

it right to employ coercion in defence of the truth, and therefore considered Mr. Williams's to have a dangerous tendency, replied to it in a work with this title:—*The Bloody Tenet washed and made white in the Blood of the Lamb*, 1647. To this Mr. Williams issued a rejoinder in 1652, entitled, *The Bloody Tenet yet more bloody by Mr. Cotton's endeavour to wash it white in the Blood of the Lamb*. The grand principle for which he contended was "that persons may with less sin be forced to marry whom they cannot love, than to worship where they cannot believe;" and he denied, most justly, that Christ "had appointed the civil sword as a remedy against false teachers." Mr. Cotton affirmed, and endeavoured to prove, the contrary sentiment. In a letter addressed to Governor Endicott, he said, "By your principles and conscience, such as you count heretics, blasphemers, and seducers, must be put to death." The Governor was an apt scholar in the school of persecution, for, about four years afterwards, he put four persons to death on a religious account, and pleaded conscience for the act! Mr. Williams in the principles he inculcated, claimed for men entire liberty of conscience, and not merely a right to toleration. Between these two, there is more than a slight difference; to tolerate implies the power to interfere and regulate the conscience; if there is power to permit there is power to forbid.

It was a maxim with Mr. Williams that "One grain of time's inestimable sand is worth a golden mountain." On this principle he ever acted; and he was not of a mood to be idle either on the land or on the ocean. As a proof of his mental activity, may be mentioned the fact that during his voyage to England he made preparations for his *Key to the Indian Languages*, which, when finished, he printed in London soon after his

arrival there, with a copious and explanatory title. This *Key*, he says, "respects the native language of New England, and happily may unlock some rarities concerning the natives themselves, not yet discovered. A little key may open a box, where lies a bunch of keys." He professes his hope that his book may contribute to the spread of Christianity among the natives, "being comfortably persuaded that that Father of spirits who was graciously pleased to persuade Japhet (the Gentile) to dwell in the tents of Shem (the Jews) will, in his holy season (I hope approaching), persuade these Gentiles of America to partake of the mercies of Europe; and then shall be fulfilled what is written by the prophet Malachi, from the rising of the sun (in Europe) to the going down of the same (in America) my name shall be great among the Gentiles." This is an elaborate work, displaying great industry, genius, and benevolence; and breathes throughout a spirit of ardent piety. It was very valuable when it was written, and is still one of the best books on the subject.

In the year 1652, he also published a small work entitled *The Hireling Ministry none of Christ's*; or, a *Discourse touching the Propagating the Gospel of Christ Jesus*; and in 1672, *George Fox digged out of his Burrows*, containing a long account of a religious disputation with the Quakers. There is reason to suppose he wrote some other works which are not now to be met with. His literary attainments were far from slender; he was acquainted with several languages, and in addition to his theological researches, occasionally occupied himself with various branches of human knowledge. He was for two years President of the Colony, and filled other offices from time to time as his services were called for, or likely to be of use to his people. The remainder of his life, indeed, was