

If any shall object that it is not possible that love should be bred or upheld without hope of requital, it is granted; but that is not our cause; for this love is always under reward. It never gives, but it always receives with advantage; first, in regard that among the members of the same body, love and affection are reciprocal in a most equal and sweet kind of commerce. Secondly, in regard of the pleasure and content that the exercise of love carries with it, as we may see in the natural body. The mouth is at all the pains to receive and mince the food which serves for the nourishment of all the other parts of the body, yet it hath no cause to complain; for first the other parts send back by several passages a due proportion of the same nourishment, in a better form for the strengthening and comforting the mouth. Secondly, the labor of the mouth is accompanied with such pleasure and content as far exceeds the pains it takes. So is it in all the labor of love among Christians. The party loving, reaps love again, as was showed before, which the soul covets more than all the wealth in the world. Thirdly: Nothing yields more pleasure and content to the soul than when it finds that which it may love fervently, for to love and live beloved is the soul's paradise, both here and in heaven. In the state of wedlock there be many comforts to bear out the troubles of that condition; but let such as have tried the most, say if there be any sweetness in that condition comparable to the exercise of mutual love.

From former considerations arise these conclusions.

First: This love among Christians is a real thing, not imaginary.

Secondly: This love is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a natural body are to the being of that body.

Thirdly: This love is a divine, spiritual nature free, active, strong, courageous, permanent; undervaluing all things beneath its proper object; and of all the graces, this makes us nearer to resemble the virtues of our Heavenly Father.

Fourthly: It rests in the love and welfare of its beloved. For the full and certain knowledge of these truths concerning the nature, use, and excellency of this grace, that which the Holy Ghost hath left recorded, 1 Corinthians: 13, may give full satisfaction, which is needful for every true member of this lovely body of the Lord Jesus, to work upon their hearts by prayer, meditation, continual exercise at least of the special [influence] of His grace, till Christ be formed in them and they in Him, all in each other, knit together by this bond of love.

II

It rests now to make some application of this discourse by the present design, which gave the occasion of writing of it. Herein are four things to be propounded: first the persons, secondly the work, thirdly the end, fourthly the means.

First, For the persons. We are a company professing ourselves fellow members of Christ, in which respect only though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love, and live in the exercise of it, if we would have comfort of our being in Christ. This was notorious in the prac-

tice of the Christians in the mouth of one of the ancients, "antequam norunt," they were acquainted with.

Secondly, for the work, a special overvaluing of the Churches of Christ under a due form of government, as this, the care of the not only conscience, but that particular estates.

Thirdly. The end is to comfort and increase ourselves and posterity, ructions of this evil world the power and purity of.

Fourthly, for the means conformity with the world therefore we must not soever we did or ought to we do, and more also, maintain as a truth in constant practice, as in the simulation; we must learn to bear one another's burdens also on the things of our bear with such failings have lived; and that for.

First, In regard of the where-in He hath taken which will make Him to the people of Israel, yet therefore will I punish Lord will be sanctified many that corrupted themselves, others offering became no fire from heaven Nadab and Abihu,⁸ v Thirdly. When God given observed in every art Amaleck, He indented

6. The Waldenses took their name from Valdes, an early French reformer. They still survive as a religious sect.
7. Aeneas Sylvius Piccolomini, later Pope Pius II, was a historian and scholar. This is a closer approximation of the Latin son's suggestion of *ament*.

8. "And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire therein, and offered incense, and died."

tice of the Christians in former times; as is testified of the Waldenses,⁶ from the mouth of one of the adversaries *Aeneas Sylvius*⁷ "mutuo [ament] penè antequam norunt," they used to love any of their own religion even before they were acquainted with them.

Secondly, for the work we have in hand. It is by a mutual consent, through a special overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seek out a place of cohabitation and consortship under a due form of government both civil and ecclesiastical. In such cases as this, the care of the public must oversway all private respects, by which, not only conscience, but mere civil policy, doth bind us. For it is a true rule that particular estates cannot subsist in the ruin of the public.

Thirdly. The end is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our salvation under the power and purity of His holy ordinances.

Fourthly, for the means whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual ordinary means. Whatsoever we did or ought to have done when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as a truth in profession only, we must bring into familiar and constant practice, as in this duty of love. We must love brotherly without dissimulation; we must love one another with a pure heart fervently. We must bear one another's burthens. We must not look only on our own things, but also on the things of our brethren, neither must we think that the Lord will bear with such failings at our hands as he doth from those among whom we have lived; and that for three reasons.

First, In regard of the more near bond of marriage between Him and us, where-in He hath taken us to be His after a most strict and peculiar manner, which will make Him the more jealous of our love and obedience. So He tells the people of Israel, you only have I known of all the families of the earth, therefore will I punish you for your transgressions. Secondly, because the Lord will be sanctified in them that come near Him. We know that there were many that corrupted the service of the Lord, some setting up altars before His own, others offering both strange fire and strange sacrifices also; yet there came no fire from heaven or other sudden judgment upon them, as did upon Nadab and Abihu,⁸ who yet we may think did not sin presumptuously. Thirdly. When God gives a special commission He looks to have it strictly observed in every article. When He gave Saul a commission to destroy Amaleck, He indented with him upon certain articles,⁹ and because he failed

6. The Waldenses took their name from Pater Valdes, an early French reformer of the church. They still survive as a religious community.

7. Aeneas Sylvius Piccolomini (1405-1464), Pope Pius II, was a historian and scholar. *Solent amare* is a closer approximation of the Latin than Morison's suggestion of *ament*.

8. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and

put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (Leviticus 10.1-2). Winthrop's point is that the chosen people are often punished more severely than unbelievers.

9. I.e., made an agreement with him on parts of a contract or agreement. Saul was instructed to

in one of the least, and that upon a fair pretense, it lost him the kingdom which should have been his reward if he had observed his commission.

Thus stands the cause between God and us. We are entered into covenant¹ with Him for this work. We have taken out a commission, the Lord hath given us leave to draw our own articles. We have professed to enterprise these actions, upon these and those ends, we have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, [and] will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us; be revenged of such a perjured people and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah,² to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man. We must entertain each other in brotherly affection, we must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other, make other's conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, our community as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "the Lord make it like that of of NEW ENGLAND." For we must consider that we shall be as a city upon a hill.³ The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

destroy the Amalekites and all that they possessed, but he spared their sheep and oxen, and in doing so disobeyed the Lord's commandment and was rejected as king (1 Samuel 15.1-34).

1. A legal contract; the Israelites entered into a covenant with God in which he promised to protect them if they kept his word and were faithful to him.

2. The Book of Micah preserves the words of this 8th-century-B.C.E. prophet. Micah speaks continually of the judgment of God on his people and the

necessity to hope for salvation: "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (Micah 7.9).

3. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matthew 5.14-15).

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And to shut up this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deuteronomy 30.⁴ Beloved, there is now set before us life and good, death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in His ways and to keep His commandments and His ordinance and His laws, and the articles of our covenant with Him, that we may live and be multiplied, and that our Lord our God may bless us in the land whither we go to possess it. But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship other gods, our pleasures and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it.

Therefore let us choose life,
that we and our seed
may live by obeying His
voice and cleaving to Him,
for He is our life and
our prosperity.

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4. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou

and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deuteronomy 30.1-3).

ROGER WILLIAMS

ca. 1603-1683

In his journal for January 1636, John Winthrop notes that when the governor of Massachusetts and his assistants met to reconsider the charge of divisiveness against Roger Williams, they agreed that they could not wait until spring to banish him from the commonwealth. They had to move immediately and ship him back to England. His opinions were dangerous and spreading. When they went to Salem to seize him and "carry him aboard the ship," however, they found he "had been gone 3 days before, but whither they could not learn." Williams had, of course, fled Massachusetts for Rhode Island. He found shelter there with the Narragansett Indians and, from that time until his death almost fifty years later, Williams and Providence Plantation were synonymous with the spirit of religious liberty. Rhode Island became a sanctuary for those who found the strictures of the Massachusetts Bay insufferable: Separatists, Baptists, Seekers, Antinomians, Jews, and Quakers all found a home there. In 1663 Rhode Island received a royal charter from Charles II in which freedom of conscience was guaranteed. It was something of which not even Englishmen were assured, and it became so indelibly "American" an idea that provision was made for it in our 1791 Bill of Rights.

Williams had infuriated and threatened the leaders of Massachusetts by taking four rather extreme positions, any one of which seriously undermined the theocracy that was at the heart of the Bay Colony government. He denied, first, that Massachusetts

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