

Service were called over, to bid them all : *Attend, Good Men and true* ; whence it grew to be a Civil Custom in the English Nation, for Neighbours living by one another, to call one another *Goodman Such an One* ; and it was a pity now to make a stir about a Civil Custom, so innocently introduced. And that speech of Mr. Winthrop's put a lasting stop to the Little, Idle, Whimsical Conceits, then beginning to grow Obstreperous."

Again, Governor Bradford spoke of him as a "man godly and zealous, having many precious parts, but very unsettled in judgment, who came over first to ye Massachusetts, but upon some discontente, left yt place and come hither :

"He this year [he is writing under date of 1633] began to fall into some strange opinions, and from opinions to practice, which caused some controversy between ye church and him, and in ye end some discontente on his part, by occasion whereof he left them something abruptly. Yet afterwards sued for his dismission to ye church at Salem, which was granted, with some caution to them concerning him, and what care they ought to have of him. But he soone fell into more things ther, ye governments trouble and disturbance. I shall not need to name particulars, they are too well known now to all, though for a time ye church here wente under some hard censure by his occasion, from some that afterwards smarted themselves. But he is to be pitied, and prayed for, and so I shall leave ye matter, and desire ye Lord to show his errors, and reduse him into ye way of truth, and give him a settled judgment and constancie in ye same ; for I hope ye belongs to ye Lord, and yt he will shew him mercie."

Williams was by no means the first disturber of the peace (however well intentioned) "to be ordered to remove himself out of the lymetts of this patent, as persons unmeet to inhabit there." Moreover, if it might still be claimed that it was a breach of Christian tolerance for the Massachusetts colony to let Roger Williams seek a new field for his manners and opinions, it might not eminently become the advocates of "restricted communion"—who avow their determination to "stamp out" from the body all views, and all ministers holding them, different from their own—to denounce it. But the Baptists and Quakers of that time were a very different species of religionists from those of our day. As Dr. Dexter says :—

"Those men, whom Roger Williams knew as 'Pragmatical and Insulting Souls,' 'Bundles of Ignorance and Boistrousness,' with a 'Face of Brass, and a Tongue set on Fire from the Hell of Lyes and Fury' : and to argue against whom—at the age, it would seem, of more than three-score and ten—he rowed 'with his old bones' from Providence to Newport up to midnight before the appointed morning of discussion ; were as unlike the sleek, benignant Friends, whom all people now take pleasure in knowing, as the wild Texas steer, maddened by the fever-torture of thirst and the goading torment of the jolt and clatter of a cattle-train, broken loose and tearing terribly through crowded city streets—tossing children, trampling women, and making dangerous confusion thrice confounded everywhere until calmed by some policeman's rifle—is unlike the meek and patient ox which, leans obedient to the yoke, as with steadfast step he draws the straight dark furrow behind him, along which, by-and-by, the harvest of autumn is sweetly to smile."—*Advance*.

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While the present spirit of excitement is abroad in the religious communities, Christian people should increase in earnestness and the zeal of church-work. They need not cultivate the excitement, but, catching the energetic impulse of awakened hearts, try more and do more in the regular work with which they are associated.

The body of our prayer is the sum of our duty ; and as we must ask of God whatsoever we need, we must labour for all that we ask.—*Jeremy Taylor*.