together in summary form the conclusions of the total study.

D. Sources of Material

The writer wishes to acknowledge the assistance which the Yale Divinity Library, the Missionary Library located at Union Theological Seminary, the New York Public Library's Reference Library, have rendered by opening their resources for the materials of this thesis. The resources of this thesis are both primary and secondary. The Primary Sources are letters, articles, sermons, journals, biographies, diaries and books. The writer is using one of

John Eliot's reports of his mission work entitled, A Brief Narrative of the Progress of the Gospel amongst the Indians in New-England in the Year 1670, and others. Several original writings of Experience Mayhew will be used such as, Grace Defended in a Modest Plea for an Important Truth. Another primary source is Jonathan Edward's Life of Brainerd. Two other important primary sources are Ezra Hoyt Byington's The Puritan as a Colonist and Reformer, and also Richard Day's Flagellant on Horseback. The Secondary Sources are biographies, histories, sermons, and periodicals. Wertenbaker's Puritan Oligarchy, Miller and Johnson's The Puritan and Willison's Saints and Strangers comprise part of the list of secondary sources.

CHAPTER I

THE PURITANS RELATIONSHIP TO THE INDIANS
AS BACKGROUND FOR INDIAN MISSIONS

CHAPTER I

THE PURITANS RELATIONSHIP TO THE INDIANS AS BACKGROUND FOR INDIAN MISSIONS

A. Introduction

It is significant to note that the engraving on the seal of the Massachusetts Bay Colony is the figure of an Indian waiting on the New England Shore, and saying, "Come over and help us." This same note is carried out upon the seal of the Society for Propogating the Gospel among the Indians and Others in North America¹ which was created by the Long Parliment in 1649.² Inscribed on this second seal are those words found in Zechariah 4:6, "Not by might but by my Spirit." Both of these seals are in a sense symbolic of the missionary enterprise in all ages and among all peoples-- first, the cry of a vital need, and second, the ability to meet that need. Thus Christ's commission "Go and make disciples of all nations," is the basis of the fact that the message is adapted to all races, and all kinds of men, and that it is a message which all races are endowed to appropriate.³

It was with this missionary spirit that the New

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1. G. E. E. Lindquist: The Indian in American Life, p. 111.
2. A. C. Thompson: Protestant Missions Their Rise and Early Progress, p. 51.
3. Lindquist, op. cit., p. 111.

England colonies were commenced. As to how successful they were in this purpose, one can ascertain by reading history. However, the purpose of this writing is to put three well-known Puritan missionaries upon the scene, and to do this, one must have a fuller knowledge of their background. In order to understand completely the mission work of John Eliot, Experience Mayhew, and David Brainerd, it is imperative to examine the Puritan himself, his reasons for colonization, his character, his attitudes, and their effects upon the Indians, and ultimately his mission work among the Indians.

B. Colonization by Puritans

1. Reasons for Colonization

Most people know that the Pilgrims fled to Holland from England to escape persecution from the Church of England. Difficulties in that land concerning language and customs caused them to seek another place to live. After much prayer and consideration, and negotiations with England they obtained a charter to settle in North Virginia. There are two other facts concerning the charter which are not as widely known. First of all, the charter contained the phrase: "To convert the Indians to Christ."¹ Furthermore, the merchant adven-

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1. Wilfred A. Miller: "The Pilgrims Witness to New England Indians." The Sunday School Times, November 5, 1950, p. 963.

turers in England who financed the trip, made this promise to their stockholders, in order to get the necessary Christian capital, that their colonists would be actively engaged in converting the natives. It seemed that this was the only way that they could raise the money.

Therefore when early New England settlements proved to be financial failures, the colonists were charged with the maladministration of business. They were also told that they should do more about the conversion of the natives.¹ It is undoubtedly true that the propagation of religion was used as a decoy to attract the support of the religiously minded, and that the desire to convert the natives was not uppermost in the minds of some of the settlers. However, at the same time, there was unquestionably sincere interest in missions² on the part of many leaders in the colonizing enterprise.

It was a band of this last group who had the sincere desire to win to the Saviour any and all with whom they came in contact, who finally landed in the Mayflower on the shore of Cape Cod. They were faced with the hardships and difficulties of a new land and a new life, and yet they seemed to be greatly blessed. If an epidemic can be considered a blessing, then the epidemic which had swept through the area

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1. Herbert Wallace Schneider: The Puritan Mind, pp. 38-39.
2. William Warren Sweet: The Story of Religions in America, pp. 225-226.

before the Pilgrims landed, can be considered providential. Otherwise, they might have faced the same kind of Indians who had slaughtered the colonists of the Roanoke settlement. There was also in that area an Indian who welcomed them in the English which he had learned from fishermen in Nova Scotia. With his aid they were able to make treaties with the tribes¹ in the neighboring areas. Hence their colony was started with very good chances of succeeding in their ultimate purpose.

But, as it can be easily seen, the ideal and its subsequent practical fulfillment often proved to be quite different. With time, the settlements in New England were primarily for the benefit of the settlers, and their efforts² at evangelization were quite secondary. Their apparent sincere concern for the conversion of the natives changed as to motivation. Certainly they were impressed with the needs of the Indians, but those needs more often than not, had direct bearing upon their own interests,³ such as the procurement of supplies and furs, or the fear of physical harm. Still, the Pilgrims and Puritans remained far truer to their first purpose⁴ than some of the other settlers. In order to understand their ultimate purpose, one needs to have a clearer picture of the character of the Pilgrim.

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1. Wilfred A. Miller: op. cit., p. 963.
2. Edwin Munsell Bliss: A Concise History of Missions, p. 42.
3. Ibid.
4. Sweet: The Story of Religions in America, p. 226.

2. The Character of the Puritan

Some of the pictures of the Puritan which have been created in the twentieth century have been quite false. Before one can see what he was, the picture should be clarified. Miller and Johnson say:

. . . it was the habit of proponents for the repeal of the Eighteenth Amendment during the 1920's to dub the Prohibitionists "Puritans," and cartoonists made the nation familiar with an image of the Puritan: a gaunt, lank-haired killjoy, wearing a black steeple hat and compounding for sins he was inclined to by damning those to which he had no mind. Yet an acquaintance with the Puritans of the seventeenth century will reveal at once, not only that they did not wear such hats, but also that they attired themselves in all hues of the rainbow, and furthermore that in their daily life they imbibed what seem to us prodigious quantities of alcoholic beverages, with never the slightest inkling that they were doing anything sinful. True, they opposed drinking to excess, and ministers preached lengthy sermons condemning intoxication, but at such pious ceremonies as the ordination of new ministers the bill for rum, wine, and beer consumed by the congregation was often staggering.

The picture painted of this man has gone to the extent that people believe that the Puritan was blind to all aesthetic enjoyment and starved for beauty; yet his household articles and architecture prove otherwise. It is true that he was not prolific in certain types of literature or art, but that was simply because of his stern theology.

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1. Perry Miller and T. H. Johnson: The Puritans, p. 2.

In reality, this Puritan was a many-sided man. He was a statesman, a preacher, a soldier, a poet, a philosopher, a discoverer and an inventor. He was also a missionary. The same religious spirit which inspired Paradise Lost inspired the Pilgrims and Puritans to seek a home in the New World where they could worship God as they¹ pleased.

Much of the sternness of the Puritan was in his theology. He considered religion a very complex, subtle, and intellectualized affair. Their experts of religion were highly trained.

They would object to all recent attempts to 'humanize' religion, to smooth over hard doctrines, to introduce sweetness and light at the cost of hardheaded realism and invincible logic.²

He neither asked his foes for mercy, nor did he give it.

"He demanded that conflicts be joined on real and explicit issues."³

The main weight of their theology was placed upon the Bible which they felt was to be "read with the eye⁴ of grace, and therefore rationally understood." They were Calvinistic in that they agreed with Calvin. Their doctrine as stated by Miller and Johnson is:

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1. Ezra Hoyt Byington: The Puritan as a Colonist and Reformer, p. 205-206.
2. Miller and Johnson, op. cit., p. 4.
3. Ibid., pp. 2-3.
4. Ibid., p. 55.

They hold, that is, that men have fallen into a state of sin, that in order to be saved they must receive from God a special infusion of grace, that God gives grace to some and not to others out of His own sovereign pleasure, and that therefore from the beginning of time certain souls were predestined to heaven and others sentenced to damnation.¹

This was their attitude because they felt that it was taught by the Scriptures. Their theology stressed the covenant relationship which in a sense was an addition or elaboration of the Calvinistic doctrine. These authorities further say:

It was a special way of reading scripture so that the books assembled in the Bible could all be seen to make sense in the same way. The doctrine held that after the fall of man, God voluntarily condescended to treat with man as with an equal and to draw up a covenant or contract with His creature in which He laid down the terms and conditions of salvation, and pledged Himself to abide by them. The covenant did not alter the fact that those only are saved upon whom God sheds His grace, but it made very clear and reasonable how and why certain men are selected, and prescribed the conditions under which they might reach a fair assurance of their own standing. Above all, in the covenant God pledged Himself not to run athwart human conceptions of right and justice; God was represented while entering the compact as agreeing to abide by certain human ideas.²

This theology in which they believed was very vividly displayed in their treatment and attitude toward the Indians.

C. Relationships between Puritans and Indians

1. The Attitude of the Puritans

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1. Ibid.

2. Miller and Johnson, op. cit., p. 58.

The doctrine of election accepted by the Puritans did not incline them toward gentleness in dealing with "inferior races." It was quite proper to enslave either the Negro or the Indian. It was proper even to destroy them. Cotton Mather once said:

We know not when or how these Indians first became inhabitants of this mighty continent, . . . yet we guess that probably the Devil decoyed these miserable savages hither, in hope that the gospel of Jesus Christ would never come to destroy or disturb his absolute empire over them.¹

Efforts were made to convert them with but little success. The Indians were so savage, so primitive, so depraved that the colonists soon lost hope; and in the end the Indians were swept out of the Puritan state by force of arms. After the Pequot War, some of the captives were helped by the ~~English~~, and others sold as slaves in the West Indies. After King Phillip's War many were taken by the whites as servants for a limited period. Amazingly enough, the² clergy for the most part sanctioned these acts.

The colonists believed that they were the elect of God's children, that He loved them the most and that He stood behind them expecting them to destroy the Indians. One cannot ignore the fact that they showed mercy to the Indians if they would join the church and live under their

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1. Thomas Jefferson Wertenbaker: The First Americans 1607-1609, Vol. II, pp. 231-232.
2. Clark Wissler: Indians of the United States: Four Centuries of their History and Culture, N. P.

hard discipline. But for those to whom they showed no mercy, no apologies were made; rather all went to church to thank their God for delivering these heathen into their hands.¹

In fact "the attitude of the settlers soon became such that they looked upon many of these people as mere beasts, creatures to be avoided."² This treatment of the natives did not make them friendly. Hence the results after a century of nothing but wretchedness, failure, famine, and massacres by the Indians are not surprising.³

This in turn, had its affect upon some of the settlers. The influence of the Indian was demoralizing, "since acts of violence and outrage upon them could be committed with practical immunity."⁴ It is also now well

known that the great majority of people who colonized the Atlantic seaboard came from the lower stratum of European society.⁵

In the case of the Puritans this was true only in regard to the economic level. This was very significant, since one finds later, that these lower standards affected an attitude of the settlers which actually counteracted the work of the missionaries. With the Indians

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1. Ibid.
2. Wilfred A. Miller, op. cit., p. 963
3. William Hewitt: Colonization and Christianity; a Popular History of Treatment of Natives by Europeans in all Their Colonies, p. 111.
4. William Warren Sweet: Revivalism in America, pp. 3-4.
5. Ibid.

of North America offering a field for harvest, the pioneer settlers pushed further into the wilderness with disregard¹ of all Christian principles in dealing with the Indians. It is difficult to justify this action upon the part of the founders of America. Perhaps it would also be well to look at the subsequent effects on the Indian.

2. The Effects on the Indian

When the Puritans first visited New England, they found that a number of tribes of Indians inhabited the region. Among these Eastern Algonquins were the Narragansets, Pequots, Mohegans, the Delawares, the Nanticokes, the Powhatan confederate tribes, and the Shawnees. They were an agricultural people, and fishing and hunting were merely² to help out the larder and supply hides and furs. They were not particularly interested in war, although they were continuously at war with their northern neighbors, the powerful Iroquois.

As a result of the treatment by many of the settlers, the New England Indian was a sad spectacle without joy or hope. He was subjected to much suffering, from causes³ which he could not understand. The mutual trust that had characterized their friendship in the early years gave way

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1. Lindquist, op. cit., p. 92.
2. Wilfred A. Miller, op. cit., p. 963.
3. A. Hyatt: The American Indian, pp. 239-249.

to suspicion. "Basically, the conflict sprang from their very different and incompatible ways of life."¹ Their needs were not the same. Willison says:

The more the English settlements grew and expanded, the more they impinged upon the hunting grounds of the Indians who, in spite of every effort made to civilize them, preferred the nomadic life of their fathers, not because they were ignorant and perverse but because, like most of us, they preferred what was familiar and were wedded to their old ways. Men cannot change their culture patterns overnight, even when offered the 'glad tidings of salvation' a fact which escaped early settlers and most Americans until recent years.²

There were many things which the Indian could not understand, and one of these things was the English use of the land. He could not understand the right of private property, nor the symbolism of fences. He did not understand what was happening when he sold his land for a few trinkets. To them it meant merely selling the whites the right to use the land as they themselves used it, not dispossession.³ They could not understand the English attitude toward their rights which was expressed so plainly by a town-meeting in Milford, Connecticut, in 1640:

Voted that the earth is the Lord's and the fullness thereof: voted that the earth is given to the Saints: voted that we are the Saints.⁴

There were other complaints against the whites. The Indians were treated with an ill-disguised contempt to

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1. G. F. Willison: Saints and Strangers, p. 391.
2. Ibid.
3. Ibid.
4. Ibid.

be removed as quickly as possible. Special laws were passed against them. Sometimes, the laws made it necessary for the Indian to make four-fold restitution for a crime. They were put to a great disadvantage in their trade by the colonists' monopoly. They were not permitted to buy certain things such as boats, sails, rigging, nor horses and colts. Because of the way in which the colonist behaved, even missionary enterprises were refused by the Indian chiefs.¹ Chief Podunk declared: "No! We have lost most of our lands, but we are not going to become the whiteman's servants."²

When the Indians did rebell or react, they were either killed, or taken captive and later sold as slaves. It seems rather ironic, that these colonists who came, at least in part, to convert the Indians should treat them in such a way. Although this does present a rather dark picture, at times the Puritans definitely did feel responsibility for the natives and pushed missionary work among them.

D. Missions to the Indians

Among the Puritans, there appeared such men as Roger Williams who would point out the great contrast between the glorious conversion of the Indians and unnecessary

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1. Ibid., p. 392.
2. Ibid., p. 389.

wars and cruel destructions of these natives.¹ However, it must be recognized that there were conditions that made the work of evangelization very difficult and that some efforts were made to preach the Gospel to the Indians.

In the earlier years of both colonies it was not practicable to establish missions among the Indians. The people were too poor, and the struggle for existence was too intense. But their relations with the Indians were generally friendly They were very susceptible to kindness from their white neighbors. The seeds of truth were scattered among them, and there was increasing encouragement to engage in direct missionary work. In 1636, the Plymouth Colony enacted laws to provide for preaching of the Gospel among the Indians.²

In November 1644, the General Court of Massachusetts expressed the desire that something should be done for the formal instruction of the Indians. It asked the ministers to express their own opinions. As a result, in 1646 this same body directed the ministers to choose every year two men from their group to minister to the Indians. Several young ministers had been studying the languages of the Indians and cultivating their friendships. One of these was Thomas Mayhew who settled on Martha's Vineyard and began mission work in 1643.³ Twenty-six years after the settling of the Pilgrims, John Eliot began his work under circumstances similar to the ones Mayhew found.⁴ It was at

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1. Elizabeth Deering Hanscom: The Heart of the Puritan, pp. 121-122.
2. Byington, op. cit., p. 207.
3. Ibid., p. 208.
4. Wilfred A. Miller, op. cit., p. 963.

the time when in some cases the friendship with the Indians was very strained because the French were encouraging the rebellion which led to the war of King Phillip.

For almost fifty years after Eliot's ministry, little work was done to reach the Indians. Interest in religious things was low, and there was a revolt against the formality and ecclesiasticism of Puritanism. However, then came the Great Awakening with Jonathan Edwards as one of its champions. An emphasis was placed upon the need of prayer, and a sense of duty to others. "The sterner Calvinism asserted itself, and men began to feel the weight of a world lying in sin, . . . to think more of the power and sovereignty of God."¹ There also came with the sense of obedience to God a sense of a duty to serve one's fellow men. In the 1740's David Brainerd began his work. Sad to say, although such individuals did a great deal there was very little organized effort through the eighteenth century to evangelize the Indians.²

E. Summary

A trapper once observed that: "It is easy to make a savage of a civilized man, but impossible to make a civilized man of a savage in one generation." In this

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1. Bliss, op. cit., p. 52.

2. Ibid., p. 103.

chapter it has been pointed out that the Puritans were faced by just this problem with the Indians. It has been shown that some of the colonists forgot that their ultimate purpose was to convert the natives to Christianity, and not make them good Englishmen or Puritans with their particular kind of theology.

Hence, men such as John Eliot, Experience Mayhew and David Brainerd stand out. For they were men with devotion and sympathy for the distress of people without the Gospel. The sad estate of these Indians dwelt upper-¹most in their thoughts and hearts.

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1. Ibid., p. 52

CHAPTER II

THE MISSION WORK OF JOHN ELIOT

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THE MISSION WORK OF JOHN ELIOT

A. Introduction

These Puritans and also the Pilgrims were pioneers of the Protestant world in attempts to convert the Indians to Jesus Christ. "They were missionary colonies--self-supporting missions--composed of men who went on their own responsibility and at their own expense,"¹ to settle among these heathen and to win them to Christ. It is significant to note that for more than fifty years they dwelt in peace with these people with the exception of only one conflict. There was scarcely a gleam of light in the minds of these savages. They worshipped the sun and the moon, and were "in bondage to a system of conjuring and of professed intercourse with evil spirits."² They needed the Gospel.

In 1636, aware of the need the Plymouth Colony passed laws to provide for the preaching of the Gospel among the Indians. As early as 1632, men such as Roger Williams began to study the Indian language.³ In 1646, the General Court of Massachusetts "directed the ministers to

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1. Daniel Dorchester: Christianity in the United States from The First Settlement Down to the Present Time, p. 174.
2. Ibid.
3. Byington, op. cit., p. 207.

choose two of their number at the annual election every year to engage in missionary work among the Indians."¹ Other ministers in the New England colonies had been studying the languages of the natives and getting acquainted with them. It seemed that the time for an all-out move for missions had come. People were talking about it, and praying for it. The men to lead the work were already trained, and were finding their way to those people who needed their help.²

Among the most eminent of these missionaries was John Eliot, who is commonly spoken of as the Apostle to the Indians. "There was no name more honored among the Puritan churches than his."³ By stopping to look at the background leading to his ministry among the Indians, his actual ministry, the results of that ministry and the contributions which his ministry made, one will have a clearer picture of his mission work. In comparing his life with that of two other Puritan missionaries, Experience Mayhew, and David Brainerd, there should be for all a clearer understanding of the Puritan as a missionary, his contributions, and similarity to the missionary of today. However, the concern of this chapter is to examine the life and ministry of one man, John Eliot.

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1. Byington, op. cit., p. 208.
2. Dorchester, op. cit., p. 174.
3. Byington, op. cit., p. 209.

B. Background Leading to Ministry

There is very little known of the early years of John Eliot. He was born either at Widford, Hertfordshire or Nazing, Essex, England in 1604, the third child in a family of seven.¹ His father was Bennet Eliot, a man of some importance as a landholder.² The best interpretation of these years would be stated in his own words, "I do see that it was a great favor of God unto me to season my first years with the fear of God, the word, and prayer."³

Before he was six years old, his father removed to Nazing, Essex County, a place which was distinguished for the number of Puritan families that went from it to New England. Hence, he grew up in a community influenced by Non-Conformists. He was matriculated as a pensioner in Jesus College, Cambridge, March 20, 1618, and received the degree of Bachelor of Arts in 1623.⁴ He was an acute grammarian, and read well Hebrew and Greek. He was also a skilled theologian, "one mighty in the Word."⁵ His father died during the early years of his university life, but left enough estate to complete Eliot's education and that of his younger brothers and sisters.

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1. The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. 4, pp. 108-109.
2. Byington, op. cit., p. 210.
3. Nehemiah Adams: The Life of John Eliot, pp. 46-47.
4. Byington, op. cit., p. 212.
5. Cotton Mather: The Life and Death of the Renowned Mr. John Eliot Who was the First Preacher of the Gospel to the Indians in America, p. 45.

After he completed his university work, he became an usher at the Grammar School of Thomas Hooker, at Little Baddow, near Chelmsford, in Essex County. John Eliot's connection with this rigid Puritan apparently formed a turning point in his spiritual history. He said:

To this place was I called, through the infinite riches of God's mercy,--for here the Lord said unto my dead soul, 'Live'; and through the grace of Christ I do live, and I shall live forever. When I came to this blessed family, I then saw, and never before, the power of godliness in its lively vigor and efficacy.¹

Under this influence, he was led to devote his life to the Gospel ministry.

These were, however, the days of the persecution for the Non-Conformists in England. Since Mr. Eliot saw² very little opportunity to preach the truth in England, and as his Non-Conformist principles hindered his advancement under Archbishop Laud, he prepared to go to New England. A number of his personal friends engaged to follow his footsteps when the way opened, and he promised them that he would be their minister.

John Eliot arrived in Boston, November 4, 1631, on the ship Lyon. He immediately united with the First Church in Boston, and was invited to be their minister until the return of their own minister, Mr. Wilson, from England.

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1. Byington, op. cit., pp. 212-213.
2. Ibid., p. 213.

His services apparently were very acceptable to them, and they wanted him to continue as a teacher in connection with their own pastor. True to his former promise, he refused the offer and accepted a call to settle in Roxbury as the pastor of his friends who had come from Essex County. He was ordained at Roxbury, November 5, 1632, as the teacher of the church. A month before his ordination, he had been married to Hannah Mumford, or Mountford, a lady to whom he had been betrothed in England.¹

She had come to him under the care of friends as soon as he could promise her a home, and they labored together with one heart and mind until her death.²

Mr. Eliot served in this church in Roxbury until his own death.

His ministry was like that of other Puritan ministers of his time. "He was a very able and well read man . . . a student of the principles of government, as well as of theology."³ He was sympathetic with the advanced political views of the Puritans. He guarded the rights of the people in the Colony by representation in the government. He was the author of a political work called "The Christian Commonwealth." This work was accepted during the time of Cromwell, but with the restoration of

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1. Byington, op. cit., pp. 214-215.
2. Ibid., p. 215.
3. Ibid.

the Stuarts, his book was considered seditious and subversive to the government of England. He had to make a retraction of so much of the book as was considered by the King, Lords and Commons as anti-Christian.

Although he was concerned with securing the rights of the people, his main concern was the preaching of the Gospel. He held to the Puritan theology, and preached it, and defended it.¹ One of his biographers, Cotton Mather, points out that John Eliot was a mighty student of the Word; and it was very necessary for his life. "He made the Bible his Companion, and Counsellor, and the holy lines of Scripture more enamoured him, than the profane ones of Tully ever did the famous Italian Cardinal." Once every day, he used a portion of the Scripture as an antidote against the evils² of temptation.

This same biographer points out that John Eliot was a real man of prayer, having not only daily devotions but setting aside whole days for prayer and fasting. He kept his heart in a frame for prayer, and was continually provoking all that were about him to do the same. Whenever he heard outstanding news, his usual reaction would be, "Brethren, let us turn all this unto prayer." Meetings at the church, visitation, and his home, all were places in

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1. Ibid., op. cit., p. 216.
2. Mather: The Life and Death of the Renowned Mr. John Eliot . . . , pp. 16-17.

which he would invoke prayer.¹ Even his last words were, "Welcome joy!" and then, "Pray, pray, pray!"²

He was noted for his "facetiousness and affability." His conversation was sprinkled with wit. He was very interested in young people, and loved by children. He was interested in promotion of education. His preaching was plain and simple, so that Cotton Mather says:

The very lambs might wade into his discourses, on those texts and themes wherein elephants might swim His manner was usually gentle and winning but when sin was to be rebuked, or corruption combated, his voice swelled into solemn and powerful energy On such occasion there were as many thunderbolts as words.²

Another property of his preaching was that there was "evermore much of Christ in it." He did not like preaching which had not had thorough study back of it. And yet he felt that there should be more than the mere study of man. "It is a sad thing when a Sermon shall have that one thing, the Spirit of God wanting in it."³

Strangely enough, the Indian work for which John Eliot is famous was his own free-time work for the Lord. He preached to his congregation on Sunday, held prayer meetings, conducted visitation, attended all church duties faithfully, and was active in colonial affairs and educational work; yet he always had time for the Indians. A man of

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1. Ibid., pp. 12-15.
2. Byington, op. cit., p. 268.
3. Mather: The Life and Death of the Renowned Mr. John Eliot . . . , pp. 48-50.

Eliot's evangelistic zeal could not help doing something for these wretched heathen, and so he began to learn their language.¹

It was not until 1646, that he began his labors among the Indians. This was fifteen years after he had begun his work at Roxbury among his fellow-emigrants. For some years previously his sympathies had gone out to this race and all their degradations and superstition.² He says, "God first put into my heart a compassion over their poor souls, and a desire to teach them to know Christ, and to bring them into His Kingdome."³ With this desire, a fair knowledge of the language, and on his own free-time, John Eliot commenced his ministry to the Indians.

C. Ministry to Indians

1. The Gospel Preached

John Eliot was, as has already been pointed out,⁴ a strong evangelical preacher. His sermons seemed to have two main emphases. One of these was the use of the Old Testament, or the Ten Commandments, to point out the reality of sin and the anger of God at sin. On the other hand he stressed God's compassion for sinners in sending

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1. Wilfred A. Miller, op. cit., p. 964.
2. W. Pakenham Walsh: Heroes of the Mission Field, p. 190.
3. Byington, op. cit., pp. 218-219.
4. Wilfred A. Miller, op. cit., p. 964.

Christ to die for wicked men. He taught the Indians that if they would repent and believe, God would love them, but that the wrath of God would burn against all who neglected¹ so great a salvation.

His stress on Jesus Christ was shown in a sermon which he preached at Providence. He stated what he felt was the purpose of the minister:

. . . the duty of ministers, who are sent to preach and persuade men to break from the bondage they are under to sin; to accept Christ as their Prince and Saviour, and by manifestation of Christ as their Prince and Saviour; and by manifestation of the truth, to win them to the love of it.²

To understand more fully the Gospel which he preached to the Indians, it would be well to consider the first sermon which he preached to them. After several years of preparation in the language, in October, 1646, John Eliot and others went to Nonantum. He began with prayer in English, not feeling sufficiently at home in the Indian language to pray in it. Then, he preached on Ezekiel 37:9. It is interesting in this day when twenty minute sermons are considered lengthy, that this discourse lasted an hour and a quarter. John Eliot gave them a brief exposition of the ten commandments, showing the wrath and curse of God against any one who breaks the least one of them. The subject was

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1. Adams, op. cit., p. 87.

2. John Eliot: A Sermon Preached in Providence at the Ordination of the Rev. Henry Edes July 17, 1805, p. 4.

then applied and the law having been brought to do its work in their hearts, and their sins being pointed out to them, Jesus Christ was preached to them as only Saviour. He told them who Christ was, and what He did, and whither He had gone and how He will come again to judge the wicked and burn the world. The creation and fall of man, the greatness of God, heaven and hell, the pleasures of religion and miseries of sin were then explained in their own language with illustration suited to their capacity.¹ This Gospel seems stern to people of this day.

Not only did he preach this Gospel, but he² returned again and again to catechize them and to teach them of its meaning. It was not until four years had passed that any Indians were received into the Church membership. Church membership was denied unless a person passed examination not only as to his persuasion but also as to whether their lives attained unto "a work of Grace upon their Souls."³ The Gospel which he preached was one which would not only convict them, lead them to belief, but it would affect their very life.

In order to bring full impact upon a life lived for Christ, John Eliot saw the need for translating the Scriptures into their own language so that they might use

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1. Adams, op. cit., pp. 79-81.
2. Byington, op. cit., p. 227.
3. Mather: The Life and Death of the Renowned Mr. John Eliot . . . , pp. 60-65.

them, understand them and apply them.¹ Further, he felt that it was necessary to train up both men and youths to be sent forth to train and teach others.² He felt that native leaders were essential because of their understanding of their own people. He expressed it himself as follows:

I have begun to teach them the Art of Teaching and find some of them very capable. And while I live, my purpose is . . . to make it one of my chief cares and labours to teach them some of the Liberal Arts and Sciences, and the way how to analyze and lay out into particulars, both the Word and Work of God; and how to communicate knowledge to others, methodically and skilfully, and especially the method of Divinity.³

Hence, one can see that John Eliot sought not only to evangelize but to bring the social, workable Gospel into their lives as well.

2. The Results

The results of this Gospel were manifold. First of all, men were convicted by the Gospel. This can be best attested to by the testimonies of two of the Indians who were converted by his ministry. One said:

. . . after I came to learn what sin was, by the commandments of God, and then I saw all my sins, lust You taught, that Christ knoweth all our hearts; then my heart feared greatly, because God was angry for all my sins; yea, now my heart is full of evil thoughts, and my heart runs away from God, therefore,

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1. John Eliot: A Sermon Preached in Providence . . .
2. John Eliot: The Banners of Grace and Love Displayed in the Farther Conversion of the Indians in New England.
3. James Hammond Trumbull: Origin and Early Progress of Indian Missions in New England with a List of Books in the Indian Language, p. 23.

my heart feareth and mourneth. Every day I see sin in my heart; one man brought sin into the World, and I am full of that sin, and I break God's Word every day. I see I deserve not pardon, for the first man's sinning; I can do no good, for I am like the Devil, - nothing but evil thoughts and words, and works. I have lost all likeness to God, and goodness, and therefore every day I sin against God and I deserve death and damnation: The first man brought sin first, and I do every day add to that sin, more sins; but Christ hath done for us all righteousness, and died for us because of our sins, and Christ teacheth us. That if we cast away our sins, and trust in Christ, then God will pardon all our sins; this I believe Christ hath done, I can do no righteousness, but Christ hath done it for me; this I believe, and therefore I do hope for pardon. When I first heard the commandments, I then took up praying to God and cast off sin. Again, when I heard, and understood Redemption by Christ, then I believed Jesus Christ to take away my sins: every Commandment taught me sin, and my duty to God. When you ask me why do I love God, I answer, Because he giveth me all outward blessing as good clothing, children, all gifts of strength, speech, hearing; especially that he giveth us a Minister to teach us, and giveth us Government; and my heart feareth lest Government should reprove me; but the greatest mercy of all is Christ, to give us pardon and life.¹

Another Indian convert, Nifhohkon testified,

God is satisfied with the death of Christ, and promiseth to pardon our sins for Christ his sake, if we believe in Christ; we deserve to die but Christ standeth in our stead, and dyeth for us, and so saveth us from death.²

Not only were men convicted, and convinced by the Gospel but their lives were changed. The Indians forsook their former religion and worship, began to pray, have family devotions morning and evening, and grace. They

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1. Adams, op. cit., pp. 196-197.
2. John Eliot: A Further Account of the Progress of the Gospel Amongst the Indians in New England, p. 5.

taught their children as much as they knew, then, they asked for teachers and schools which John Eliot helped to provide. The Indians began to observe the Lord's day as a day of rest and worship. If there was no missionary, they met by themselves to pray, and discuss things which they had learned from God's Word.¹ In time, villages were arranged for the believing Indians, with established schools and organized churches. In the years that followed, several Indian youths went to college and returned to preach among their own.

By 1661, there were fourteen centers of praying Indians under his care, with about 1,100 converts. John Eliot spared no pains to teach them to read and write. He translated many religious books, Psalters and the entire Bible into their language.²

The results of his ministry spread to his own children. He had six children, and of these six it was said "All these dy'd in Faith."³ All five of his sons went into the ministry. All results were because of the living Gospel he presented.

D. Contributions

1. To That Time

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1. Byington, op. cit., p. 230.
2. Wilfred A. Miller, op. cit., p. 964.
3. Mather: The Life and Death of the Renowned Mr. John Eliot . . . , pp. 4-8.

There were various things which he contributed to that time. Perhaps the greatest thing which he gave was himself. He utilized his total strength, intelligence, to back one cause--that of preaching and winning men to the Gospel of Jesus Christ. He was willing to suffer the physical discomfort of riding horseback in all kinds of weather to reach the Indians. His enthusiasm for his work plus perseverance won ultimately even English support and interest.¹

One thing which he contributed to the time was an outreaching spirit. He was not content to let things remain as they were. He helped the Indians to obtain land that they might build civilized villages. He wrote letters during King Phillip's war protesting against the treatment of the Indians and the Negroes.²

Another contribution was that of literature in the vernacular, the Indian language.³ He showed his fellow-country-men that the God of the English was also the God of the Indian, that they had the right to pray and to read and interpret the Scriptures in Indian.

As a result of his labours, the Indians had members of their own race as leaders.⁴ Not only did they

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1. Thompson, op. cit., pp. 72-73.
2. Ibid., p. 74.
3. Ibid., p. 67.
4. Ibid., p. 70.

have leaders, but they contributed villages of praying Indians, with good governments, to civilization as a whole.¹

His missionary zeal helped to set off a chain reaction which incited or encouraged others in their work among the Indians. He worked with the Mayhews on Martha's Vineyard, and was a forerunner of David Brainerd. His work was the most outstanding mission work among the Indians of that day.

2. To the Later Years

It is ironic to note that in the English and French and American wars that followed his death, the Moheicans among whom he had laboured became extinct.² In 1836 only one hut with four inhabitants of mixed Indian and Negro blood represented his work. All that remains of their language is found in rural names and the few copies of Eliot's Bible that remain,³ but there is none to read. Wilfred Miller says,

However, because of the labours of John Eliot and others who helped him, many red men will join their white brothers around the Great White Throne.⁴

From John Eliot, one can see the results of accepting the missionary challenge of the age, no matter what the cost, and see that the results of the Gospel are men repulsed or won for Christ.

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1. Ibid., p. 71.

2. George Smith: A Short History of Christian Missions, p. 138.

3. Wilfred A. Miller, op. cit., p. 964.

4. Ibid.

E. Summary

In this chapter, the background leading to the ministry of John Eliot among the Indians, his actual ministry and its results, his contributions to that time and later years have all been presented. In it, a clearer picture has been gained of John Eliot, the Apostle to the Indians--a man who apparently met unsurmountable obstacles because he felt that "Prayers and pains, through faith in Christ Jesus, will do anything."¹

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1. Ibid.

CHAPTER III

THE MISSION WORK OF EXPERIENCE MAYHEW

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A. Introduction

The same year that John Eliot began his labors at Nonantum the two Thomas Mayhews, father and son, began a similar work on Martha's Vineyard. With them began a series of labors which extended through five generations,¹ men who were moved with compassion toward the Indians and their need for the Gospel. It will not be possible to do a study upon all of these Mayhews, and so of necessity, this study will narrow to one of the greatest of them, Experience Mayhew.

Experience Mayhew was the great-grandson of the original founder of this mission work on Martha's Vineyard.² He began his work approximately four years after the death of John Eliot, and the last page of his life was written some ten years after the death of David Brainerd. He came of the parentage which for three generations had as staunch Puritans done missionary work among the Indians, and he himself carried on the work.³ Certainly if a complete picture is to be gained of the Puritan as a missionary,

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1. Dorchester, op. cit., pp. 181-182.
2. The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VII, p. 264.
3. Ibid.

this man is one Puritan that should be studied.

As in the previous chapter on the life of John Eliot, this chapter will try to give a clearer picture of this Puritan missionary, Experience Mayhew, as to his background leading to his ministry; his ministry and its results; and the contributions of this particular individual to the years.

B. Background Leading to the Ministry

The death of John Mayhew left a vacancy for several years in the mission work on Martha's Vineyard. This may have been an indirect cause of much of the demoralization among the religious element which occurred at about that time on this island. This vacancy was filled about five years later by the son, Experience Mayhew. He had been trained by his father for the work of the ministry, particularly to the Indians.¹

This oldest son of a family of eight children² was born January 27, 1673, in Martha's Vineyard.³ There is scarcely a line written of his own childhood, family life, or Christian experiences. A few little insights are gained

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1. C. E. Banks: History of Martha's Vineyard, Vol. I., pp. 249-251.
2. Ibid., p. 203.
3. By Another Hand: Some Account of Those English Ministers Who Have Successively Presided Over the Work of Gospelizing the Indians on Martha's Vineyard, and the Adjacent Islands, pp. 306-307.

here and there but without complete surety.

One story is told of the time he accompanied his father to his great-grandfather's house. He was a lad of about eight years of age. His grandfather was dying, and he well remembered the patriarch calling him to his bedside and laying his hands on his head and blessing him in the name of the Lord.¹

It is known that Mayhew grew up in the midst of the Indians, and was intimately acquainted with the occurrences among them.² He learned their language from infancy, and was accounted one of the greatest masters of it.³ It is not strange therefore that the commissioners employed him to make a translation of the Psalms and the Gospel of John in later years. One can surmise that if his father was training for the ministry that he would take Experience with him in his work and association with the Indians. Experience Mayhew tells of such an incident in his own Indian Converts. He says of Janawannit, an Indian minister, "I once, when I was a youth, heard him preach and pray, and still remember with what Zeal and Affection he expressed himself."⁴

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1. C. M. Hare: Thomas Mayhew Patriarch to the Indians, p. 221.
2. Experience Mayhew: Indian Converts or, Some Account of the Lives and Dying Speeches of a Considerable Number of Christianized Indians of Martha's Vineyard, in New England, p. xviii.
3. By Another Hand: cp. cit., p. 307.
4. Mayhew: Indian Converts . . . , p. 21.

This missionary to the Indians did not have a formal education, but studied on his own, probably guided by his father. However, he was outstanding in his field. Cotton Mather recognized his abilities stating that few¹ could measure up to him. He made such progress that he was offered the degree of Master of Arts at Cambridge, which² was conferred on ~~him~~ finally July 3, 1723.

Experience Mayhew was one of the greatest³ philologists of the Algonquin dialect. Both he and Eliot were top men in this field.

As has already been said of John Eliot, Experience Mayhew was a man of prayer, and cultivated the same in⁴ others. His sermons, letters, and books, bear out the fact that he was also a student of the Scriptures.

Experience Mayhew was also a family man. He⁵ married twice, and had eight children. As he had been trained to carry on the mission work, so he trained one of his sons to do the same. His family backed him in his work.

His actual ministry began when he was about twenty-one years old. At that time he had oversight of

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1. By Another Hand, op. cit., pp. 306-307.
2. Ibid., p. 307.
3. Hare, op. cit., p. 117.
4. Experience Mayhew: Grace Defended in a Modest Plea for an Important Truth, p. 114.
5. Banks, op. cit., Vol. III, p. 303.

five or six Indian assemblies. He continued in this service for sixty-four years.¹ All of those years he devoted himself to instructing the Indians in the Christian religion. Experience Mayhew was the giant of the Mayhews in this field of labor.²

C. Ministry to Indians

1. The Gospel Preached

The message which Experience Mayhew preached would have met the approval of the majority of his Puritan brethern. His main stresses were upon the Law and Old Testament, and upon the Grace of the Lord Jesus Christ. In his Grace Defended, he points out that salvation signifies man's deliverance from the guilt of all his sins; his being made righteous by the perfect righteousness of Christ imputed to him; his deliverance from the power and dominion of Sin in his life; and man's deliverance from the power, rule and government of their spiritual enemies.³

In some of his correspondence, he was telling of a sermon which he had preached. This sermon gives a clear picture of the Gospel that this man did preach. An interesting fact is that he felt that the offer of salvation was not made to all sinners but to those to whom

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1. The New International Encyclopedia, Vol. XV, pp. 282-283.
2. Banks, op. cit., Vol. I, pp. 249-251.
3. Mayhew: Grace Defended . . . , pp. 28-32.

it is supposed to be made.¹ But also he said who can determine who is the one to receive the offer. In one sermon he said:

I declared to them that there was One and but one true and living God, That this God made all things . . . ; That he made man at first holy and happy, and gave him good laws to keep, and promised happiness to him in Case of Obedience: That man sinned and made God angry with him; That God sent his son to save man from sin and misery: That God had spoken to some men in the Lord to reveal a way of Life and happiness to them, and commanded them to make these things known unto others: That the Word of God thus spoken unto some, was by his Commandment written in a Book containing all things necessary to be known by men in order to their good;"²

In the same letters, and also in his Indian Converts, he stressed in another sermon the need for a belief in the Great God, the Creator. He continually stresses sin, and the fact that because of its presence in them that they deserve to be cast into hell and tormented forever. They have hopes of being saved because God sent His Son into the world to redeem and save sinful men; that such as come to him by true faith and repentance are saved from the wrath of God.³ They must cease from evil, and learn to do well. They must love Jesus Christ and be obedient to all Commandments and worship the Great

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1. Ibid., p. 2.
2. Some Correspondence Between the Governor and Treasurers of the New England Company in London and the Commissioners of the United Colonies in America, The Missionaries of the Company and Others Between the Years 1657 and 1712 to Which are Added the Journals of Rev. Experience Mayhew in 1713 and 1714, p. 101.
3. Mayhew: Indian Converts . . . , pp. 90-91.

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God and pray to him.

Experience Mayhew felt that the Indians also needed to be raised up into the knowledge and practice of the Christian religion; that these natives needed a clearer understanding of Jesus Christ; and needed to know the experience of living to God, by the faith of the Son of God.² This faith needed to be made a practical livable one.

This missionary was keenly aware of the fact that the native teachers should be utilized, so that these people might be taught by their own that this Faith was workable.³ He was constantly visiting their congregations, to assist them and direct them. He used these teachers, to catechize the people, to teach them to read and write, and to preach the Gospel to them.⁴ Experience Mayhew was aware of the fact that the Indians needed more literature in the vernacular. Because of the lack of printed material, and lack of education, there were no Indian scholars at that time. There were only a few who had a more liberal education, and could fully comprehend English.⁵

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1. Some Correspondence . . . , p. 108.
2. Mayhew: Indian Converts . . . , p. xv.
3. Hare, op. cit., p. 133.
4. Cotton Mather: India Christiana A Discourse Delivered unto the Commissioners for the Propagation of the Gospel among the American Indians, pp. 88-89.
5. Mayhew: Indian Converts . . . , pp. xxiii-xxiv.

There was just a slight touch of the social Gospel. He obtained a grant from the provincial General Court giving the Indians the right to elect officers for conduct of Indian affairs. He was ever seeking to get more land for them. He ministered to their sick, and set¹ up schools where they were needed.

It is always good to understand more completely a man's message, but even more important is the result of it.

2. The Results

Since Christ does bring new life, one can see as the main results of Mayhew's ministry changed lives. One of these men with whom Mayhew dealt was a living testimony to this new life in Jesus Christ. Formerly he had been a drunkard, and after his conversion he was looked upon as an example by his neighbors. He worshipped with his family, having devotions morning and night, and made frequent use of the Scriptures. He catechized the children of the² community as well as the adults.

There was constant opposition, from the indifferent³ attitude of the English settlers about him. He was not bothered by the usual Indian powwows because they were

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1. Hare, op. cit., 211-214.
2. Mayhew: Indian Converts . . . , p. 23.
3. Ibid., pp. xx-xxi.

practically non-existent on the island. The majority of the people on the island went to church, and many were communicants.¹ There were present on the Vineyard in 1694 six villages inhabited by about 800 people. Each village had an Indian preacher and met for worship twice on Sabbath, and for prayer.²

Perhaps one of the biggest results of his ministry was the development of native missionary talent. He knew the people, their ways, and their language, and worked accordingly. He translated several books into their language, including the Psalms and Gospel of John. To top it all, he made a record of the Indian Converts. These last things were in ways, indirect results of the Gospel preached, but things which had become exceedingly necessary.

D. Contributions

1. To That Time

At times it is difficult to separate the results of a man's ministry from his contributions to that period of time. For Experience Mayhew, some of the results and some of the contributions will be the same because they are inseparable.

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1. Banks, op. cit., Vol. I, pp. 249-251.
2. Mather: India Christiana . . . , pp. 88-89

Perhaps, the finest thing which he contributed to that day, as has already been stated, was the utilization of native missionary talent. With sixty-four years of service to the Indians, he had ample opportunity for development of this native ability.

Another thing which he gave to the age was the service of a man who is completely in sympathy with his calling and cause.¹ Despite the opposition, and suspicion of those around him, Mayhew's service continued to the Indians. He was a man in complete sympathy because he knew their language and ways, and he likewise knew their needs.²

An island of believing Indians, a concrete contribution is what this missionary gave to that time, and committed to the Lord. Indians who could be trusted to run their own government,³ and their own churches,⁴ Indians who were not mere savages.

2. To the Later Years

There are several concrete things which Experience Mayhew has contributed to the later years. The main ones, of course, are his writings. First of all, by his translation work and dissertation on the differences

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1. Banks, op. cit., Vol. I, p. 252.
2. Mayhew: Indian Converts . . . , p. xviii.
3. Hare, op. cit., pp. 211-214.
4. Banks, op. cit., Vol. I, pp. 249-251.

between the Indian and English language he has at least given the world a picture of what the Algonquian tongue was like. He has also given a concrete picture of mission work and the work of the Gospel in men's lives in his Indian Converts.

Experience Mayhew's life has also give us a picture of what mission work can be. He sets the example of the need of knowing the customs, ways and the language of the people with whom one is working. His utilization of native missionary talent is also another influence in the right direction toward utilizing the congregation wherever and whenever it is possible.

A life of prayer, a life of devotion plus zeal, industry, and a forceful Gospel can turn a whole island to Jesus Christ, to the experience of living to God. This, too, is substantiated by historical documents for all men to read and to profit by the past.

E. Summary

This chapter has been a study of the background, ministry and the contributions of Experience Mayhew, the second Puritan missionary. This man of prayer and devotion ministered faithfully among those whose ways, customs and language he understood. His ministry is noted for the training of native leadership and translation work. It is not unusual, therefore, that he is called the "giant" Mayhew.

CHAPTER IV.

THE MISSION WORK OF DAVID BRAINERD

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A. Introduction

Now the scene changes, John Eliot and Experience Mayhew fade into the background as a tall slender personage comes upon the scene, the third Puritan missionary of this study. His name is David Brainerd. The scene of his life is but a short one, less than thirty years in length, but much can and does happen in thirty years.

The time of the scene is set at the "Great Awakening."¹ New England's religious fervor had "cooled off." In fact, she had almost reached a point of stagnation, and was in great need of reviving. It is at this time that Whitfield and other "New Lights" appeared to do just exactly that. Young men such as Brainerd were "kindled", and went forth to spread the Gospel. Brainerd chose to work among the American Indians.

Now, as in the lives of Eliot and Mayhew, this chapter will present David Brainerd in respect to the background leading to his ministry, his ministry to the Indians and its results, and his contributions to that time and later years.

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1. Home Missions Heroes A Series of Sketches; p. 30.

B. Background Leading to Ministry

As one looks at the ancestry of David Brainerd, one finds a ministerial line. His maternal great-grandfathers were both Puritan divines who fled to New England. His mother's father was also a Puritan minister.¹ Hence, it can be assumed that David was trained in the "unlovely discipline of a Calvinist child's training."²

On April 20, 1718, the third son of Hezekiah and Dorothy Brainerd was born at Haddam, Connecticut.³ His father was a business man, active in the church. Of the five sons of this couple, four became ministers.⁴ Of the five daughters, little is said.

Brainerd's early years were summarized by Jonathan Edwards in this way, "he was, by his constitution and natural temper, so prone to melancholy and dejection of Spirit."⁵

One thing which is absolutely necessary to really understand a man is his religious experience. In Brainerd's life there were several events which led to his conversion. First of all, his father died in 1726, when

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1. Richard Ellsworth Day: Flagellant on Horseback, The Life of David Brainerd, pp. 27-29.
2. Ibid., p. 27.
3. Ibid., p. 31.
4. Home Missions Heroes , p. 25.
5. Jonathan Edwards: The Life of Rev. David Brainerd Chiefly Extracted from His Diary, p. 5.

Brainerd was but a child of eight. At this time, he was confronted by death which produced a crisis of faith.¹ In his diary he says:

I was from my youth somewhat sober, and inclined to melancholy; but do not remember anything of conviction of sin, worthy of remark, till I was, I believe about seven or eight years of age. Then I became concerned for my soul, and terrified at the thoughts of death; and was driven to the performance of religious duties; but it appeared a melancholy business that destroyed my eagerness for play. And though, alas! this religious concern was short lived, I sometimes attended secret prayer; and thus lived "without God in the world," and without much concern.²

In 1732, when he was about fourteen years of age, he had another crisis experience. He was apparently confronted by death in the community. He says of this period:

I was frequent, constant, and somewhat fervent in prayer; and took delight in reading, especially Mr. Janeway's Token for Children. I felt sometimes much melted in the duties of religion, took great delight in the performance of them, and sometimes hoped that I was converted, or at least in a good and hopeful way for heaven and happiness; not knowing what conversion was.³

He was concerned about his soul, and almost became a Christian. In March of this same year his mother died,⁴ after which his religious concern began to decline.

In 1733, he moved to East Haddam on a farm, where he stayed for four years, still as he says "without God in the world."⁵ In 1737 he moved to Durham to work on his own

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1. Day, op. cit., p. 36.
2. Edwards: The Life of Rev. David Brainerd . . . , p. 10.
3. Ibid.
4. Ibid.
5. Ibid., pp. 10-12.

farm. During that time, he began to desire a liberal education--and applied himself to study. At this time he became more addicted to the duties of religion, feeling that strictness was necessary if he was to devote himself to the ministry.

In 1738, he went to live with Rev. Mr. Fiske, of Haddam. He was advised by the minister to stop associating with young people, and associate with older people. He became more concerned with religious duties, reading the Bible through twice in one year, daily devotions, religious exercises with other young people, and other secret duties. And yet he was not satisfied. He says in his diary:

Thus I proceeded a considerable length on a self-righteous foundation; and should have been entirely lost and undone had not the mere mercy of God prevented.¹

With the death of Mr. Fiske, he moved back with his brothers and sisters. He continued his studies with his brother, John.

In the winter of 1738, on a Sabbath morning, he was walking and as he walked he was confronted by a sense of his own danger and the wrath of God. From then on his diary records conflict, revolt, and an emphasis upon religious duties as the way to gain God's favor. He was particularly irritated by several things. First of all, by the strictness of divine law which continually con-

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1. Ibid.

vinced him of his own sin, and which he tried to appease by religious duties. Secondly, he was irritated that faith alone was the condition of salvation, that God would not promise life and salvation upon his sincere and hearty prayers and endeavors. Another point of irritation was that he could not find out what faith was; or what it was to believe and come to Christ. The last point was that of the sovereignty of God because he was not willing to put himself at God's disposal. In all of this conviction the Spirit of God was powerfully at work in his heart.¹

Finally, David Brainerd was confronted by the fact that he was totally lost, and strangely enough, "the tumult quieted."² Of July 12, 1739, the ultimate following experience, he says:

Thus, God, I trust, brought me to a hearty disposition to exalt him and set him on the throne, and principally and ultimately to aim at his honor and glory, as king of the universe.³

He also said of this experience:

At this time the way of salvation opened to me in such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation; I was amazed that I had not dropped my own contrivances and complied with this lovely, blessed and excellent way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused. I wondered

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1. Ibid., pp. 18-20.
2. Ibid., p. 22.
3. Ibid., p. 25.

that all the world did not see and comply with this way of salvation entirely by the righteousness of Christ.¹

In that same year, he entered Yale College in preparation for the ministry. While he was there, a revival occurred, and Brainerd felt a deep concern for the spiritual welfare of his fellow students. "But that revival was attended, as elsewhere by a degree of unhealthful excitement and consequently by some exceptionable proceedings."² Therefore, the college administration took a stand against the meetings. They were looking for someone as a "scape-goat." Hence, it is not strange that when David Brainerd was overheard saying of one of his tutors after a prayer meeting, "He has no more grace than this chair,"³ that he was the one chosen to be the example. The incident was reported to the president, and Brainerd was asked to make a public confession which he refused to do. This, plus his attendance at one of the forbidden meetings of the "New Lights," resulted in his expulsion during his third year. It was a particularly hard blow because David Brainerd was an intelligent young man of good behavior, and would have been valedictorian of his class.⁴ Later Brainerd, extremely sensitive and consciencious about the whole affair,

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1. Ibid.
2. Thompson, op. cit., p. 120.
3. Home Missions Heroes . . . , p. 31.
4. The Encyclopedia Britannica, a Dictionary of Arts, Science, Literature, and General Information, Vol. III, p. 413.

did apologize for his attitude, and friends sought to help him, but the Yale authorities did not relent their earlier decision.

After David Brainerd was expelled from Yale, he went to the home of Jedediah Mills, where he continued his studies for the ministry. He was licensed to preach in 1742. Early in 1743, he decided to devote himself to mission work among the Indians.¹ On April 20, 1742, he said, "I want to wear out my life in His service and for His glory."² On November 25, 1742, he was commissioned an Indian Missionary by the Society in Scotland for the Propagation of Christian Knowledge. He worked first at Kaunaumuk, and subsequently until his death among the Delaware Indians in Pennsylvania and New Jersey.³

There were several things which characterized David Brainerd, which may have had a large part in the formation of his ministry. First of all, he had a very frail body and had contracted tuberculosis while still in college. During his ministry he was constantly mindful of and weakened by this condition. As has already been shown he was a person inclined to melancholy and dejection.

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1. Ibid.
2. Ibid.
3. Ibid.

This gloom created self-doubt and self-abasement. However he was consumed by a zeal kindled by utter devotion to God, and therefore utter devotion to man.¹ He was a man of prayer, as is readily attested by his journal and diary in which he refers to whole days set aside for prayer and fasting.² His Bible was a steady companion, and he spent every available hour reading it.³

It was this kind of young man who wrote in his diary:

I can think myself of undergoing the greatest suffering in the cause of Christ with pleasure, that I might serve for Him among the Indians.⁴

C. Ministry to Indians

1. The Gospel Preached

As many Puritan ministers, David Brainerd preached on the law, the Old Testament and Grace as found in Jesus Christ. However, in his most successful revival in Susquehannah, he talked about the wondrous words, "Herein is love," while the air was full of the cries of the Indians for mercy. One of the striking things about this particular revival was the fact that the preaching to which they listened had nothing of the terrors of the law in it.

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1. Day, op. cit., pp. 69-70.
2. Ibid., p. 115.
3. Ibid., p. 130.
4. Ibid., p. 98.

Brainerd noted it, and was surprised to find the hearts of the Indians melted by the story of the love of Jesus. He even asked some of them what they wanted God to do for them. They replied that they wanted Christ to wipe their hearts clean.¹ Perhaps, this sermon held a note of his favorite text, Isaiah 53.²

In his preaching, he would give a short introduction trying to remove the prejudices of the Indians, but he ended up with Jesus. An Indian brave once said, "Him talk only about Jesus."³ There was the same reaction among the white settlements, "This man never omits exalting Christ."⁴ The life of a true Christian in Brainerd's view was to consume oneself for the glory of God.⁵

David Brainerd once said concerning his own feeling on the subject of true religion:

True religion has scant place in it for rejoicing; even rejoicing over salvation by grace. True religion was fundamentally known by an abasing sense of unworthiness, It was of heresy for a Christian to teach or think that Christ died for him personally; no man was worth that!⁶

Motivation for going to heaven was to glorify God. He believed in original sin. David Brainerd following in Jonathan Edwards' step felt safe only if his salvation was

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1. Jesse Page: David Brainerd The Apostle to the North American Indians, pp. 79-80.
2. E. Myers Harrison: Heroes of Faith on Pioneer Trails, p. 19.
3. Day, op. cit., p. 133
4. Ibid.
5. Ibid., p. 74.
6. Ibid., pp. 74-75.

animated by religious work and discipline. He felt that the way one may be assured of his own salvation is the joyous impression God's power and beauty makes upon a¹ person.

It has been reported that one day an Indian brave leaning upon a hoe said of David Brainerd: "Him not only talk Jesus all the time. Him live Jesus all the time."² It was obvious that David Brainerd, although his mind was often upon lofty ideals, and in his sermons preached on such topics as the attributes of God, the helpless and fallen state of man, sin--always closing with Christ the very substance of life,³ was also preaching a practical Gospel. Some would say that David Brainerd put a little emphasis upon the social Gospel too.

This practical Gospel was revealed in many ways through David Brainerd. He encouraged charity, giving his own patrimony to support a young man preparing for the ministry. Another time he financed a woman teacher in a wigwam school, feeling that secular teaching went along with preaching. He rode miles to secure land for an Indian reservation. He taught the Indians how to build

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1. Ibid., p. 191.
2. Ibid., p. 167.
3. Ibid., p. 152

barns, mend fences, store wheat erect cabins and thus move from their wigwams. A school, a carpenter shop, and an infirmary were erected with appropriate personnel secured. Classes were given in cooking and the English language. Once when the schoolteacher was very sick, Brainerd nursed him¹ back to health; taught his classes in the meantime. He rode hundreds of miles to coastal cities, raising funds and meeting with missionary boards. He rode miles into the wilderness to minister to the sick and dying. He rode additional miles in order to combat those "who sold fire-water on credit," then liquidated Indian lands in payment."² But David Brainerd raised the sum necessary to free the Indians of this debt.³ It should be stated at this point that Brainerd never majored on the social Gospel because to glorify Jesus Christ was his major task.

2. The Results

The results of his ministry were both allegiance and opposition. This missionary not only gained allies for his cause, but he also encountered and gained opposition. In the background there was the savage hatred of the white villainy agitated by the Indian powwows. The abominable practices of the nominal Christian spoke louder than his

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1. Ibid., pp. 164-167.
2. Ibid., p. 134.
3. Ibid.

so-called beliefs.¹ There was also the fear of being enslaved. The Indians had seen what was done to the Negroes,² were not able to understand it, and hence felt that friendship of the white settlers must have ulterior motives.

In the foreground, David Brainerd was encountering the forces of frontier civilization, "Get while gettin's good"³ which was brought to fore by men saying that the natives were just savages swayed by a pagan religion. Others registered an indifferent attitude of ignoring them because they felt that the religion of the Indian was best for the Indian and the Indian would only deteriorate under Christianity.⁴

These forces of opposition were constantly combining and at times formed an almost impenetrable wall against his Gospel. The Indians were at war with themselves, in fact a war was being waged when Brainerd arrived at the Forks of the Delaware. The white settlers were taking advantage of the unrest, and confiscating the land under the guise of "Christian motivation."⁵

Even with this opposition from outward forces, the Holy Spirit was working in the hearts of some of the Indians and the white settlers showing them the way to Christ.

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1. Ibid., p. 129.
2. Page, op. cit., p. 63.
3. Day, op. cit., p. 129.
4. Ibid.
5. Ibid.

David Brainerd, the man who loved them, was winning them to his own faith. Men were being converted. In 1747, his interpreter came to him and said that he and his wife, and two children wanted to be baptised. Not only did Fautaury, the interpreter, accept Christs, but there was a very evident¹ outward change.

As a result of the Gospel preached, David Brainerd's congregations in various localities were moved to tears by the message, and convicted. In less than one year seventy-five persons were baptised.² They saw the need of having a heart cleansed by Jesus.³

Brainerd gave his own interpretation of the results when he said:

When I preached grace, there was no vice unreformed, no external duty neglected. The abusive practice of husbands and wives in putting away each other and taking others in their stead; drunkenness, the darling vice; vicious practices . . . these were done away, not because they heard such things spoken against, but because they could no longer continue to offend Him who died for them.⁴

Another result, was an established community of "praying Indians." They supported community worship services. These people were anxious to have others hear of Jesus, and gave gifts to the work of SSPCK. They even sent deputations of Indian converts to other Indian communities to

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1. Ibid., pp. 207-208.
2. Dorchester, op. cit., p. 187.
3. Day, op. cit., p. 151.
4. Ibid., p. 153.

tell them of Christ.¹ These people and many others could be referred to as the results of the Gospel of Jesus Christ as preached and lived by David Brainerd.

D. Contributions

1. To That Time

There were many contributions which were resultant of the life and labor of David Brainerd. Although his labor was brief, he gave much to society as a whole. With the change in the lives of the people to whom he preached, other men were shown that the Indians could be respectable citizens; that they too could come forth for Christ; that these Indians could manifest love toward others as they did among themselves and in their mission outreach.²

Although these things are important, the most important contribution to that time was himself. David Brainerd was one who dared to hold to the original purpose for the settling of the colonies, "to convert the heathen"³ to Jesus Christ, and dared to live that life out through himself. The zeal and passion for this end filled his whole frame and ultimately led him to his death. Although he was working against much opposition, he remained true to

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1. Ibid., p. 156.
2. Cf. ante, p. 59.
3. Cf. ante, p. 2.

his purpose. Against him were the attitudes and malicious rumors of the other colonists,¹ and the hatred of the Indian for the white man.² There was his own lack of comprehension of the language of the Indians to the point of need for an interpreter.³ He had no Bible or literature in the vernacular, which he could use to teach and reach the Indians, and there is no record of him making such a translation. Against him was his own frail and undependable health. Still he pressed on toward the goal. The source of his power was his own spiritual life. Self-denial was complete in him, and his duty was ever before him.⁴ Amazingly he recorded many of his spiritual struggles and life in a diary and journal, which was published after his death by his friend Jonathan Edwards. This journal undoubtedly had its effect upon the man who compiled it, Jonathan Edwards stated:

The Lord grant . . . that the . . . account of Brainerd's life and death may be for the great spiritual benefit of all who shall read it, and prove a happy means of promoting the revival of true religion⁵

Other men of that day were affected by this record. John Wesley once asked his English Conference, "What can be done, what can be done to revive the work of God where it has decayed?" Then he proceeded to answer his own question

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1. Cf. ante, p. 58.
2. Ibid.
- ✓ 3. Page, op. cit., p. 102.
- ✓ 4. Thompson, op. cit., p. 117.
5. Edwards: The Life of Rev. David Brainerd . . . , p. 360.

by stating: "Let every preacher read carefully the Life of David Brainerd."¹ David Bacon, another missionary to the Indians was also affected by Brainerd's writing.² No doubt there were many others affected in similar ways. Certainly this record of his life as found in his diary and journal was his greatest contribution to that day, and also to later years.

2. To the Later Years

Although the work which was David Brainerd's has disappeared just as the work of John Eliot and Experience Mayhew, history today testifies to their former existence. As to the number of souls added to the kingdom as a result of this ministry, only the Redeemer Himself knows that number.

Today the journal and diary of David Brainerd still exists for the world to read. Men are still being inspired by the spiritual struggles and trials of this man's life. Not only have the writings of David Brainerd been influential in the past in the lives of Wesley and Bacon, but in a sense these writings made Brainerd the father of modern missions to the heathen.³ The life of David Brainerd made⁴ Henry Martyn a missionary to the heathen. Levi Parsons,

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1. F. W. Boreham: A Casket of Cameos, pp. 23-24.
2. Leonard Woolsey Bacon: A History of American Christianity, p. 237.
3. Ibid., p. 180.
4. Ibid.

the first Protestant missionary to enter Jerusalem, received his impulse from Brainerd. The life of Brainerd impressed and stimulated Carey, and also Marsden who worked in New South Wales. Other ministers and missionaries have been influenced by this life whose names will not be recorded here.¹ But still his influence moves on, because the call to missionaries today is still the same. Creegan says of Brainerd's life:

His life and work emphasize the truth of the words written by another, that, "It is happily possible for a white man to have a heart full of Christlike affection for his red brother, who, on his part, is not slow in reciprocating the fellowship of a common salvation."²

E. Summary

As chapters two and three have dealt with the lives of John Eliot and Experience Mayhew, the purpose of this chapter has been to present the life of David Brainerd, dealing specifically with the background of his ministry, the actual ministry and its results, and the contributions of his work to the years. In it, perhaps, a little clearer picture of this Puritan missionary has been presented, so that it is possible to see that the one consuming passion of his life was to win souls to his Christ.

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1. Thompson, op. cit., pp. 117-118.

2. Charles C. Creegan: Pioneer Missionaries of the Church, p. 47.

CHAPTER V

COMPARATIVE STUDY OF
ELIOT, MAYHEW, AND BRAINERD

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A. Introduction

In the first four chapters, there are two things which this study has been seeking to establish. The first chapter set forth the Puritan as he was in the seventeenth and early part of the eighteenth century. It centered particularly in the relationship of the Puritan and the Indian with special attention devoted to the mission work. The second, third, and fourth chapters dealt with specific Puritan missionaries who worked with the American Indians. The study was narrowed down to the lives of these three men, John Eliot, Experience Mayhew, and David Brainerd, in respect to:

1. Background leading to Ministry
2. Ministry to Indians
 - a. The Gospel preached
 - b. The Results
3. Contributions
 - a. To That Time 1
 - b. To The Later Years.

In this chapter the study will be directed to a comparison of the background, ministry and contributions of these three Puritan missionaries as found in chapters two, three, and four. The purpose is to gain a clearer picture

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1. Cf. ante, Introduction.

of the Puritan as a missionary, by comparing the lives of three of them.

B. Comparative Study

1. As to Background

In order to understand an individual more completely, it is necessary to find out what he is; to find out about his past environment, family history; and as much as is possible, find out about the different experiences which life has afforded him. Hence, part of the comparative study of this chapter will present the background of John Eliot, Experience Mayhew, and David Brainerd.

Perhaps, an obvious fact is that they were all Puritans. Experience Mayhew and David Brainerd were brought up on the strict discipline of the Puritans, whereas, John Eliot, was brought up in a neighborhood with a strong non-conformist influence, and was later fully persuaded to their¹ position by Thomas Hooker, an outstanding Puritan gentleman.

A word will be said here concerning their homes and family associations. John Eliot was the only one of the three who was born in England.² Experience Mayhew was born on Martha's Vineyard where he was later engaged as a mission-³ary. All of them came from religious homes. One was from

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1. Cf. ante, pp. 19-20.
2. Cf. ante, p. 19.
3. Cf. ante, p. 35.

the home of a missionary,¹ and another had very strong ministerial leanings.² These were Experience Mayhew, and David Brainerd respectively. None of them were from small families. John Eliot was the third child in a family of seven;³ Experience Mayhew was the eldest son in a family of eight;⁴ and David Brainerd, one of nine children.⁵

There has been very little said concerning their early years. The main interest and emphasis of their lives was the ministry. Several things one does note concerning these three missionaries. John Eliot was brought up in a home where he received religious instruction;⁶ Experience Mayhew was trained to take over his father's ministry to the Indians;⁷ and David Brainerd as a child was sober and melancholy.⁸ All their fathers died by the time they had reached their first year of college, and David Brainerd was the only one of the group who was orphaned by the time he was thirteen years of age.⁹

Another interesting point of comparison in their background is education. John Eliot had the most academic

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1. Cf. ante, p. 35.
2. Cf. ante, p. 47.
3. Cf. ante, p. 19.
4. Cf. ante, p. 35.
5. Cf. ante, p. 47.
6. Cf. ante, p. 49.
7. Cf. ante, p. 35.
8. Cf. ante, p. 47.
9. Cf. ante, pp. 47-48.

education, graduating from Cambridge.¹ He was a student of languages, and apparently a brilliant man.² David Brainerd was expelled from Yale his third year of college and completed on his own his study for the ministry. He was also a student, but not the student of languages that John Eliot was.³ Experience Mayhew was the one of the group who never had a formal education. He studied on his own. Next to John Eliot he became one of the best linguists of the day. Experience Mayhew's accomplishments were recognized by others. Once he received commendation by Cotton Mather, and later received an honorary degree from Cambridge.⁴

Probably the most important comparison is that of their religious experience or conversion. Of Experience Mayhew's experience, there is absolutely nothing known. From a child, he was trained to be a missionary and was trained by his father with that purpose.⁵ John Eliot apparently reached the turning point in his spiritual history after his graduation from college. It is during his association with Thomas Hooker, that he relates; ". . . for here the Lord said unto my dead soul, 'Live'; and through the grace of Christ I do live."⁶

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1. Cf. ante, p. 19.
2. Cf. ante, p. 19.
3. Cf. ante, pp. 51-52.
4. Cf. ante, p. 37.
5. Cf. ante, pp. 35-36.
6. Cf. ante, p. 20.

Of the religious experience of David Brainerd there is much more to be found because of his own faithful recording of it. Apparently, he had several experiences leading to his final and complete surrender to God. During this period he tried by religious duties and prayers to make himself worthy before God. It was not until he realized that the condition of salvation was faith in Jesus Christ that he felt complete joy in God. David Brainerd was twenty-one when he finally came through for the Lord.¹

An important item to notice at this point of study, is the fact that all three men were known to be men of prayer and students and companions of the Word. Whole days were set aside for prayer and fasting. Every available minute was spent in the study of the Scriptures. It is not strange that the Indians who came under their guidance came to be known as the "praying" Indians.

Of the three men, only one of them did not get married. He was David Brainerd, and although he was betrothed to Jerusha, daughter of Jonathan Edwards, he felt that he must give up such plans for his work.² John Eliot,³ and Experience Mayhew⁴ were both family men and they gave several sons to the work of the ministry.

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1. Cf. ante, pp. 48-51.
2. Day, op. cit., pp. 240-241.
3. Cf. ante, p. 29.
4. Cf. ante, p. 37.

Now to compare them as to their actual ministry to the Indians. Their total years of ministry to the Indians would be approximately one hundred years from 1644 to 1747. John Eliot, moved with compassion for the Indians, who were near his parish, started work among them when he was about forty years of age. His work among the Indians was merely part-time work.¹ Experience Mayhew was raised among the Indians, knew their language and ways, and was trained from childhood for ministry among them. He started his work among the Indians when he was twenty-one years of age, laboring among them for sixty-four years.² David Brainerd had been moved toward mission work during the revivals at college. When he was twenty-four, he decided to work among the Indians, and he did so until his death in 1747.^{3.}

2. As to Ministry to the Indians

If one were to judge these men by the criteria of today, these three Puritan missionaries would be considered evangelical preachers. How do they compare as to the Gospel they preached? First of all, there were several things which they held in common. They were all steeped in the theology of their Puritan backgrounds, and adhered strictly to the theory of the "elect," the "Covenant" relationship, and strict observance of the Sabbath Day. As other Puritan

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1. Cf. ante, p. 24.
2. Cf. ante, p. 36.
3. Cf. ante, pp. 51-52.

ministers, their preaching seemed to center around two focal points. One of these was their use of the Old Testament, or the Law, to point out the reality of sin and God's anger against sin. Yet there was also the emphasis placed upon God's compassion for sinners in sending Christ to die for sinful men, God's grace to the believer.

Although John Eliot's presentation of the Gospel contained much emphasis upon the sinfulness of men, he was not without love. His sermons emphasized the need of men¹ turning to Jesus Christ.

Experience Mayhew also laid much stress upon God's anger against sin. However, much of his preaching contained in it the life and happiness which was to be found in Jesus Christ. He was very concerned about teaching of the Grace of God, and readily admitted that he was not strictly² Calvinistic in his view.

David Brainerd also brought in the Law and the Grace of God. However, his most successful times in the ministry were those in which he preached on the love of Jesus. He preached much from the New Testament, or portions of the Old Testament dealing with the Messiah. His messages³ were definitely Christ-centered.

These men were all concerned that their ministry

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1. Cf. ante, pp. 25-26.
2. Cf. ante, pp. 38-39.
3. Cf. ante, pp. 53-54.

to the Indians be more than just preaching. They were desirous of showing that the life in Jesus was real and vital. To do this, they did everything they could to teach the Indians. John Eliot set up communities of these Indians, taught them not only reading and writing but elementary skills of building and planting, etc. He trained native teachers to lead them and to catechize them. He translated the Scriptures and other books into their own language, so that they might read and interpret for themselves.¹

Experience Mayhew did very much the same on Martha's Vineyard. He encouraged and assisted native leadership; set up schools; did translation work; set up villages; did visitation work; and ministered to the sick.²

David's Brainerd's ministry was too short to accomplish as much as the other two men. He did not have a good enough command of the language to translate. However, he too helped the Indians to set up a community and made provisions for their physical, mental and spiritual well-being.³

The main emphasis, of course, was laid upon the preaching of the Gospel but a minor although important degree of attention was given to the social Gospel as well.

How do the results of the ministry of these three

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1. Cf. ante, pp. 26-27.
2. Cf. ante, pp. 40-41.
3. Cf. ante, pp. 55-56.

men compare? It is interesting to note that the results were very similar, just as the Gospel which they preached. The first results of their ministry were changed lives. All three of them saw men and women who had been living in complete and utter sin, transformed and accepted as examples in the community.

Another result which they all found in their work was that the Indians with their acceptance of Christ were not content to remain in their old ways. Hence communities of "praying" Indians were formed that advocated Sabbath worship, prayer, family devotions and desired to reach out and tell others of their own race of Jesus Christ. David Brainerd saw one such community set up during his ministry;¹ Experience Mayhew saw the same thing in six communities on the island;² and John Eliot saw eleven such communities set up at one time in his ministry.³

One thing which cannot be neglected is that this Gospel also encountered opposition. John Eliot and David Brainerd not only had the opposition of the Indian powwows but also the opposition of indifference, and suspicion of the white settlers. Experience Mayhew had no problem with the Indian powwows but he did also incur the opposition of the other settlers who felt that the Indians should not be

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1. Cf. ante, pp. 55-56.
2. Cf. ante, pp. 40-41.
3. Cf. ante, p. 29.

Christianized because they were too savage.¹ David Brainerd encountered the hatred of the Indian for the white man, and the mistrust which had come with the years. He encountered this opposition with love.²

3. As to Contributions

Perhaps, as important as anything else, is the comparative study of the contributions which John Eliot, Experience Mayhew and David Brainerd made to that time and to the years that followed.

The greatest contribution to that time and to later years is the man himself. All three of them exemplified a spirit of self-sacrifice which was contrary to the spirit of that time. In spite of all opposition, they desired to win the Indians to Christ. John Eliot was an amazing linguist who contributed his service by translating the Bible into the vernacular. He encouraged education and native leadership, realizing that it is only men who have a knowledge of the people and the language, that can really win their own people to life in Jesus Christ.³ Experience Mayhew, a man who was raised among the Indians and knew their ways, utilized his strength for the Lord, and as a result is known because of his development of native leadership.⁴ David Brainerd contributed his journal and

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1. Cf. ante, pp. 41-42.
2. Cf. ante, pp. 57-58.
3. Cf. ante, pp. 26-28.
4. Cf. ante, p. 42.

diary which had proven to be a spiritual influence through the years. He was a person who wanted to "wear out for the Lord,"¹ and he did.

One thing which these three men definitely contributed to that time was the proof that the Indians did have a right to know of Christ, and that they could be changed. The community which was composed of working, thriving, "praying" Indians was proof to those about that Jesus Christ in a man's life can make a difference. Although the work which these men promoted is now gone because the Indians are gone, still, it is proof that no peoples are too savage and destitute that Christ cannot change them.

Another concrete contribution to that age was John Eliot's Bible and Experience Mayhew's translation of the Gospel of John and the Psalms.² These plus other works³ gave the Indians of that day the Bible in the vernacular. Today it shows what the language of those people was like in comparison with our own English language. The results only support what history has been saying for many years, there is a need for the Bible in the vernacular if it is to be understood.

One contribution which these men have made to

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1. Cf. ante, p. 52.
2. Cf. ante, pp. 26-27.
3. Cf. ante, p. 42.

later years is the substantiation of certain obvious principles. The lives of these three men are historical proof of the presence of certain things in a missionaries life, necessary for winning others to Christ. Some of these principles might be stated briefly as follows: a deep devotional life which includes prayer, Bible study, and fasting, a complete dependence upon God, a knowledge of the language and ways of the people with whom one works, and uppermost, a deep passion and love, and the spirit of self-sacrifice that the Gospel of Jesus Christ might go forth.

These men are examples of missionary zeal. The life of Eliot incited and encouraged others in their work with the Indians.¹ The life of Brainerd affected Wesley, Martyn, Bacon and Carey.² The lives of the Mayhews as a whole encompassed an island and the total life therein for two hundred years.³

C. Summary

The surface of the lives of these men has been merely scratched by this comparative study. In this chapter the writer has attempted to compare the lives of John Eliot, Experience Mayhew, and David Brainerd as to their background

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1. Cf. ante, pp. 30-32.
2. Cf. ante, pp. 61-63.
3. Cf. ante, pp. 34-44.

leading to the ministry, their ministry to the Indians, and as to their contributions to that time and later years.

CHAPTER VI
SUMMARY AND CONCLUSION

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SUMMARY AND CONCLUSION

A. Summary

The problem of this study has been to make a comparative study of the Puritan missionaries, John Eliot, Experience Mayhew, and David Brainerd as to methods and contributions to that and the later years. The writer has attempted to do this by presenting first a general picture of the Puritan's relationship to the Indians and the background for Indian Missions. The second, third and fourth chapters presented the lives of John Eliot, Experience Mayhew and David Brainerd, specifically working with the background leading to their ministry, their actual ministry and their contributions to that time and later years.

The first chapter revealed the fact that although the Puritans had lofty standards for the establishment of their colonies, they succumbed to the weakness of human nature. The problems and vicissitudes of this pioneer people which included the struggle for existence, the establishment in the New World of homes and life, the adaptation to a new climate, the handicap of lack of resources, and the confrontal with a hostile suspicious race of people, left very little time for evangelism.

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In addition the first chapter gives a clearer picture of the Indian. He reacted against the hostile treatment of the pioneers. He could not understand the ways and customs of these men, nor could he fully comprehend their stern theology. In fact, his reaction to the ways and treatment of the Puritan pioneer was that of opposition to Christianity.

The second, third, and fourth chapters brought the three Puritan missionaries on the scene. The first one was John Eliot, the man who translated the first Bible in America. His ministry began in 1646 and the work among the Indians continued until his death. Although only part-time work, it resulted in eleven communities of praying Indians. The second was Experience Mayhew, the giant of the venerable Mayhews who laboured for five generations among the Indians of Martha's Vineyard. His contributions were not only in the realm of translation work, but also in the realm of trained native leadership. The third missionary was David Brainerd who had but a short ministry among the Indians in Pennsylvania and New Jersey from 1742 to 1747. His ministry has been a contribution to the years because of the journal of his religious experience which he left behind.

The fifth chapter sought to compare their ministry. It showed that they were men of a Puritan background; that

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they had had such an experience with Jesus Christ that they felt led to preach the Gospel of Christ at any cost, and as a result laboured among the natives of the wilderness. It also revealed the "Christ-centeredness" of their message. The power of which message changed lives; built villages; established schools to educate the natives; translated the Scripture into the Indian language; and even sent native ministers among their own people. This comparative study also showed the influence which the life and message of these men had upon that time and later years. The mission flame was kindled. The inspiration of their lives, their works, and above all, the Gospel which they preached is still encouraging others to accept the missionary challenge to go.

B. Conclusion

An obvious conclusion of the study is that these were men who met the missionary challenge of their age. The words, "Come over and help us," were a reality to them. They were so consumed by the truth of the Gospel which they preached, and their relation to the Author of that Gospel that they were willing to sacrifice themselves for it. It took men with this spirit of total self-sacrifice to preach the Gospel to the Indians at this time of colonization. Such men are few in any age, and yet, this study has presented three men,

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John Eliot, Experience Mayhew, and David Brainerd who were imbued with that spirit.

Another conclusion is that these are men who exemplify the need of a devotional life to carry on a successful ministry. Not only were they men of prayer, and students of the Scripture but they trained those that followed them in the same way, forming communities of praying Indians. The study of these men should present a challenge, and should be representative of the missionary spirit of any age.

The last conclusion with which the writer of this study concludes is the fact that there is so much more to be studied, even in the lives of these men. In addition, there is the study of other missionaries in the same period of history: and also the study of missions and missionaries, not only throughout the development of the United States but of the whole world. The vastness and limitlessness of the study of missions is overwhelming. Its broad scope would make one feel that this specific study has just grazed the surface; and yet, it gives on a sense of the universality of the need of the world, and the fulfillment of that need in the Gospel of Jesus Christ. The writer of this study hopes that this study will encourage the reader to dig deeper into this challenging bucket.

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