

JUVENILE BOOKS,
PUBLISHED AND PRINTED BY
JAMES LORING,

No. 132, Washington Street, Boston.

SCOTTISH LOOM BOY
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Malan's French Peasants.
Memoir of Mrs. Eliza Leslie.
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Young Jewess.
A Visit to my Birth-Place, by the author of Annot and her
Pupil.
The Sire, of the Cavern.
Guilty Tongue, or Power of Instruction.

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NARRATIVES
OF THE
LIVES
OF
PIOUS
INDIAN WOMEN,
WHO LIVED ON
MARTHA'S VINEYARD.

BY REV.
EXPERIENCE MAYHEW,
Teacher to the Indians of Martha's Vineyard,
One Hundred Years since.

BOSTON:
JAMES LORING,
1830.



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NARRATIVES
OF THE
LIVES
OF
PIOUS INDIAN WOMEN,
WHO LIVED ON
MARTHA'S VINEYARD
MORE THAN ONE HUNDRED YEARS SINCE.

By EXPERIENCE MAYHEW, A. M.
Author of the Lives of Indian Chiefs and Indian Children.

CAREFULLY REVISED FROM THE LONDON EDITION,
ORIGINALLY PRINTED FOR SAMUEL GERRISH, BOOKSELLER
IN BOSTON, NEW-ENGLAND, 1797.

Boston:
PUBLISHED BY JAMES LORING.
1830.



AN
ATTESTATION
TO THE
TRUTH OF THESE NARRATIVES
BY THE
Boston Ministers.

So rich, so vast, so inexpressibly glorious are the benefits arising to mankind from the true religion of Christ, where it is well understood and embraced, that the want of zeal for the propagation of it, in very many of them that profess it, is a thing most unaccountable and inexcusable. It is what more particularly calls for our lamentation, that the churches of the Reformation have done so little for the propagation of a faith, which emancipates mankind from the worst of slaveries and miseries, and has a fair and sure tendency to make us happy in both worlds; while the missionaries of Antichrist are more than can be numbered, and the bigots are at prodigious pains to propagate the Romish idolatries.

We can by no means imagine, that the Apostles, or Apostolical men, carried the gospel into the American world, or beyond the bounds of the Roman Empire, which was then called, *all the world*. The extent of Christianity, celebrated by several of the ancients, is most certainly to be taken with proper limitations. What the Spaniards have done since the famous Columbus or Colonus opened a passage for their Colonies hither, has afforded but a very sad story, which a bishop of their own has given us with a pen dipt in blood. Their boasted conversions of the Pagans, wherein one poor friar has boasted of his having baptized some hundreds of thousands, what will they be found when they are inquired into?

It may after all be truly affirmed, that the first planters of New-England are the first preachers of what may be justly esteemed the gospel to the Americans, that we certainly know of; and that good work which was done in gospelizing the uncultivated souls which were found in

this hideous and howling wilderness, most certainly deserves to be had in remembrance. And though there were some who did in the time of it reproach the first planters of this country as most negligent of this good work, a pious, candid, and learned person of Scotland, whose name is Millar, in his late History of the Propagation of Christianity, has done the justice to represent the good work done here, as worthy not only of a perpetual commemoration, but also of an universal imitation.

Most certainly, to humanize the miserable, which our first English planters found surviving the wasting plagues which had so swept away the Indians, as to make room for a better people, to tame and civilize them, was a task of no little difficulty. But then, to raise them up into the knowledge and practice of the Christian religion, and bring them unto an acquaintance of the mystery of Christ, yea, to bring them into the experience of living to God, and by the faith of the Son of God, how much more difficult is the enterprise? But it has been done.

Twice seven years had not passed away, after the beginning of the Massachusetts Colony, before the renowned ELIOT, a good man, full of the Holy Spirit, and moved by him, set on the good work, and the hand of the Lord was with him; and, with a victorious labour, he became a master of the Indian language, and then in that language, preached to many villages of the savages, until, by the blessing of God on his laborious diligence, many believed, and were turned unto the Lord. In the harvest of God he soon had several companions, and successors, who did worthily in Israel, and have their names in the Book of Life.

The Indians being so successfully instructed in the Word of Truth, and gospel of salvation, soon had schools erected among them; and learning to read and write, this indefatigable servant of God first of all translated the whole Bible into their language, and added a Version of the Psalms in Indian metre, whereof they became skilful and graceful singers. It has had several editions in this country, and is the only Bible that ever was printed in this hemisphere.

This great light was quickly satellited with other books of piety in their language, which their necessity and edifi-

cation called for. The consequence has been, that in the several villages of the Indians, there have been formed Assemblies, which meet every Lord's Day for the worship of God our Saviour, and occasional days of supplication and thanksgiving. Besides these, and from among them, there were gathered churches of Indians, who after strict examinations of their higher attainments in experimental piety, made before English Synods, entered into a solemn covenant for the worshipping of the glorious Creator, into whose name they were baptized, into the church state of the gospel, and observation of all the evangelical institutions. An eminent person present at the examinations, then published to the world a large testimony concerning it, and made this remark on it, 'There is so much of God's work in this matter, that I cannot but count it a great evil, yea, a great injury to God and his goodness, for any to make light of it.'

This good work has gone on, and there are churches of Indians walking in the faith and order of the gospel, besides many worshipping assemblies preparing for the more advanced church state, under the teaching of some English and more Indian ministers. And though we are glad when we are told of what our Dutch brethren have done in the East Indies, where the School-masters have taught some hundreds of thousands to recite the Lord's Prayer, the Creed, the ten Commandments, a morning prayer, an evening prayer, a blessing before eating and after; yet we in the West Indies have pressed after a more vital work in our Proselytes; and as little have we proposed the religion of a party, but have kept close unto the golden maxims of the everlasting gospel, which all good men approve as the things that are excellent, even pure religion and undefiled. And though this good work has had many adversaries, (for, as Austin long ago told the Christians, they should find the devil was not yet become a Christian) yet having obtained help from God, it continues to this day.

But it must be confessed and bewailed, that, if our memorable ELIOT, when he lay in his dying languishments about six and thirty years ago, saw cause to mourn in that complaint, "There is a cloud, a dark cloud, upon the work of the gospel among the poor Indians, the Lord


revive and prosper that work, and grant it may live when I am dead;" there has been since his death, a growing occasion for such a complaint. We cannot get the Indians to improve so far in English ingenuity, and industry, and husbandry, as we could wish for. Some of the English, notwithstanding the tender provision which the government has made for their protection, find ways to incommode their interests. Their numbers are sensibly decreased by a strange blast from heaven consuming them.

The Author of this history, Mr. EXPERIENCE MAYHEW, is a person of incontestable veracity. He was born and bred in the midst of the Indians, and has been all along intimately acquainted with occurrences among them, and is a descendant from ancestors that for several generations have laudably done their part in christianizing them. He is a judicious, faithful, constant preacher of the gospel to them, and on the week days, as well as on the Lord's days, he is an unwearied worker with God, and for him, among them. Among all the instruments of the good work which brings the Indians into the Kingdom of God, he shines as one of the first magnitude. Several things written by him, have by the press been heretofore conveyed into the world, and found a favourable reception. In these Narratives, we again say, his truth may be relied upon, his fidelity is irreproachable.

We commend this history to the due consideration of all that wish well to the cause of piety, and we bespeak the prayers of such for the preserving and prospering of the good work which it refers to.

| | | |
|------------------|-------------|--------------------------------|
| COTTON MATHER, | Minister of | Second Church, or Old North. |
| BENJAMIN COLMAN, | " | " Brattle Street Church. |
| PETER THACHER, | " | " New North Church. |
| JOSEPH SEWALL, | " | " Old South Church. |
| THOMAS PRINCE, | " | " Old South Church. |
| JOHN WEBB, | " | " New North Church. |
| WILLIAM COOPER, | " | " Brattle Street Church. |
| THOMAS FOXCROFT, | " | " First Church, Chauncy Place. |
| SAMUEL CHECKLEY, | " | " New South Church. |
| WILLIAM WALDRON, | " | " Second Church, or New Brick. |
| JOSHUA GEE, | " | " Second Church, or Old North. |

*Boston, New-England,
June 14, 1726.*



NARRATIVES

OF

PIOUS INDIAN WOMEN.

WUT-TU-NUN-O-KOM-KOO,

Signifying, The Humble Woman,

OF MARTHA'S VINEYARD; WHO DIED IN THE
YEAR 1675.

THERE is one thing to be said of this Indian woman which can seldom be said of any other of our Indians. who lived a considerable part of their time before the word of God was preached to them, viz. That, by a due improvement of the light of nature, assisted by the Spirit of God. she attained to so right a conception of

the only true and living God, and her own relation to, and dependence on him, that she did worship and call on him, and, as it seems, obtained a gracious answer to her prayers. Such a discovery of the true God to her, before she was favoured with the light of the Gospel, did very wonderfully prepare her for a ready reception of it, when the providence of God brought it to her.

As soon as this woman heard of the devotions of the English, who settled on the east end of Martha's Vineyard, in the year 1642, at a considerable distance from where she lived, she said that they were worshippers of the same God to whom she had prayed: and she soon after found that she was not mistaken, when Mr. Mayhew began to preach the word of God to the Indians on the island; and when she heard the Gospel preached, she accordingly readily believed it and embraced it.

This woman thus becoming a Christian, lived like one all the remaining part of her life, which was nearly thirty years, never to my information doing any thing which might be an occasion of stumbling to such as were acquainted with her, but did in all respects order her conversation as becomes the gospel.

Her husband Pamchannit, on the preaching of the gospel, was soon converted to Christianity, and they lived together as joint heirs of the grace of life, constantly worshipping the true and eternal God, both publicly and privately, religiously instructing their children, and bringing them up in the nurture and admotion of the Lord.

The piety of this woman was further exemplified in that, as she seriously joined with others in the worship of God, when it was her duty so to do, so she was not ashamed herself vocally to call on him, when it was proper and conven-

ient, as when the hour of prayer being come, if there was none present for whom it might be more proper and decent to perform that duty.

As piety towards God was one trait of her character, so charity towards her neighbours was another; and for this latter, she was so eminent an example, that she was thereby distinguished, not only from those who were totally destitute of true love to their neighbours, but even from those who have had some measure thereof bestowed on them. I have been credibly informed, that she was so very courteous and obliging to all those that were about her, or with whom she had any thing to do, that herein she could scarcely be paralleled; and that she was unwearied in going about, and doing good among the poor, and in communicating to them such good things as she was able to bestow on them.

She was a small woman, low in stature.

and of a most lowly mind; and so exactly answered the signification of her name, that of a humble, or lowly woman. She discovered nothing of pride in her deportment, unless it were in honouring herself by a very regular conversation.

I cannot obtain any particular account of the conversation of this woman in her last sickness, and at her death; but I doubt not but that, as she lived the life of the righteous, so her last end was like his.

DINAH AHHUNNUT,

WHO DIED AT NASHOWORKAMUK, ABOUT
THE YEAR 1684.

THE father of this woman was, as I am informed, a praying Indian, who lived at Monument, on the Main land, and was called by the Indians Panupuquah.

When she became a woman, she married an Indian of Martha's Vineyard, called Henry Ahhunnut, with whom she lived many years, and had several children; to whom she was a kind and tender mother, till God took her from them.

She was a person of a very blameless life, and the good works she did, praised her. She was particularly a very remarkable example of kindness and charity to her neighbours, ready on all occasions to visit and help them.

She was much given to hospitality: being always ready to entertain in her house such as Providence called her to receive into it, and cheerfully performed all the labour that was needful in providing well for them.

She living some years near my father's house, while I was a youth, the family had opportunity to take notice of her deportment, and could not but observe that she was a very courteous, discreet, and diligent woman; seldom went abroad, but tarried at home, except when duty called her to go out.

These things were commendable in her; but the best part of her character is yet to be given: she was a woman that

feared the Lord, and such a one is to be praised.

She not only with her husband constantly worshipped God in their family, but did also publicly and solemnly avouch him to be her God, and gave herself up unto him to be his, to love, fear, and serve him forever, and to expect all from him that she stood in need of.

Being joined in full communion with the church, of which John Tackanash was the faithful pastor, she highly prized, and diligently improved, the privilege which she there enjoyed, constantly and seriously attending the worship and ordinances of God in his house; thus showing her love to God, and his word and ways.

Her piety was also further manifested in the care she took to bring up her children in the knowledge and fear of the Lord, by her constant endeavours to

instruct them in the truths of religion, and pressing them to the duties required of them in the word of God: and there was, through grace, a good effect of her attempts to do them good in this way, several of them afterwards appearing to be pious, especially two of her sons that died some time after, while they were only sixteen or seventeen years old; concerning one of whom, a person then living, said he had scarce ever known so great faith in so young a person.

The husband of this woman, who was a person very worthy of credit, told me but a few months before he died, that he had great reason to praise her, as such a wife as whoso findeth, findeth a good thing, and obtaineth favour of the Lord; and as one that greatly helped and encouraged him in the ways of God and religion. He said she not only excited him to pray without ceasing to God, but prayed her-

self also in the family, when he was not present to do it.

She died of a severe fever, which in a few days carried her out of the world; though I hope not before she was prepared for death. In the time of her sickness she professed her reliance on the only Son of God, and her only Saviour, for the everlasting mercies which she needed; and did, with hands and eyes lifted up towards heaven, earnestly call upon God, that for his sake she might see and enjoy his kingdom: and then with great seriousness and affection exhorted all about her, to seek the Lord while he might be found, and call upon him while he was near. Blessed is that servant, whom, when his Lord cometh, he shall find so doing.

ASSANNOOSHQUE,

CALLED BY THE ENGLISH OLD SARAH; WHO DIED
IN EDGARTOWN, ABOUT THE YEAR 1708.

Who the parents of this woman were I know not: she was once married, and her husband was commonly called by the English, James Cowkeeper: but he died before I had an opportunity to have any acquaintance with him; nor have I heard any thing remarkable concerning him. But good old Sarah, his widow, was so observable a person, that many, both English and Indians, had some knowledge of her. And I think every one that was acquainted with her, es-

teemed her as a person of undoubted honesty and piety.

She was a serious professor of religion, one that gave herself up to God, joining herself to the Indian Church here, of which she was long a member. Nor was she ever known, as I can hear of, to do any thing that was the occasion of offence to the church to which she joined; or any other of God's people, whether English or Indians.

She would not marry after her husband died, but chose to live in a state of widowhood, saying, that if she married again, she might bring such troubles upon herself, as living a single life she might be free from.

She was a person of great industry, kept her wigwam, or Indian house, in very good repair, and was generally well provided with all things necessary for the support of her family; so that she brought up her children comfortably.

both as to food and raiment, though there were a considerable number of them. She kept a very hospitable house, entertaining with much kindness and bounty such as came to visit her. Persons of the best quality among the Indians, used frequently to lodge at her house, when they happened to be near the place where she lived.

She was very observable for her charity and compassion to the poor, which she manifested by feeding them when they were hungry, visiting them when they were sick; and in many other ways she was able to help and relieve them.

She took particular care of poor fatherless and motherless children: when she heard of any such under suffering circumstances, she used to lead them to her own house, and there keep them, till they could in some other way be provided for.

When any of her own household complained, as sometimes they did, that she

gave away too liberally to others what was provided for the use of her own family, she used to tell them, there was no danger in giving food to such as needed it; for to such as did so, God would send more, when more was necessary: which she ever found to be a truth. And thus the character of this woman exactly answers the signification of her Indian name, a woman that is a giver of food.

But the charity of this woman to her neighbours did not only appear in what she did for the supplying of their bodily wants; she was also remarkable for the care she took of their souls, and this appeared in her faithfully doing that which God's people are called to, when they are required to exhort one another daily, lest any of them should be hardened through the deceitfulness of sin. She had courage to do her duty, and such a hatred of every evil and sinful way, that she would not willingly let any miscon-

duct go unproved; and I have been well assured, that not only common people, but even her superiors, such as magistrates, ministers, and others, were by her, admonished as fathers, when they did amiss; all her admonitions being managed with such prudence and compassion, that none could be justly offended at her, and so effectually, that she had scarcely ever occasion to proceed any further than the first step in the rule given by our Saviour, in Matt. xviii. 15.

Nor was the person I am speaking of one that neglected her duty towards God, while she so faithfully performed that which she owed to mankind.

She therefore constantly upheld the worship of God in her family, praying fervently every morning and evening in it herself, unless there were any other person present for whom it might be more proper. And though it were her unhappiness that she never was taught

to read, yet she frequently requested others to read the Scriptures in her house; and was a very diligent instructor of her children, in those things in which she was able to teach them: and there were some of them that proved pious persons, particularly her son Samuel, and two of her daughters.

Though she lived remote from the place of public worship, yet she went so often to it, as to make it evident, that she had a great love to God's house and ordinances.

She was sick a considerable time before she died; and her deportment was all that time suitable to the description already given of the last part of her life. I cannot now obtain a very particular account of her last words, but I am in general informed, that she prayed earnestly to God, hoped stedfastly in his mercy, through her only Redeemer, and was willing to leave this world and go

to Christ. She exhorted her relations and neighbours to fear the Lord and serve him, and to depart from all iniquity, especially the sin of drunkenness, which as she avoided it herself, so she could not endure it in others.

Thus as this woman lived the life of the righteous, so her last end was like his, peaceful and happy.

ABIGAIL KESOETAUT,

WHO DIED IN CHILMARK, IN THE YEAR 1709.

ABIGAIL was the daughter of a praying father and mother, viz. Pahahakuh and his wife Munuhkishque, who formerly lived in Chilmark. They were respected as very just and honest persons, though they did not join as members to any particular church.

This daughter of the religious parents now named was taught to read, and was, I suppose, otherwise well instructed, as she appeared to be a person of good knowledge in the things of God, as was

known by those who were acquainted with her. She appeared to be sober and well inclined when she was young, and was not known to be addicted to any vice.

She loved to read in good books, and after she was married, taught her children to read, and otherwise carefully instructed them. She also frequently and earnestly exhorted them to fear and serve the Lord, and in particular urged and pressed them to the duty of secret prayer.

She did not ask an admission into the church of Christ in the place where she lived, till she had such an evidence of a work of grace on her soul, as furnished her with matter for a very affecting profession of faith and repentance, and encouraged the church to which she offered herself very gladly to receive her. She never made them ashamed by any such irregularities in her conversation, as many professors of religion are guilty

of, her conversation being such as adorned the doctrine of God her Saviour.

Her piety shone forth in many gracious expressions, which on all occasions she used to utter, in which God was acknowledged, and those edified that conversed with her.

She was much given to prayer, and observed to be very earnest and affectionate in it; for she not only prayed constantly and fervently in her own family, when her husband was gone from home, but was sometimes found praying abroad, where she did not expect any would see her, but her Father, who seeth in secret, and rewardeth openly.

As she prayed much, so she frequently gave alms of such things as she had, doing good, and being ready to distribute and willing to communicate.

In the beginning of the long sickness of which she died, she was very sensible of the sins of her nature and life, and

wanted a comfortable assurance of the love of God to her soul; and was not deficient in doing all she could, that being justified by faith, she might have peace with God through her Lord Jesus Christ. She then most frequently and earnestly poured forth her soul before the Lord, entreating him, for Christ's sake, to bestow on her those everlasting mercies of which she stood in need, and to lift up the light of his countenance upon her; nor did God despise her prayer; for after she had struggled with the temptations of Satan, and the unbelief of her own heart, she first declared her firm persuasion of the great truths of the Gospel, in which the way of salvation by Jesus Christ, the Son of God, is set forth and declared. She said she believed that Jesus Christ did indeed come into the world to save sinners; that he died, and rose again from the dead, to that end; and that there was mercy and forgiveness

with God through him; and that she was not excluded from the benefits of that redemption, which he came to work out for his people.

By these considerations her heart was much quieted, and her soul relieved; but God had yet higher degrees of consolation in store for her; for soon after this, he gave to her a firm and strong persuasion of her own personal interest in the everlasting mercies of that covenant, which is well ordered in all things, and sure. The Spirit of God did now bear witness with her spirit, that she was a child of God, and had a right to the inheritance laid up in store for his children.

Having thus obtained peace in believing, she opened her mouth in the praises of God to others. She told those that were about her, that what she had formerly heard of the power and mercy of God, she did now find and experience to

be true; for he had granted her the mercies which she had long sought, and had pardoned her sins, and was reconciled to her soul.

She then earnestly called on her relations and friends to choose God for their portion, and to love, fear, and obey him all the days of their lives, and be sure to avoid those things that were sinful in his sight. To her husband, in particular, she did with much earnestness press these her dying counsels, with which he appeared to be very much affected.

Having thus expressed her sense of God's goodness to her, and called on others to trust in him, and live to him, she declared that she thought her end was very near, and told her friends, that being about to take her leave of them, if they would see her any more, they must be true seekers of that God whom she had sought and found; which if they did, she and they would meet again. and see

one another, in their Father's house, with great joy and comfort.

After this, she spoke but little, and took very little nourishment, but lay still, for the most part with her eyes closed as if she had been asleep; and yet she would answer when spoken to, and show that she was not so, but was thinking on the things prepared for her in her Father's kingdom: and being desired to take something to refresh her, she said she needed nothing of that nature, having more to refresh her than they were sensible of.

RACHEL AMOS.

WHO DIED AT CHILMARK, IN THE YEAR 1711.

THIS woman was the wife of Deacon Jonathan Amos, and was a daughter of Mioksoo.

She was, while young, put to live with Mr. Mayhew, by whose ministry the Indians here were first illuminated. She would sometimes speak of the good instructions she had in that family received, and of the good examples set before her. More particularly their strict observation of God's holy day she never did forget, and would frequently mention it to her children. I wish the generality of Indian

youth that are put to live with the English, could give so good an account of the instructions given them in the house of their masters.

As she was well instructed herself, so she was very exemplary for the pious care she took to bring up her own children in the nurture and admonition of the Lord. I suppose there are scarce any of the eight daughters whom she brought up, but have on this account risen up and called her blessed. I have myself heard several of them declare, with much affection and tears, what good instructions and exhortations she used to give them: nor was her labour in vain; for several of her children so instructed, have been, so far as could appear, truly pious.

With her husband she came from the Main, on purpose that she might enjoy God in all his ordinances, and where they both thought Church discipline was better managed than there. She at the

same time with him, made a public and solemn profession of her religion, and they joined as members in full communion to the church of which Mr. Japheth was overseer; and was very constant and serious in her attendance on, and improvement of, the privileges to which she was admitted.

She was a praying woman, and appeared so to be, as she was careful to uphold the worship of God in the family, praying constantly herself in it when her husband was not at home to lead in that duty, and also in her frequent retirement to seek Him, who seeth in secret and rewardeth openly.

A daughter of this good woman, whom she had reason to suspect to be still in a state of nature at the time to which this relation refers, has with many tears declared to me, that a little before her mother was seized with the illness of which she died, she most solemnly charged

her to depart from her iniquities, and to become a true servant of God, and believe in his Son Jesus Christ; telling her also, that she thought the time of her own departure was at hand, and that she therefore gave this her dying charge and counsel to her.

While she was in health, she would discourse with her husband concerning death, and with him conclude that it was a most necessary thing to be prepared for it.

In the time of her last sickness, she told her children that she expected to die and leave them: and after having given them much good counsel, she told them not to be too much grieved for her, for she had confidence in her God, that he would save her. She at the same time acknowledged and lamented the sins of her life, particularly those of her youth, and the slights she had put upon so good a God as her's was; she exceedingly

magnified his mercy towards her, as God, notwithstanding her very sinful and unworthy life, had still gone on to use such means as were for her good, and had enabled her to hope and trust in his mercy.

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ABIAH PAONIT,

WHO DIED IN CHILMARK, IN THE YEAR 1712.

THIS woman was the eldest daughter of Deacon Jonathan Amos, and Rachel his wife, who, though they had no son, yet had a great blessing in their children, the most of them proving very pious persons.

The truly pious parents of Abiah took care to teach her to read when she was a child, and did otherwise well instruct her; so that she was a person of good knowledge in the things of God, and was, I think, from her very childhood, a sober and religious person.

Elisha Paonit, a minister, was her second husband, and they were both very happy in the marriage. She was a helpmeet unto him, did much reverence him, and took great care of him, keeping his apparel whole and in good order, his linen clean and neat, and conducted herself in all respects towards him as a minister's wife should do.

She joined herself as a member in full communion to the Indian church here, while she was but a young woman; and she ever afterwards behaved herself well, adorning the doctrine of God her Saviour in all things. One failing she was guilty of, she was too apt to be offended, and to resent any injury which she received; but then she would be easily satisfied, and reconciled to the person that wronged her, or whom she supposed to have done so.

She was remarkable for her love to the house and ordinances of God; for

no light thing could hinder or detain her from an attendance on them: and when she was at church, she appeared to be most devout and serious, being often much affected at public prayers, sermons, and sacraments.

She was well known to be a praying woman, or she would not have been here mentioned as a pious one. She prayed constantly in her family in her husband's absence; and often with sick women and children, when there were occasions for it. She was so esteemed for the gift as well as the spirit of prayer, with which the Holy Ghost had favoured her, that when there was any special occasion for prayer, where any number of women were met together, without any men with them, she, if among them, was commonly the person selected to make known their requests to God.

She was very observable for her readiness to enter upon religious conversations,

and her ability to manage them to the edification of those with whom she conversed; and though she was a woman of a commendable industry, if any of her neighbours came in to visit her, she would frequently lay her work aside, that she might sit and discourse with them: and her discourses on such occasions were not vain, but such as were good for the use of edifying, and might administer grace to the hearers.

She was kind to her neighbours' bodies as well as to their souls; for though she was but a poor woman, yet she often distributed part of the little she had, to such as she thought were in more want than she was.

She died of a consumption, under which she languished several months before it put an end to her life; but as her outward man decayed, so her inward man was renewed day by day.

She was in the former part of her illness rather disconsolate than joyful; and did not seem to be assured of her own personal interest in the great and good things, the existence of which she doubtless by faith realized. She was very diligent in her endeavours to make her calling and election sure, calling often and earnestly upon God, that for Jesus Christ's sake he would pardon all her sins, and be reconciled to her; discoursing very seriously about the things of God and another world.

As she drew nearer to her end, she appeared more joyful than she had formerly been. She had in some of the last days of her life, a more sure and certain discovery of the loving kindness of God to her soul, than any thing appearing to the eyes of her body could afford her: she had such foretastes of the joys of the heavenly world, as made

her heartily willing and desirous to leave this; and having experienced such a mercy, she comforted her relations whom she was to leave behind her, and earnestly exhorted them to go on to seek the Lord their God, and to be sure never to depart from him.

Her last words were, O Lord, I beseech thee, be gracious to my soul.

MOMCHQUANNUM,

WHO DIED AT SANCHEKANTACKET, IN EDGARTOWN,
IN THE YEAR 1715.

WHO were the parents of this woman I cannot tell; but she was the wife of a praying Indian, whose name was Sissetome, and the mother of Thomas Sissetome, an Indian minister, who went from Martha's Vineyard to preach the gospel on the Main land, I think at a place called Nammasocket, and died there at least thirty years before the writing hereof, in 1724.

She was one of the first who embraced the Christian religion in the place where

she lived, I suppose more than fifty years before she died; from the best information that I can obtain, she lived a religious life ever after; but I think she did not make a public profession of that faith and repentance of which she was long before thought to be the subject, till after Japheth was ordained, which was in the year 1683.

Being admitted to full communion with the church of Christ, in all the ordinances of the Gospel, she highly prized and diligently improved the advantages she enjoyed, constantly attending on the ministry of the word and sacraments, as that spiritual food by which she was to be nourished to life eternal.

She appeared to profit by the privileges which she enjoyed, for out of the abundance that was in her heart her mouth did continually utter very gracious and savoury expressions, such as were good for the use of edifying, and might

minister grace to the hearers : and the longer she lived, the more she improved in her conversation.

She was able and willing to give good instructions and exhortations to such as needed them, especially to young men and women, whom she frequently admonished for their faults, and excited to their duty.

She testified against the sins of the times wherein she lived, particularly against that of drunkenness, and would not have any fellowship with such unfruitful works of darkness.

She was always, from her first conversion to the day of her death, a praying woman ; not only joining with others in prayer, but also herself calling audibly upon God as occasion required, and in her devotions appeared to be very fervent.

As she prayed, so she gave alms of such things as she had ; and though being a poor widow she could give no more than two mites, yet she seemed to

make conscience of doing that ; and the most miserable and helpless were those to whom her charity was chiefly extended : Blessed are the merciful, for they shall obtain mercy.

During the time of her last sickness, which was about a month, she behaved herself as a child of God ought to do. She bore with much patience the pains with which God was pleased to visit her : she gave good counsel to those that attended her : she expressed earnest desires of enjoying that favour of God which she acknowledged to be infinitely better than a temporal life here in this world ; and she prayed often to God that he would bestow on her the everlasting mercies which her soul stood in need of. She professed hopes, that through the merits of Jesus Christ, her only Saviour, she should obtain those mercies ; and declared her hearty willingness to leave this world, and go to the fruition of them.

HANNAH NAHNOSOO,

CALLED BY THE INDIANS NATTOOTUMAU, WHO
DIED IN TISBURY, IN THE YEAR 1716.

THIS woman was a daughter of a petty Indian Sachem, called Cheshchaamog, who formerly owned the lands about Holmes's-hole. At a suitable age, she was married to an Indian called John Nahnosoo, who was afterwards a ruling elder of the church whereof John Tackanash was pastor.

She was happy in having so good a man for her husband as the said Nahnosoo; and by the best information I can get, she was a good wife to him, doing

him good and not evil all the days of his life. He expired about the year 1676, after he had sustained the office mentioned about nine or ten years.

She joined early to the church, and was a member of it in full communion, I suppose, at least forty years before she died; in all which time, I cannot learn that she was ever guilty of any scandalous evil whatsoever, but constantly behaved herself as became a good Christian, so as to adorn the doctrine of God her Saviour in all things.

She was really, and not by profession only, a praying woman, praying always when there were proper occasions for it; as in her own family when she was a widow and her children lived with her, and afterwards in the houses wherein she lived with others, when there were none present for whom it might be more proper. And she always manifested a love and zeal for the house and ordinances of God,

not in her discourses only, but in her constant and serious attendance on them.

She was very observable for her delighting much in serious and religious conversation, and would on all occasions be talking of something concerning her God and Saviour, frequently speaking of the great things in the gospel for the sinful children of men. I have myself many times heard her talk very religiously; and there are many other witnesses of her frequently doing so.

Having very considerable skill in some of the distempers to which human bodies are subject, and in the nature of many of those herbs and plants which were proper remedies against them, she often did good by her medicines among her neighbours, especially among the poor, whom she readily served without asking them any thing for what she did for them. Nor did she only serve the Indians this way, but was, to my knowledge, some-

times employed by the English also. And I have myself heard her, when she has been asked whether she could help this or the other person under the indispositions wherewith they were exercised, make this wise and religious answer: I do not know but I may, if it please God to bless means for that end, otherwise I can do nothing.

She gave good counsels and exhortations to such as she thought needed them, especially young people; and did likewise frequently admonish such as were guilty of faults, for which they were worthy to be reprov'd.

Though Hannah did, by such things as have been mentioned, make it evident that she was a pious woman, yet so humble was she, that she did not use to call herself so; but reckoned herself so sinful a one, as to stand in absolute need of a Saviour to deliver her from sin and death, and would often speak in these

or similar words : " I am a very filthy creature ; yet Jesus Christ my only Redeemer, can, if he pleaseth, save me from my sins, and all the evil I deserve by them." She frequently talked of Christ, and professed to trust in him alone for salvation, both in the time of her health, and after she was taken sick ; but for some time before she died, was delirious, and said nothing worthy of observation. It was well that she delayed not her repentance till that time.

SARAH HANNIT,

THE WIFE OF JAPHETH HANNIT, WHO DIED
MARCH, 1716.

SARAH was the daughter of Kestumin, afterwards Deacon of the church whereof Hiacoomes was pastor. She was married to Japheth whilst she was young, and was a good wife to him as long as he lived.

Though she behaved herself soberly and well when she was first married, yet she did not, until several years after, make a public and solemn profession of religion, and join as a member in full communion with the church of Christ,

whereof her own husband became afterwards the pastor.

Her conversation was very blameless and exemplary. She never was, that I have heard, guilty of any fault that was a just matter of offence to God's people, from the time she first joined the church of Christ till she died.

She was chaste, a keeper at home, one that minded her own business, and meddled not with what belonged to others; and so no busy-body, or tale-bearer.

She was one of those wise women that builded the house, and not of the foolish ones that plucked it down with their hands; for the fair and large wigwam wherein she with her husband lived, was a great part of it her own work. The mats, or platted straw, flags and rushes with which it was covered, being wrought by her own hands; and those of them that appeared within side the house, were

neatly embroidered with the inner barks of walnut-trees artificially softened, and dyed of several colours for that end: so that the generality of Indian houses were not so handsome as this was; neither was it inferior to those the chief Sachems lived in.

The house thus built was kept clean and neat, all things in it being in their proper places. This virtuous woman's husband was constantly so well clothed, and his linen kept so clean and white, that he was always fit to go into the best company, and was known in the gates when he sat amongst the elders of his people.

When these good people had much company at their house, as, being given to hospitality, they frequently had, they were entertained after the best manner, which their circumstances would allow of: the good woman and her daughters serving cheerfully on such occasions.

The prudence and industry of this woman, in ordering her outward affairs, though it were very commendable, yet was not the best part of her character; for though she served with Martha, yet was she not so careful and troubled about many things, but with Mary she chose the one thing needful, even that good part, which could not be taken away from her.

We are told, in the description of a virtuous woman, Proverbs 31. A woman that feareth the Lord she shall be praised; and such a one, the Sarah of whom I here speak was justly thought to be, by him who from that text preached her funeral sermon when she was interred.

Her sincere piety has been in part discovered, in what has been already said of her; but this will be yet more conspicuous in what may be further related of her character.

She carefully remembered the Sabbath

day to keep it holy, constantly and seriously attending the worship and ordinances of God in his house on that day.

She was careful to uphold the worship of God in her family, praying constantly herself when her husband was absent, unless there were some other person present, for whom it might be more proper; she also frequently retired to pray in secret, as was supposed by those that observed her.

Though she could not read very well, yet she was not discouraged from making the best use of books she was capable of, reading frequently in such books as she could make the most improvement of. Mr. Perkins's six Principles of Religion, having been translated into the Indian tongue, she took great delight in reading.

She was careful to bring up her children in the nurture and admonition of the Lord, frequently giving them good instructions, and would faithfully reprove

them when they did amiss; and frequently exhorted them to the great duties of religion, and particularly to that of secret prayer to God.

She was taken sick of a fever on the second day of the week, and died on the following Saturday. She told her eldest daughter then with her, that she was apprehensive that the sickness with which she was seized would be her last; and expressed such a submission and resignation to the will of God with respect to her own life, and all her temporal concerns, as became a true saint.

She then also expressed her desire to see and speak with her other two daughters before she died; who being come, she expressed to them all a very deep sense of the many sins and failures of her life, and told them, that what she now most especially blamed herself for, was her not having taken so much care for their eternal good as she ought to have

done: for though, said she, I have sometimes instructed and exhorted you, yet I should have done this more earnestly and pressingly than I have, and should even have commanded you to love and serve the Lord your God: but having fallen far short of my duty herein in times past, I must now be the more earnest with you, being now about to leave the world and you.

She then, in the most affecting and pressing language of a dying mother, urged these her children to love the Lord their God with all their hearts and souls, mind and strength; and entreated them to avoid and abstain from those sins which she thought them most inclined to, and all other sins whatsoever.

She had frequently discoursed of the woful condition, into which, by the sin of our first parents, mankind were fallen; but now she seemed, with more than ordinary earnestness, to endeavour to

affect her own heart, and the hearts of all about her, with the deepest sense of the guilt and corruption into which all the posterity of the first Adam had, by his apostacy, been plunged; and among other things, she then said, that we who were created in the image of God, or made like to him, did, by Adam's sin and fall, lose that image with which we were endued, and became like evil angels for wickedness.

This being said, she proceeded to magnify the riches of God's grace, in providing that way for the salvation of sinners which is revealed in the Gospel, declaring in general terms what that way was, viz. that of Redemption by the blood of Christ, the only Son of God.

She then declared, that as to herself she had hope, through the mercy of God in Jesus Christ, the only Saviour of sinful man, that she should, notwithstanding all her sin and guilt, obtain

everlasting life and happiness in the world to come; and having thus professed her own hopes of everlasting mercy, she exhorted all about her to have continual recourse to the blood of Christ for cleansing from all sin. She told them they would never wholly cease from committing sin as long as they lived in this world, and therefore had need constantly to apply to the blood of Christ for pardon and cleansing; and this she declared her own intention to do as long as her life continued.

After she had thus discoursed, she said but little to any but God, to whom she was frequently heard pouring out her soul; and she also desired some that came in, to pray for her. The last words that ever she was heard to say were, O Lord, I beseech thee to save my soul.

KATHERINE,

CALLED BY THE INDIANS WUTTONTAETUNNOO,
WHO DIED AT SANCHECANTACKET, IN EDGAR-
TOWN, IN THE YEAR 1718.

THIS woman was the daughter of an Indian called Mechim. Her mother was a woman very much noted among the Indians for her piety.

How she conducted herself in the first part of her life, I do not remember to have heard; but have been told, that she joined as a member in full communion to the church whereof John Tackanash was pastor, forty years before she died. I was acquainted with her about thirty

years, and do not remember that in that time I ever heard that she was guilty of any considerable fault.

She was well known to be a person of great industry, labouring diligently with her hands to provide herself an honest livelihood.

She was one of those who compassionately considered the poor; for though she had no outward means but her own labour, to depend upon for her support, yet she frequently gave alms to the poor; and that even after she was so old, that she was scarcely able to provide the necessaries of life for herself.

If she knew of any sick person that wanted relief, she used to make baskets, or something else that she could dispose of to the English, or among the Indians, and having sold the same for something the sick most needed, she would then visit them, and carry those good things to them.

Such was the piety of this woman, and the high esteem in which she was held among all that knew her, that I have been credibly informed, that when she happened to lodge in houses where the man of the house did not himself pray in his family, she was by such invited to pray with and for them.

She was grave and serious in her deportment, and used to discourse very religiously, frequently instructing and exhorting her neighbours, especially the young people of the place in which she lived.

Her love to the house and ordinances of God appeared to be such, as was very rarely equalled; for on them she attended with great constancy and seriousness, and that even when she was grown so old that she could hardly walk, travelling many times a considerable way to meeting, though the weather was so cold and stormy, that one could scarcely have

thought it possible that she should have endured it.

She seemed to have such a veneration for the ministers of God's word, that she has often brought this text to my mind, "How beautiful are the feet of them that preach the Gospel, and publish glad tidings of good things!" She would, on the sight of a minister coming to preach in the place where she lived, discover all the signs of joy and reverence, proper to be manifested towards a person coming in the name of the Lord to a people.

She lived to be so very old, as to need that some of her wants should be charitably supplied; and as she had, while she was able, showed mercy to others, so she sometimes received the like favours. When she at any time received them, she used first to express her thankfulness to God, from whose bountiful hand she affirmed that all her supplies came; and then gave thanks to those men whose

bounty and kindness she experienced in the favours she received.

One would have supposed, that so good a woman as this, would have had a most comfortable death, had we not known, that the pious do often experience the reverse of what is in Scripture said of the wicked, when we are told, that "there are no bands in their death, their strength is firm: they are not in trouble like other men," &c. The contrary to which, this godly person had by a sovereign God ordered out to her.

She was in the last year of her life very frequently deranged, and was, when recovered, very much troubled with melancholy, which did much annoy her. She was ready to fear that God had suffered Satan to take possession of her, and this fear did somewhat disquiet her soul; yet she was not hereby discouraged from her duty when she was able to attend it. She still attended the public

worship of God as often as she could, and prayed earnestly to God in private. I discoursed with her while she was under the cloud which I have mentioned, and plainly perceived that her desires were still after God, and the remembrance of his name; yet she died shortly after, and under such violent agitations of body as were very uncomfortable to those that attended her.

However, I hope, she was one of those whom nothing could separate from the love of God which is in Christ Jesus.

JERUSA OMPAN,

WHO DIED IN TISBURY, SEPTEMBER 18, 1721.

JERUSA OMPAN was a daughter of religious parents, who taught her to read while she was young, and instructed her in the Catechism; and, as I have been informed, had much good counsel by her parents given to her.

She had a competent measure of knowledge in the things of God, and appeared to have a serious regard to them. She seemed to have the fear of God in her heart, while she was but a young girl, was very dutiful to her pa-

rents, and was not known to be given to any vice. She was never much pleased with going to huskings and weddings, and if at any time she went to them, she would be sure to come home seasonably, not tarrying too long, as many other persons did.

She did not wear gay and costly clothing, as some of the Indian maids do, yet always went clean and neat in her apparel, still wearing such things as were suitable to her own condition and circumstances.

She delighted much in going to the assemblies of God's people, and used to attend the exercises in them with a very becoming sobriety, as both myself and others have frequently observed; and at the conclusion of them she used to hasten home to the place of her abode, and not spend her time in visiting other places. And when she could not herself go to meeting, she used to quicken others in

the family to do so, telling them, that there was no need for them to stay at home when she did.

She much delighted in reading her books, and if she could not get time in the day, she would not fail of reading in the night. She constantly attended prayers in her father's house; and that she was herself a praying woman, I shall here show by one instance.

When her sister Elizabeth lay sick and like to die, about eleven years before her own death, being then only nineteen years old, she observing her to be in great pain and distress; and there being none present but her mother, unless it were some children, she gave good counsel to her sister, and at the same time offered to pray to God for her, and with much affection did so, as the sick girl and the mother told the father at his coming home.

It may be wondered by some how this

maid came to offer to pray with her sister when her mother was present; I shall here inform them, that it has been a custom amongst our Indians to teach their children forms of prayers, and sometimes to call them to make use of them in their presence; and hence, as I suppose, it hath come to pass, that young people among the Indians have thought it no presumption to call upon God for his mercy, when their parents have been present.

I am informed by a person very worthy of credit, that she was deeply concerned how she might approve herself to God under a severe trial with which she was for some time exercised, and did more than once with much affection and many tears, ask to be advised how she should govern herself in the case that did distress her; and having received the best counsel she could get, she carefully followed it, committing her cause to God,

and relying on him; and by so doing, found his grace sufficient for her.

She used to ask serious questions in matters of religion. Of one she inquired, Whether Adam had free-will before his fall, how his sin came to be imputed and propagated to his posterity, in what way we may be delivered from it? and, how she ought to order her prayers with respect to it?

She was a person of a very blameless conversation, of great integrity, true to her word, just and honest in her dealings, and of a most obliging disposition. She was a serious and faithful reprover of sinful conduct, and did often give good counsel. One of her brothers, younger than herself, gives this testimony concerning her; and says also that she used to instruct him in his Catechism.

She was about 29 years old before she died; and though she had some offers of marriage made to her, yet she would

accept of none, assigning as the reason of her refusal, that of the Apostle, in the first epistle to the Corinthians, "The unmarried woman careth for the things of the Lord," &c.

She died of a lingering distemper; and as her outward man gradually decayed, so it appeared that her inner man was renewed day by day. Her discourses during that time were very pious and edifying. She declared, that she saw no beauty in the most desirable things and enjoyments of this world, and wished that all her relations and friends had the same sentiments concerning them as she had. She talked of heaven as a place of transcendent excellency and glory, and manifested earnest desires of going to that place. She declared, that if she were clothed with the righteousness of Christ, that would entitle her to the blessedness which was to be enjoyed in the kingdom of God; and that his resur-

rection would preserve her from a state of sin and death, to an eternal life of glory. She exhorted her relations and visitors to be diligent seekers of God, and to depart from all iniquity. She expressed her willingness to die, whenever it should please God that she should; only she most earnestly desired, that she might be first reconciled to him, and made meet for his enjoyment.

She took care that all the little debts which she owed might be exactly paid; and one of her English neighbours inquiring of her a little before she died, how she should pay the small sum which she owed him, she first gave him a satisfactory answer to his demands, and then exhorted him to take heed, that he did not lose his soul for a little of the rotten dirt of this world.

As she conversed piously, so she prayed earnestly to God for the mercies she needed: some of the expressions

which she used, her father having penned in the Indian language, I shall here insert in English: "I beseech thee, O my God, to pardon all my sins before I die; for I now know that I shall not recover, and live any longer in this world; nor are my desires after any of the things here below; but I do most earnestly crave thy pardoning mercy, through the death of thy Son Jesus Christ. For verily thy death, O Christ, is sufficient for the salvation of my soul from death, when the time of my death shall come. And when I die, I beseech thee, O my Redeemer, to receive my soul, and raise it up to thy heavenly rest. Thus have mercy on me, O my God; and then I know when my time ends in this world, I shall be exceedingly happy in thine house forever."

About a week before she died, she thought her understanding began to fail her; at which she seemed to be troubled,

and prayed to God that he would not deprive her of her reason, while he continued her life: and the Lord granted her request.

Several persons who were with her in the two or three last days of her life, assure me, that she enjoyed much consolation in her soul, and declared her willingness to leave her earthly house of this tabernacle, and go to that not made with hands, eternal in the heavens.

MARY COSHOMON,

WHO DIED IN CHILMARK, MARCH 1721.

MARY was a daughter of pious parents, who taught her to read, and instructed her well in the principles of true religion; and was of a sober and regular conversation from her youth up.

When she came to years of discretion, she used to ask her parents serious questions in matters of religion, desiring to be instructed by them in the things of God and his kingdom.

When of age, she was married to Eliab Coshomon, afterwards a preacher of the word of God to the Indians in Chil-

mark : and as soon as she became a wife, she encouraged her husband to the worship of God in his house, and used herself to pray in the family when he was not at home.

When she had been married about two years, she began to express a deep sense of her obligations to publicly and solemnly devote herself to the fear and service of God, in an attendance on all the ordinances of his instituted worship. She then said, that when she saw the people of God sitting at his table, and enjoying communion with him, she thought with herself, that if she did not draw nigh to him here, in the great duties in which his people were bound to wait on him, she should be excluded from his presence in the world to come, and not be admitted into the company of such as would be then happy in the enjoyment of him, but only see them afar off, she herself being shut out from among them.

She also declared that she looked on the officers of the church of Christ, as dressers of the trees planted in God's vineyard ; and that she greatly needed to be under such cultivations, by instructions, admonitions, and reproofs, as members of churches might expect to enjoy. Such thoughts as these drew many tears from her eyes, when she saw the Lord's Supper administered, and caused her to seek earnestly to God to prepare her for the privileges which she desired to enjoy.

She opened her case to some Indian ministers who lodged at the house, one night after the sacrament, and having received counsel and advice from them, she was readily admitted to a participation of all the ordinances of the Gospel, having made a profession of that faith and repentance, which God by his good Spirit had wrought in her soul.

Some time after her admission to these privileges, she declared to her husband,

that she had found rest and comfort in the enjoyment of them; but said, that she must notwithstanding expect to meet with troubles and temptations, while she remained here in the world; and that therefore she desired him to be helpful to her under them; and that in order to his being the more so, he would give up himself unto God also, and submit to those rules which Christ had commanded his disciples to follow: and this duty she continued to press on him, until he not long after joined as a member in full communion to the same church.

Though a desire of being under discipline in the church was one thing that made this good woman seek to become a member of it, yet she never did by any misconduct offend her brethren, but walked very blamelessly from the time of her first admission to the day of her death. She was a great lover of the house and ordinances of God, and would

never unnecessarily stay from them, and appeared very serious and devout while she attended them.

She was a diligent instructor of her children; and one little girl in particular, whom she could not send to school, she did herself teach to read, and say her Catechism by the time she was six years old, and did otherwise well instruct her.

She was remarkable for her affection towards her husband, even showing him the greatest reverence and respect; and when he was guilty of any misconduct, she would bring no railing accusation against him, but would in a very submissive manner advise and entreat him. She seldom went to visit her neighbours, unless there were some special occasion for it; but generally kept at home, and minded her own business, working very diligently with her hands.

After she had lived to be about forty years old, she was helping her husband

in Indian harvest time, to put up his corn into a crib prepared for that use; and the same falling suddenly upon her, with a considerable quantity of corn in it, did most grievously crush and bruise her, insomuch that, besides several other injuries, some of the joints of her back were somewhat displaced. She was speechless, and appeared to be dead; but after a while coming a little to herself, she justified God in respect of what had befallen her, declared her expectation of a speedy death, and prayed that her soul might not perish, but enjoy everlasting mercies.

Not herself only, but all others about her did now continually expect her dissolution; nor was there here any physician to be had that could help her; but after she had lain some days in this condition, perceiving that she was yet alive, and not knowing how long God might still preserve her so, she said, that she had

but a little while to live when she came first into the world, and much less now; yet God had lengthened her life much longer than she thought he would have done, when that evil befel her under which she now suffered: and she then magnified the mercy of God in preserving her so long, and declared that she looked upon the evil wherewith God had visited her, as designed by him for her spiritual advantage, and prayed that her suffering of it might not be in vain to her; "for," said she, "the pain which I must afterwards endure will be infinitely greater than that which I here undergo: I therefore entreat the Lord to help me so to improve this, and all other providences of his towards me, that I may have all my pains and sorrows here in this world, and be forever happy in that which is to come."

This poor woman lived after this about three years and a half, but was never

able to sit up again : and a great part of the time she was exercised with such grievous pains as were hard to be endured, but she was exceedingly patient under them.

She owned the wisdom, goodness and sovereignty of God, in visiting her with the affliction under which he was pleased to exercise her. She confessed, that what she suffered was far less than her sins deserved ; and that she was obliged to bear with patience what her heavenly Father was pleased to lay on her. She asserted, that what she suffered was but little and light, compared with what her Saviour had suffered for her, and with the happiness and glory to be enjoyed by God's people in another world. She constantly declared her willingness to die, whenever it should please God, and that if God was pleased to lengthen out her life a while longer, she was contented.

She prayed without ceasing to God for the mercies she needed, and did not neglect to pray for others also ; and sometimes in her prayers said, that she had no righteousness of her own to recommend her to his favour, but must with the poor publican smite upon her breast, and say, " Lord, be merciful to me a sinner."

About three or four weeks before she died, she was in the night heard calling upon God, and, among other things, she prayed to this purpose : " O Lord, I beseech thee, consider the case of my poor husband and children, consider the great trouble and difficulty which they have undergone in looking after me, so long as they have done ; is it not time to give them rest ? However, I may not prescribe unto thee, do as thou thinkest best."

Not long before she died, she gave much good counsel unto her husband

and children. Something of what she said to him, I think worthy to be here inserted.

She entreated him to be sure to endeavour to keep the fear of God alive in his heart; "for if," said she, "that be wanting, you will soon fall into sin, and that will bring evil upon you: but if God should at any time suffer you to be overcome by temptations, so as to sin against him, see that you be not discouraged so as to despair of his mercy, for then your condition will be exceedingly miserable." Other good advice she gave to him, which he had need to remember and improve.

Having finished the counsel which she gave to her friends, she spent much of her few remaining hours in speaking and praying to her God; but became so weak and low, that not much of what she said could be heard and understood by those that were with her.

HANNAH TYLER,

WHO DIED AT SANCHECANTACKET IN EDGARTOWN,
IN THE SUMMER OF THE YEAR 1723.

THIS woman's father was a praying Indian, named Maquane, who died many years since. Her mother's name was Susannah, a pious person, and of a blameless conversation; she lived to a great age, and died at the little island of Chappaquiddick.

As this daughter of hers was as bad by nature as any other, so the former part of her life was no better than the lives of other persons in a state of nature. Nor was the husband she married, a

person of so good qualifications, as that it might be justly hoped concerning him, that he would save his wife.

She being convinced of the great evil of the sin of drunkenness, resolved that she would forsake it, and God helped her so to do; so that she overcame her temptations to that vice, and lived afterwards very temperately. Being herself in that particular reformed, and drunkenness now becoming exceedingly offensive to her, she disliked it in others, and therefore could not forbear talking to her husband when she saw him guilty of that crime. And though this method had not immediately the desired effect, yet she found peace in it; and God helped her, in this way of well-doing, to cast all her care on him.

Being thus reformed in her life, she made a public profession of religion, and joined herself to the church of Christ about nine or ten years before that

wherein she died; during all which time, she walked, as far as I can understand, very blamelessly, ordering her conversation as did become the Gospel.

She so far overcame her husband's evil habits by her pious example, that he conducted himself more kindly to her than he had formerly done; and appeared to become religious, put on a form of Godliness, prayed in his house, took some care about the instruction of his children, and made a public profession of faith and repentance, joining himself to the church of Christ; so that people were in hopes that he was become a good man.

She rejoiced in one good effect of her endeavours to bring up her children in the fear of God. A little daughter of hers, who died a few months before her, appeared so pious in her life, and had such hopes in her death, that she declared to some of her friends, that the comfort

she had in respect of the happy change which she hoped her child had experienced, had in a great measure swallowed up that grief which otherwise her death would have brought on her.

She did with great constancy and seriousness, attend the public worship and ordinances of God; scarcely any weather being bad enough to hinder her from going to God's house of prayer.

She used on all occasions to discourse very piously; frequently using such expressions as tended to the honour of God, and the edification of those with whom she conversed: for this she was so observable, that some of her English, as well as Indian neighbours, took notice of it; especially when she visited the sick she talked seriously with them about the things of God, and another life and world; and she would sometimes, when she saw persons, as she thought, too impatient under the pains which they

endured, speak to this effect to them: "Consider how light and short the pains are which you so much complain of, compared with those which the wicked undergo in the place of eternal torment." As she thus excited others to patience, so she was exceedingly patient herself under those afflictions wherewith it pleased her heavenly Father to visit her.

In her last sickness she discovered a temper of soul well becoming a person, whose conversation in the foregoing years of her life, had been such as has been now described. She trusted in the mercy of God, through Jesus Christ her only Saviour, and called frequently on him for the favours and benefits which she needed, expressing her hopes of receiving the mercies for which she called on the Lord her God. She declared her willingness to die whenever it pleased God that she should, and she earnestly exhorted all that were about her to be

diligent seekers of that God in whom she believed and trusted, and to take heed that they did not by their sins provoke him.

Thus she lived, and thus she died; and is, I hope, gone to that place where the wicked cease from troubling, and where the weary are at rest.

MARGARET OSOOIT,

COMMONLY CALLED BY THE INDIANS MEEKSISH-
QUNE, WHO DIED AT GAYHEAD, DECEMBER
5, 1723.

THIS woman was the daughter of a petty Sachem of Tisbury, called by the English Josiah, and by the Indians Ke-teanomin; but of him I can give no very good character. Her mother's name was Sianum, a daughter of Noquittompane.

She was happy in this, that she was, while young, taught to read; and God gave her a heart afterwards to make a good use of this advantage, wherewith in his good Providence he favoured her.

She was, while a maid, of a sober conversation, and free from any moral scandal whatsoever. After she had been some time a woman, she was married to Zachariah Osooit, an Indian of Gayhead; and lived with him about thirty-three years, and had many children.

As soon as she became a wife, she began to discover such things as gave some grounds to hope that she had the fear of God in her; for it then appeared that she often read the word of God, and such other books of piety as were so long ago published in the Indian tongue.

She was once only guilty of a folly in using strong drink; being vexed with the intemperance of her husband, and having some rum ready at hand which she might drink of if she pleased, Satan tempted her to taste the liquor, and to take so plentifully of it, that she might see how good a thing it was to be drunk as many others were: and drunk she was to some

purpose, so that falling down on the earthen floor of her house, and sleeping some time there, she at length awaked so sick and out of humour, that she thought it "no good thing" to be drunk; and was yet more sick at the thoughts of her sin and folly, in trying the wicked experiment by which she had made such a beast of herself as she had done: and it pleased God, that instead of now becoming in love with the liquor by which she had so basely fallen, her aversion to it was abundantly increased, and she never more returned to that folly of which she had been guilty: nay, she could hardly be persuaded to taste of that liquor again as long as she lived; and she grew more earnest with others to refrain from the use of it.

As she appeared to fear God and hate evil, so she made conscience of worshipping God, and calling upon his name. When her husband was gone from home,

as he too often was, she constantly prayed with her children; nor did she pray in her family only, but frequently went into secret places to call upon the name of the Lord: at which devotion she was sometimes accidentally surprised, by her relations and neighbours.

As her children became capable of receiving instruction, she endeavoured to train them up in the way they should go: several of them have with tears told me what pains she used to take with them, by teaching them their Catechisms, and also reading the Scriptures to them, and pressing them to the duties mentioned in them, and warning them against the sins therein forbidden.

She was esteemed as a person so well qualified for communion with the church of Christ, that many wondered that she did not ask for an admission; and some discoursed with her about the matter; but she had such apprehensions concern-

ing the holiness required of those who are admitted to fellowship with God in his ordinances, that she could not be persuaded that she was herself qualified for such high privileges, and would declare how grievously God was dishonoured by such as had given up themselves to him, and yet did not walk worthy of the vocation wherewith they were called.

When she discoursed on these things, she used to take her Bible, to which she was no stranger, and turn to and read such places in it as she apprehended to intimate what holiness was required to be in such as so drew nigh to God, particularly Psalm xv. and xxiv. 3, 4.

She mightily delighted in "the Practice of Piety," a book which our Indians have in their own language, and would scarce pass a day without reading something in it.

As she grew in years, she seemed to grow in grace, and in the knowledge of

her Lord and Saviour Jesus Christ. She often confessed and lamented the sins of her heart and life, and talked much of that way of Redemption by the Son of God which is revealed in the Gospel, magnifying the grace of God therein manifested to sinners.

She complained often of the sins of the times, and mourned for them, particularly the sin of drunkenness, of which she knew many of her neighbours were frequently guilty; and that any in public stations were in this way faulty, seemed to her intolerable.

She frequently dealt with persons privately for their sins, especially with those of her own sex; and if they were persons who had made a public profession of religion, she would declare to them the solemn obligations they were under to live to God, and to depart from all iniquity: and when she had begun to deal with any for their sins, she would

not willingly leave them until she had brought them to a confession of their faults, sometimes with tears, and to engage to reform what was amiss in them.

When about fifty years of age, she was taken sick, and was in much heaviness through manifold temptations, complaining of her sins as a burden too heavy for her to bear, and mourning under the weight of them; yet God did not suffer her to despair of his mercy, but enabled her to believe the Gospel of his Son, and endeavour to obtain reconciliation to God through him, and a sense of his loving kindness to her soul. She herself cried earnestly to God for his mercy, and called upon others to help her by their prayers in that time of her trouble, and she now declared, that she utterly disregarded every thing in this world, and was only concerned that she might not fall short of the favour of God, without which nothing else could give

rest and comfort to her soul: nor did God deny the humble requests of this his poor handmaid, but did graciously lift up the light of his countenance upon her, giving her peace in believing, and that joy of faith which passeth all understanding.

She was now not only willing to die, whenever it should please God that she should, but even longed for that happy hour; and yet said, that she was content still to bear more affliction, if her heavenly Father saw it needful that she should.

She was wonderfully successful in her endeavours to affect the hearts of her relations and neighbours, with a sense of the necessity and excellency of religion, and did with all possible earnestness urge them to engage thoroughly in the great duties of it, and to avoid every thing that might bring the displeasure of God on them.

To this end she not only spake to

them all jointly, but having first spoken to her husband to give him the best counsel she could, and committing the care of her children to him, earnestly desiring him to bring them up in the nurture and admonition of the Lord; she called her children, all one by one, giving such advice to them as she thought they respectively most needed, and telling them she had often instructed and exhorted them, but that being now to leave them, that was the last time that she should ever speak to them.

She also declared before she died, that she saw the error she had been in, in not joining to the church of Christ, as she ought to have done; and she lamented this fault.

Some Christians that were with her when she was dying, having at her desire commended her to God by prayer, and sung a psalm of praises to him, she manifested a desire to be gone, and intimated,

that the messengers of heaven were already come to receive her. There is reason to believe that she died well, and that she is gone to the innumerable company of angels, and to the spirits of just men made perfect.

SARAH PEAG,

WHO DIED AT CHRISTIAN-TOWN, OCTOBER, 1723.

THE father of Sarah Peag was one Samson Cahkuhquit, of whom I can give no good report. Her mother, whose name was Elizabeth, was a woman of good knowledge, and one who, as I hope, truly feared God.

Sarah, while young, was put to live in a good English family in Chilmark, where she was taught to read, and had many good instructions and admonitions given to her, but did not behave herself answerably to the advantages she enjoy-

ed. She was sometimes guilty of stealing, lying, and running away from her master; and did not appear to be ashamed when she had committed these abominations, but was proud and haughty, and much set upon making herself fine with her ornaments.

After her time was out with her master, there appeared for some time no remarkable change in her. But what I heard her most blamed for, was her giving way too much to her irregular passions, so as often to transgress that rule, Be angry and sin not. It is certain that she was a person of a very unhappy temper, and naturally so much inclined to contention, as to need a great measure of grace for the rectifying and regulating of that perverse spirit which she had in her.

She had not long been grown up before she was married to Jacob Peag, to whom the hastiness of her spirit proved a great exercise and trial. Having such

an unruly spirit, she very much needed to have it broken and humbled; and God suited his providences unto her necessities, causing her to experience many afflictions.

After her first child was born, she appeared more serious than formerly, and attended the public worship of God as one that sought spiritual advantage thereby: and so plain a change was there in her countenance and behaviour, that I could not myself but take notice of it.

She was also about this time observed to withdraw herself from company into a wood near her dwelling; and her mother informed me, that once she found her praying and weeping in a place where she was retired, and that her daughter perceiving that she had discovered what she was doing, called her, and opened the sorrowful condition of her soul to her, informing her, that her spiritual wants were the cause of her being there.

Afterwards she appeared yet more concerned about her spiritual state, and discoursed frequently with her husband about the obligations which those who fear the Lord were under to give up themselves to him, to be his servants, and to attend to all his ordinances : and the result of their conferences on this subject was, that first the wife, and soon after the husband, gave up themselves unto God, and were admitted to full communion in all his ordinances.

On her admission into the church, she made a humble confession of her sins, and professed faith in Christ, and her resolutions to live to him, and seemed to endeavour to fulfil the engagements she had brought herself under.

Soon after this, falling into a weak and languishing condition, she lived but a few months. I twice visited her in the time of her last sickness, and at the first of those times I found her in a grievous

agony, confessing and bewailing the sins of her heart and life. She with many tears cried out against herself as a most vile and wicked creature, unworthy of the least of God's mercies, but worthy to be eternally rejected of him. Then she proceeded to magnify the infinite grace and mercy of God in sending his own dear and precious Son into this world, to save such sinful and wretched creatures as she was, expressing her hopes in the mercy of God through him, and her resolutions to continue to seek for the pardon of her sins and the eternal salvation of her soul, through the merits of his suffering and obedience.

Having heard those things from her, I thought it my duty to encourage her to rely on the mercy of God in Christ for salvation, and spake some words of comfort to her ; which having done, and at her desire prayed with her, I left her.

Some days after this I went again to

see her, and found her in a more quiet and composed frame than before. She still owned herself to be a sinful and unworthy creature ; but at the same time professed her hopes in God through Christ for the forgiveness of all her iniquities. She also professed her willingness to die, if it were the will of God.

In the afternoon of the day on which she died, she was under some discouragements, and in heaviness by reason of temptations ; but having sent for an Indian minister to give her counsel, and pray with her, the clouds wherewith her soul was overshadowed, were all dispersed, and she enjoyed peace in believing, and declared that she was willing to die, and go to her heavenly Father ; which having said, she expired, calling on her Redeemer to receive her spirit.

THE END.