

# Supplementary Readings

To be used with *The Shaping of American Congregationalism*

Readings in the History and Polity of the National  
Association of Congregational Christian Churches

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Rev. Dr. Arlin T. Larson, editor

## PREFACE

Learning about the National Association of Congregational Christian Churches is not easy. No comprehensive history has been written. Only a few of the founders remain active. No seminary offers a course tailored to it. Months or years of participation, informal contacts, and overhearing the scuttlebutt are usually required. The "Congregational History and Polity" course is designed to accelerate the learning curve by immersing the student in modern Congregationalism's traditions and practices, as well as in the more comprehensive Congregational story.

We see this as essential for seminarians seeking a firm foundation in the community they are preparing to serve. Equally important is educating the many ministers who come to Congregationalism from other traditions. Church members seeking a better understanding of their faith may also appreciate a package that brings widely scattered materials together.

The first volume, for instance, *of Readings in the History and Polity of the National Association of Congregational Christian Churches* collects Congregational reflections of the nature of the church(es) as recorded in the *Congregationalist* magazine. The articles collected are neither comprehensive nor definitive; we are not even certain to what extent they are representative. What can, however, be said is that the authors are men and women active in the Association whose views the magazine's editors deemed worthy of distribution.

At the very least the readings collected inform the reader of the parameters of discussion within the NACCC. They will additionally provide an introduction to leaders of the Congregational way and hopefully some insight into this movement's peculiar contribution to the Body of Christ.

This project is in its early stages. We would appreciate your suggestions and notice of our errors and omissions.

Rev. Dr. Arlin T. Larson, editor

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## INTRODUCTION

Though of paramount importance to the sixteenth century founders of Congregationalism, and to the twentieth century founders of the National Association of Congregational Christian Churches, polity concerns have never constituted the sole focus of Congregationalism. Congregationalists have been deeply involved in the full range of American intellectual, cultural, social, and political life. The Supplementary Readings will engage you in this wider scope of concerns. Most are excerpted from longer works, hoping to give the flavor of the authors' style and letting them define the issues in their own terms. Perhaps you will want to follow up with the complete version of some. The Congregational Library in Boston is available to help you find documents that are no longer in print.

These authors expressed concerns and views in ways considered exemplary or definitive by their contemporaries. It behooves us to pay attention. To understand earlier sections of the path we are now on. To gain insight into contemporary situations. Perhaps even to be wakened to issues and modes of understanding to which our ancestors were better attuned than we. Are certain actual events the will and action of God & others not? When, for example, Edward Johnson marvels at the "Wonder-working Providence of Zion's Savior," which he sees at work in the Puritan migration, it makes our contemporary sense of God's working seems vague & indefinite. As mainline Protestantism is challenged by Pentecostalism and evangelicalism, the early Congregationalists' focus on conversion and church membership again becomes relevant. Urbanism, multiculturalism, immigration? We have still not resolved the issues attended to by Josiah Strong and Washington Gladden.

Some works may feel vaguely alien, even objectionable, from a twentieth century perspective. It could be literary style. The use of "f" for "s" and "v" for "u" (and vice versa), the "thee's" and "thou's" of the seventeenth and eighteenth centuries. Or it may be more substantive. Jonathon Edward's "angry God." William Ellery Channing's debunking of traditional doctrines. Josiah Strong's celebration of (and challenge to) the "Anglo-Saxon" race. The point, however, is not so much to judge as to understand the depth and scope of Congregational faith, and to appreciate its enormous creativity. Hopefully to let our minds be expanded by our forebearers and join the dialogue with them in contemporary circumstances.

Wonder-Working Providence  
OF SIONS SAVIOUR  
IN NEW ENGLAND

[By CAPTAIN EDWARD JOHNSON

*OF WOBURN, MASSACHUSETTS BAY]*

LONDON, 1654

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WITH AN HISTORICAL INTRODUCTION AND AN INDEX

*By WILLIAM FREDERICK POOLE*

LIBRARIAN OF BOSTON ATHENÆUM

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1867

CHAP. VIII.

*Of the wonderfull Preparation the Lord Christ by his Providence,  
wrought for his peoples abode in this Western world.*

Now let all men know the admirable Acts of *Christ* for his Churches, and chosen, are univerfally over the whole Earth at one and the same time, but sorry man cannot fo discourse of them; And therefore let us leave our *English* Nation in way of preparation for this Voyage intended, and tell of the marvelous doings of *Christ* preparing for his peoples arrivall in the Western World, whereas the *Indians* report they beheld to their great wonderment that perfpicuous bright blazing Comet (which was fo famoufly noted in *Europe*) anon after Sun fet it appeared as they fay in the *South-west*, about three houres continuing in their Horizon, for the fpace of thirty fleepes (for fo they reckon their dayes) after which uncouth fight they expected some ftrange things to follow, and the rather, becaufe not long before the whole Nation of the *Mattachufets* were fo affrighted with a Ship that arrived in their Bay, having never feene any before, thus they report some perfons among them difcerning a great thing to move toward them upon the Waters, wondering what Creature it fhould be, they run with their light cannowes, (which are a kinde of Boates made of Birch Rindes, and fowed together with the rootes of white Cedar-Trees) from place to place, ftirring up all their Countrey men to come forth, and behold this monftrous thing; at this fudden news the fhores for many miles were filled with this naked Nation, gazing at this wonder, till fome of the ftouteft among them manned out thefe Cannowes, being armed with Bow and Arrowes, they approached within fhoot of the Ship, being becalmed they let fly their long fhafts at her, which being headed with bone fome ftuck faft, and others dropped into the water, they wondering it did not cry, but kept quietly on toward them, till all of a fudden the Mafter caufed a piece of Ordnance to be fired, which ftroke fuch feare into the poore *Indians*, that they hafted to fhore, having their wonders exceedingly increafed; but being gotten among their great multitude, they waited to fee the fequell with much amazement, till the Seamen firing up their falies came to an Anchor, manned out their long bote, and went on fhore, at whofe approach, the *Indians* fled, although now they faw they were men, who made fignes to ftay their flight, that they may have Trade with them, and to that end they brought certaine Copper-Kettles; the *Indians* by degrees made their approach nearer and nearer till they came to them, when beholding their Veffells, which they had fet forth before them, the *Indian* knocking them were much delighted with the found, and much more aftonifhed to fee they would  
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1628.

not breake, being so thin, for attaining those Vessells they brought them much Bever, fraughting them richly away according to their desires, this was the first working providence of *Christ* to stir up our *English* Nation, to plant these parts in hope of a rich Trade for Bever-skins, and this made some of our Countrymen make their abode in these parts, whom this Army of *Christ* at their comming over found as fit helps to further their designe in planting the Churches of *Christ*; Who by a more admirable act of his Providence not long after prepared for his peoples arrivall as followeth.

The Summer after the blazing Starre (whose motion in the Heavens was from *East* to *West*, poynting out to the sons of men the progresse of the glorious Gospell of *Christ*, the glorious King of his Churches) even about the yeare 1618. a little before the removeall of that Church of *Christ* from *Holland* to *Plimoth* in *New England*, as the ancient *Indians* report, there befell a great mortality among them, the greatest that ever the memory of Father to Sonne tooke notice of, chiefly desolating those places, where the *English* afterward planted the Country of *Pockanoky*, *Agiffawamg*, it was almost wholly deserted, insomuch that the Neighbour *Indians* did abandon those places for feare of death, fleeing more West & by South, observing the East and by Northern parts were most smitten with this contagion, the *Abarginny*-men consisting of *Mattachusets*, *Wippanaps* and *Tarratines* were greatly weakned, and more especially the three Kingdomes, or *Saggamore* ships of the *Mattachusets*, who were before this mortality most populous, having under them seven Dukedomes or petty *Saggamores*, and the *Nianticks* and *Narrowgansfits*, who before this came were but of little note, yet were they now not much increased by such as fled thither for feare of death, the *Pecods* (who retained the Name of a war-like people, till afterwards conquered by the *English*) were also smitten at this time. Their Disease being a sore Consumption, sweeping away whole Families, but chiefly yong Men and Children, the very seeds of increase, their *Powwoves*, which are their Doctors, working partly by Charmes, and partly by Medicine, were much amazed to see their *Wigwams* lie full of dead Corpes, and that now neither *Squantam* nor *Abbamocho* could helpe, which are the

their good and bad God and also their *Powwows* themselves were oft smitten with deaths stroke, howling and much lamentation was heard among the living, who being possessed with great feare, oftimes left their dead unburied, their manner being such, that they remove their habitations at death of any, this great mortality being an unwonted thing, feare them the more, because naturally the Country is very healthy. But by this meanes *Christ* (whose great and glorious workes the Earth throughout are altogether for the benefit of his Churches and chosen) not onely made roome for his people to plant; but also tamed the hard and cruell hearts of these barbarous *Indians*, infomuch that halfe a handfull of his people landing not long after in *Plimoth-Plantation*, found little resistance, of whom the Author purposes not to speake particularly, being prevented by the honoured Mr. *Winslow*, who was an eye-witnesse of the worke: onely thus much by the way, they were sent to keepe possession for their Brethren and fellow Souldiers, who arrived eight yeares after them, as in proceffe of this story will God-willing appeare: and verily herein they quit themselves like men, or rather *Christ* for and by them, maintaining the place notwithstanding the multitude of difficulties they met withall at their first landing, being in doubtfull suspence what intertainment these Barbarians would give them, having with prayer supplicated the Lord in the Name of *Christ* their King and guide in this their undertaking, they manned out a Boate to discover what store of the Inhabitants were there. Now these men, whose courage exceeded the number, being guided by the provident hand of the most high, landed in some severall places; and by making fires gave signes of their approach, now the *Indians*, whose dwellings are most neer the water-side, appeared with their Bowes bent and Arrowes one the string, let fly their long shafts among this little company, whom they might soon have inclosed, but the Lord otherwise disposed of it, for one Captaine *Miles Standish* having his fowling-peece in a reddinesse, presented full at them, his shot being directed by the provident Hand of the most high God, strook the stoutest *Sachem* among them one the right Arme, it being bent over his shoulder to reach an Arrow forth his Quiver, as their manner is to draw them forth in fight, at this stroke they

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all fled with great swiftnesse through the Woods and Thickets, then the *English*, who more thirsted after their conversion than destruction, returned to their Bote without receiving any damage, and soon after arrived where they left their Brethren, to whom they declared the good hand of God toward them, with thankfull acknowledgement of this great worke of his in preserving them; Yet did they all remaine full of incumbred thoughts, the *Indians*, of whose multitudes they had now some intelligence, together with experience of spirits, and also knew well without commerce with them they were not like long to subsist.

But hee, whose worke they went about, wrought so rare a Providence for them, which cannot but be admired of all that heare it. Thus it befell as they were discourfing in the Bote they had built for shelter, all of a sudden, an *Indian* came in among them, at whose speech they were all agast, he speaking in the *English* Language, *Much welcome Englishmen*, their wonder was the greater, because upon those Costes they supposed no *English* had so much as set foote, and verily Christ had prepared him on purpose to give his people intertainment, the *Indian* having lived in *England* two year or thereabout, after which he returned home, and at this time had wandred into those parts in company of other *Indians*, all this, and the condition of the neere adjoining *Indians*, hee soon discovered unto them, at which they were transported beyond themselves very much, what with joy and the mixture of their former feare and affection intervening with the other, surpris'd all their senses of a sudden, that long it was ere each party could take its proper place, yea, and beyond all this *Christ Jesus*, by the power of his blessed Spirit, did now work upon all their faculties both of Soule and Body, the great impression of his present Providence might not soon be washed off with the following incumbred cares of a Desart Wildernesse; but to contract, they made use of the present opportunity, and by the instrumentall meanes of this *Indian*, became acquainted and reconciled with most of the Neighbouring *Indians*. And afterward planted a Church of Christ there, and set up civill Government, calling the Name of the place *Plimoth*: under this jurisdiction there are ten Churches at this very day, this being the  
first

first place any *English* resorted unto for the advancement of the Kingly Government of Christ in this *Westerne* World.

CHAP. IX.

*Of the first preparation of the Marchant Adventurers, in the Mattachufets.*

NOW it will be time to returne againe to *England*, to speake further of the people that wee left in way of preparation ; who in the yeare 1628. sent forth some store of servants to provide against the wants of a Defart Wildernesse, amongst whom came over a mixt multitude, insomuch that very little appeared of the following worke, onely the much honoured Mr. *John Indicat*, came over with them to governe, a fit instrument to begin this Wildernesse-worke, of courage bold undanted, yet sociable, and of a chearfull spirit, loving and austere, applying himselfe to either as occasion served. And now let no man be offended at the Authors rude Verse, penned of purpose to keepe in memory the Names of such worthies as Christ made strong for himselfe, in this unwonted worke of his.

*John Endicat twice Governour of the English, inhabiting the Mattachufets Bay in N. England.*

*Strong valiant John wilt thou march on, and take up station first,  
Christ cal'd hath thee, his Souldier be, and faile not of thy trust;  
Wilderness wants Christs grace supplants, the plant his Churches pure,  
With Tongues gifted, and graces led, help thou to his procure;  
Undanted thou wilt not allow, Malignant men to wast: (taft.  
Christs Vineyard heere, whose grace should cheer, his well-beloved's  
Then honoured be, thy Christ hath thee their Generall promoted:  
To shew their love, in place above, his people have thee voted.  
Yet must thou fall, to grave with all the Nobles of the Earth,  
Thou rotting worme, to dust must turn, and worse but for new birth.*

The place picked out by this People to settle themselves in, was in the bosome of the out-stretched arme of *Cape Anne*, now called

set with Carbunkles, wherein the names of his whole Army are written. Can there be ever night in his Presence, whose eyes are ten thousand times higher than the Sun? Behold his swiftness all you that have said, where is the promise of his coming? Listen a while, hear what his herald proclaims, *Babylon* is fallen, is fallen, both her Doctrine & Lordly rabble of Popes, Cardinalls, Lordly-Bishops, Friars, Monks, Nuns, Seminary-Priests, Jesuits, Ermites, Pilgrims, Deans, Prebends, Arch-Deacons, Commissaries, Officialls, Proctors, Somners, Singing-men, Choristers, Organist, Bellows-blowers, Vergers, Porters, Sextons, Beads-men, and Bel-ringers and all others who never had name in the Word of God; together with all her false Doctrines, although they may seeme otherwise never so contradictory as *Arians*, who deny the God-head of Christ, and *Gortenisists* who deny the Humanity of Christ: *Papists*, who thinke to merit Heaven by the Workes of the Law, *Antinomians*, who deny the Law of God altogether as a rule to walke by in the obedience of Faith, and deny good works to be the Frutit of Faith, *Arminians*, who attribute Gods Election, or Reprobation to the will of Man, and *Familists*, who forsake the revealed Will of God, and make men depend upon strong Revelations, for the knowledge of Gods Electing Love towards them, *Conformitants* or *Formalists*, who bring in a forme of worship of their owne, and joyne it with the worship God hath appointed in his Word, *Seekers*, that deny all manner of worship or Ordinances of *Christ Jesus*, affirming them to be quite lost, and not to be attained till new Apostles come.

## CHAP. XII.

*Of the voluntary banishment, chosen by this People of Christ, and their last farewell taken of their Country and Friends.*

AND now behold the severall Regiments of these Souldiers of *Christ*, as they are shipped for his service in the *Western* World, part thereof being come to the Towne and Port of *Southampton* in *England*, where they were to be shipped, that they

they might prosecute this designe to the full, one Ship called the *Eagle*, they wholly purchase, and many more they hire, filling them with the seede of man and beast to sow this yet untilld Wildernesse withall, making sale of such Land as they possesse, to the great admiration of their Friends and Acquaintance, who thus expostulate with them, What, will not the large income of your yearly revenue content you, which in all reason cannot chuse but be more advantagious both to you and yours, then all that Rocky Wildernesse, whither you are going, to run the hazard of your life? Have you not here your Tables filled with great variety of Foode, your Coffers filled with Coyne, your Houses beautifully built and filled with all rich Furniture? (or otherwise) have you not such a gainfull Trade as none the like in the Towne where you live? Are you not enriched daily? Are not your Children very well provided for as they come to years? (nay) may you not here as pithily practise the two chiefe Duties of a Christian (if Christ give strength) namely Mortification and Sanctification as in any place of the World? What helps can you have there that you must not carry from hence? With bold resolvednesse these stout Souldiers of Christ reply; as Death, the King of terror with all his dreadfull attendance inhumane and barbarous, tortures doubled and trebled by all the infernal furies have appeared but light and momentany to the Souldiers of *Christ Iesus*, so also the Pleasure, Profits and Honours of this World set forth in their most glorious splendor, and magnitude by the alluring Lady of Delight, proffering pleasant embraces, cannot intice with her *Syren* Songs, such Souldiers of Christ, whose aymes are elevated by him, many Millions above that brave Warriour *Vlyffes*.

Now seeing all can be said will but barely set forth the immoveable Resolutions that Christ continued in these men; Passe on and attend with teares, if thou hast any, the following discourse, while these Men, Women and Children are taking their last farwell of their Native Country, Kindred, Friends and Acquaintance, while the Ships attend them; Many make choise of some solitary place to eccho out their bowell-breaking affections in bidding their Friends farwell, deare friends (sayes one) as neare as my owne soule doth thy love lodge in my brest, with

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thought

thought of the heart-burning Ravishments, that thy Heavenly speeches have wrought: my melting soule is poured out at present with these words, both of them had their farther speach strangled from the depth of their inward dolor, with breast-breaking sobs, till leaning their heads each on others shoulders, they let fall the salt-dropping dewes of vehement affection, striving to exceede one another, much like the departure of *David* and *Jonathan*: having a little eased their hearts with the still streames of Teares, they recovered speech againe. Ah! my much honoured friend, hath Christ given thee so great a charge as to be Leader of his People into that far remote, and vast Wildernesse, I, oh, and alas thou must die there and never shall I see thy Face in the flesh againe, wert thou called to so great a taske as to passe the pretious Ocean, and hazard thy person in Battell against thousands of Malignant Enemies there? there were hopes of thy return with triumph, but now after two three, or foure moneths spent with daily expectation of swallowing Waves, and cruell Pirates, you are to be Landed among barbarous *Indians*, famous for nothing but cruelty, where you are like to spend your days in a famishing condition for a long space; Scarce had he uttered this, but presently hee lockes his friend fast in his armes, holding each other thus for some space of time, they weepe againe, But as *Paul* to his beloved flock: the other replies what doe you weeping and breaking my heart? I am now prest for the service of our *Lord Christ*, to re-build the most glorious Edifice of Mount *Sion* in a Wildernesse, and as *John Baptist*, I must cry prepare yee the way of the Lord, make his paths strait, for behold hee is comming againe, hee is comming to destroy *Anti-christ*, and give the whore double to drinke the very dregs of his wrath.

Then my deare friend unfold thy hands, for thou and I have much worke to doe, I and all Christian Souldiers the World throughout, then hand in hand they leade each other to the Sandy-banks of the brinish Ocean, when clenching their hands fast, they unloose not til inforced to wipe their watery-eyes, whose constant streames forced a watery-path upon their Cheekes, which to hide from the eyes of others they shun society for a time, but being called by occasion, whose bauld back-part none  
can

can lay hold one; They thrust in among the throng now ready to take Ship, where they beheld the like affections with their own among divers Relations, Husbands and Wives with mutuall consent are now purposed to part for a time 900 Leagues asunder, since some providence at present will not suffer them to goe together, they resolve their tender affections shall not hinder this worke of Christ, the new Married and betrothed man, exempt by the Law of God from war, now will not claime their priviledge, but being constrained by the Love of Christ, lock up their naturall affections for a time, till the Lord shall be pleased to give them a meeting in this *Westerne World*, sweetly mixing it with spirituall love, in the meane time many Fathers now take their yong *Samuells*, and give them to this service of Christ all their Lives. Brethre Sisters, Unkles, Nephewes, Neeces, together with all Kindred of blood that binds the bowells of affection in a true Lovers knot, can now take their last farewell, each of other, although naturall affection will still claime her right, and manifest her selfe to bee in the body by looking out at the Windowes in a mournfull manner among this company, thus disposed doth many Reverend and godly Pastors of Christ present themselves, some in a Seamans Habit, and their scattered sheepe comming as a poore Convoy loftily take their leave of them as followeth, what dolefull dayes are these, when the best choise our Orthodox Ministers can make is to take up a perpetuall banishment from their native soile, together with their Wives and Children, wee their poore sheepe they may not feede, but by stoledred should they abide here. *Lord Christ*, here they are at thy command, they go, this is the doore thou hast opened upon our earnest request, and we hope it shall never be shut: for *Englands* sake they are going from *England* to pray without ceasing for *England*, O *England*! thou shalt finde *New England* prayers prevailing with their God for thee, but now woe alas, what great hardship must these our indeared Pastors indure for a long season, with these words they lift up their voyces and wept, adding many drops of salt liquor to the ebbing Ocean; Then shaking hands they bid adue with much cordiall affection to all their Brethren, and Sisters in Christ, yet now the Scorne and Derision of those times,

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and for this their great enterprife counted as fo many crackt-braines, but Christ will make all the earth know the wifdome he hath indued them with, fhall over-top all the humane policy in the World, as the fequell wee hope will fhew; Thus much fhall fuffice in generall to fpeak of their peoples farewell they tooke from time to time of their Country and Friends.

CHAP. XIV.

*Of the wonderfull preservation of Christ, in carrying his People  
Men, Women, Children, through the largest  
Ocean in the World.*

1630.

AND now you have had a short survey of the charges of their *New England* Voyages, see their progresse being safe aboard weighing Anker, and hoisting saile they betooke them to the protection of the Lord on the wide Ocean, no sooner were they dispersed by reason of the widenesse of the Sea, but the *Arrabella* (for so they called the Eagle, which the company purchased in honour of the Lady *Arrabella*, Wife to that godly Esquire, *Izack Johnson*) espied foure Ships, as they supposed, in pursuit of them, their suspicion being the more augmented by reason of a report (when they lay in harbor) of foure *Dunker*-men of war, who were said to lie waiting for their comming forth, at this sight they make preparation, according to their present condition, comforting one another in the sweete mercies of Christ: the weaker sex betooke them to the Ships hold, but the men one Decks waite in a readinesse for the enemies approach. At whose courage many of the Seamen wonder, not knowing under whose command these their passengers were, even he who makes all his Souldiers bold as Lions. Yet was he not minded to make triall of his peoples valiantcy in fight at this time, for the ships comming up with them proved to be their own Countrymen and friends, at which they greatly rejoyced, seeing the good hand of their God was upon them, and are further strengthened in Faith to rely one Christ, for the future time against all Leakes, Stormes, Rockes, Sands, and all other wants a long Sea-voyage procures, sustaining them with all meeknesse and patience, yet sensible of the Lords frownes, humbling their soules before him, and also rejoycing in his deliverances in taking the cup of Salvation, and paying the tribute of thankfulness to the most high, whose provident hand was diversly directed toward them, purposely to point out the great hardships they must undergoe in this their Christian warfare, and withall to tell them, although their difficulties were many and mournfull, yet their victories should be much more glorious and joyfull, eminently eyed of the whole World, but now keeping their course so neere as the winds will suffer them, the billowes begin to grow lofty and rageing, and suddenly bringing them into the vale of death, covering them with the formidable flouds, and dashing their bodies from side to side, hurling their unfixed goods from place to place at these unwonted workes. Many of these people amazed finde such opposition in nature, that her principles grow feeble, and cannot digest her food, loathing all manner of meat, so that the vitall parts are hindered from cooperating with the Soule in spirituall duties, insomuch that both Men, Women and Children are in a helplesse condition  
for

for present, and now is the time if ever of recounting this service they have, and are about to undertake for Christ; but he, who is very sensible of his peoples infirmities, rebukes the winds, and Seas for their fakes, and then the reverend and godly among them begin to exhort them in the name of the Lord, and from the Lord, being fitted with such words as much encourages the worke they are going about, many of their horses and other Cattell are cast over-board by the way, to the great disheartning of some, but Christ knew well how far his peoples hearts would be taken off the maine worke with these things. And therefore although he be very tender in providing outward necessaries for his, yet rather than this great worke (he intends) should be hindered, their Tables shall be spread but thinly in this Wildernesse for a time. After the Lord had exercised them thus severall ways, he sent Diseases to visit their Ships, that the defart Land they were now drawing near unto might not be deserted by them at first entrance, which sure it would have been by many, had not the Lord prevented by a troublesom passage: At forty dayes end, or thereabout, they cast to sound the Seas depth, and find them sixty fadom, by which they deem the bankes of New found Land are near, where they being provided with Cod-line and Hooke hale up some store of fish to their no small refreshing, and within some space of time after they approach the Coast of *New England*, where they are againe provided with Mackarell, and that which was their greater rejoycing, they discover Land, at sight thereof they blessed the Lord.

But before the Author proceed any further in this Discourse, take here a short survey of all the Voyages by Sea, in the transportation of these Armies of the great *Jehova*, for fiftene years space to the year 1643. about which time *England* began to endeavour after Reformation, and the Souldiers of Christ were set at liberty to bide his battells at home, for whose assistance some of the chiefe worthies of Christ returned back: the number of Ships that transported passengers in this space of time, as is supposed is 298. Men, Women and Children passing over this wide Ocean, as near as at present can be gathered, is also supposed to be 21200. or thereabout.

CHAP.

## CHAP. XVII.

*Of the first leading of these People of Christ, when the Civill Government was Established.*

**B**Ut to goe on with the Story, the 12 of *July* or thereabout 1630. these Souldiers of *Christ* first set foote one this *Westerne* end of the World; where arriveing in safety, both Men, Women and Children. On the North side of *Charles* River, they landed neare a small Island, called *Noddells* Island, where one Mr. *Samuel Maverock* then living, a man of a very loving and curteous behaviour, very ready to entertaine strangers, yet an enemy to the Reformation in hand, being strong for the Lordly Prelaticall power one this Island, he had built a small Fort with the helpe of one Mr. *David Tompson*, placing therein foure Murtherers to protect him from the *Indians*. About one mile distant upon the River ran a small creeke, taking its Name from Major Gen. *Edward Gibbons*, who dwelt there for some yeares after; One the South side of the River one a point of Land called *Blaxtons* point, planted Mr. *William Blaxton*, of whom we have former spoken: to the South-East of him, neare an Island called *Tompsons* Island lived some few Planters more, these persons were the first Planters of those parts, having some small Trading with the *Indians* for *Beaver-Skins*, which moved them to make their aboade in those parts, whom these first Troopes of *Christs* Army, found as fit helpe to further their worke. At their arrivall those small number of Christians gathered at *Salem*, greatly rejoycing and the more, because they saw so many that came chiefly for promoting the great Work of *Christ* in hand, the Lady *Arrabella* and some other godly Women aboad at *Salem*, but their Husbands continued at *Charles* Town, both for the settling the civill Government, and gathering another Church of *Christ*. The first Court was holden aboard the *Arrabella* the 23. of *August*. When the much honoured *John Wintrop* Esq. was chosen Governour for the remainder of that yeare, 1630. Also the worthy *Thomus Dudley* Esq. was chosen Deputy Governour, and Mr. *Simon Brodestreet* Secretary, the people after their long Voyage were many of them troubled

with the *Scurvy*, and some of them died: the first station they tooke up was at *Charles Towne*, where they pitched some Tents of Cloath, other built them small Huts, in which they lodged their Wives and Children. The first beginning of this worke seemed very dolorous; First for the death of that worthy personage *Izaac Johnson* Esq. whom the Lord had indued with many pretious gifts, insomuch that he was had in high esteeme among all the people of God, and as a chiefe Pillar to support this new erected building. He very much rejoyced at his death, that the Lord had been pleased to keepe his eyes open so long, as to see one Church of *Christ* gathered before his death, at whose departure there was not onely many weeping eyes, but some fainting hearts, fearing the fall of the present worke. For future Remembrance of him mind this *Meeter*.

*Izaac Johnson* Esquire, beloved of Christ and his people, and one of the Magistrates of *New England*.

**W**hat mov'd thee on the Seas upon such toyle with Lady-taking;  
 Christs drawing love all strength's above, when way for his hee's making.  
 Christ will have thee example be, honoured with's graces, yeilding  
 His Churches aid, foundation laid, now new one Christ a building.  
 Thy Faith, Hope, Love, Joy, Meeknesse prove improved for thy Lord,  
 As he to thee, to people be, in Government accord.  
 Oh! people why, doth Christ deny this worthies life to lengthen?  
 Christ onely trust, Johnsons turnd dust, and yet hee's crownd and  
 (strengthend.

The griefe of this people was further increased by the fore sicknesse which befell among them, so that almost in every Family Lamentation, Mourning, and woe was heard, and no fresh food to be had to cherish them, it would assuredly have moved the most lockt up affections to Teares no doubt, had they past from one Hut to another, and beheld the piteous case these people were in, and that which added to their present distresse was the want of fresh water, for although the place did afford plenty,

plenty, yet for present they could finde but one Spring, and that not to be come at, but when the tide was downe, which caused many to passe over to the South-side of the River, where they afterward erected some other Townes, yet most admirable it was to see with what Christian courage many of these Souldiers of *Christ* carried it amidst all these calamities, and in *October*, the Governour Deputy and Assistants, held their second Court on the South-side of the River; Where they then began to build, holding correspondency with *Charles Towne*, as one and the same.

At this Court many of the first Planters came, and were made free, yet afterward none were admitted to this fellowship, or freedome, but such as were first joyned in fellowship with some one of the Churches of *Christ*, their chiefest aime being bent to promote his worke altogether. The number of Freemen this yeare wa 10. or thereabout.

