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## John Winthrop, "A Model of Christian Charity" (1630)

God almighty in His most holy and wise providence hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity, others mean and in subjection.

Reason: First, to hold conformity with the rest of His works, being delighted to show forth the glory of His wisdom in the variety and difference of the creatures and the glory of His power, in ordering all these differences for the preservation and good of the whole.

Reason: Secondly, that He might have the more occasion to manifest the work of His spirit. First, upon the wicked in moderating and restraining them, so that the rich and mighty should not eat up the poor, nor the poor and despised rise up against their superiors and shake off their yoke. Secondly, in the regenerate in exercising His graces in them, as in the great ones, their love, mercy, gentleness, temperance, etc., in the poor and inferior sort, their faith, patience, obedience, etc.

Reason: Thirdly, that every man might have need of other, and from hence they might all be knit more nearly together in the bond of brotherly affection. From hence it appears plainly that no man is made more honorable than another, or more wealthy, etc., out of any particular and singular respect to himself, but for the glory of his creator and the common good of the creature, man.

Thus stands the cause between God and us. We are entered into covenant 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 these 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 observations 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, 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 others' necessities, we must uphold a familiar commerce together in all meekness, gentleness, patience, and liberality, we must delight in each other, make others' 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 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 New England. For we must consider that we shall be as a city upon a hill, 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 byword throughout 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. And to shut up this discourse with that exhortation of Moses, that faithful servant of the Lord in His last farewell to Israel, Deut. 30., 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 the Lord our God my 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, our 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, and by obeying His voice, and cleaving to Him, for He is our life and our prosperity.

*From Winthrop Papers: Volume II, 1623-1630 (The Massachusetts Historical Society, 1931).*