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# John Winthrop, *A Modell of Christian Charity* (1630)

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WRITTEN ON BOARD THE ARBELLA, ON THE ATLANTIC OCEAN.

**[Page 33]** By the Hon. John Winthrop Esqr. In his passage (with a great company of Religious people, of which Christian tribes he was the Brave Leader and famous Governor;) from the Island of Great Brittain to New-England in the North America. Anno 1630.

CHRISTIAN CHARITIE.

*A Modell hereof.*

GOD ALMIGHTY in his most holy and wise providence, hath soe disposed of the condition of mankind, as in all times some must be rich, some poore, some high and eminent in power and dignitie; others mean and in submission.

*The Reason hereof.*

1 *Reas.* First to hold conformity with the rest of his world, 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; and the glory of his greatness, that as it is the glory of princes to have many officers, soe this great king will haue many stewards, Counting himself more honoured in dispensing his gifts to man by man, than if he did it by his owne immediate hands.

2 *Reas.* Secondly that he might haue the more occasion to manifest the work of his Spirit: first upon the wicked in **[Page 34]** moderating and restraining them: soe that the riche and mighty should not eate upp the poore nor the poore and dispised rise upp against and shake off their yoake. 2ly In the regenerate, in exercising his graces in them, as in the grate ones, their love, mercy, gentleness, temperance &c., in the poore and inferior sorte, their faith, patience, obedience &c.

3 *Reas.* Thirdly, that every man might have need of others, and from hence they might be all knitt more nearly together in the Bonds of brotherly affection. From hence it appears plainly that noe man is made more honourable than another or more wealthy &c., out of any particular and singular respect to himselfe, but for the glory of his creator and the common good of the creature, man. Therefore God still reserves the property of these gifts to himself as Ezek. 16. 17. he there calls wealth, *his gold and his silver*, and Prov. 3. 9. he claims their service as his due, *honor the Lord with thy riches &c.*--All men being thus (by

divine providence) ranked into two sorts, riche and poore; under the first are comprehended all such as are able to live comfortably by their own meanes duely improved; and all others are poore according to the former distribution. There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished in their act and in their object, yet may they both concur in the same subject in eache respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distresse, and alsoe doeing of meere justice to a poor man in regard of some perticular contract &c. There is likewise a double Lawe by which wee are regulated in our conversation towards another; in both the former respects, the lawe of nature and the lawe of grace, or the morrall lawe or the lawe of the gospell, to omitt the rule of justice as not properly belonging to this purpose otherwise than it may fall into consideration in some perticular cases. By the first of these lawes man as he was enabled soe withall is commanded to love his neighbour as himself. Upon this ground stands all the precepts of the morrall lawe, which concernes our dealings with men. To apply this to the works of mercy; this lawe requires two things. First that every man afford his help to another in every [Page 35] want or distresse. Secondly, that hee performe this out of the same affection which makes him carefull of his owne goods, according to that of our Savior, (Math.) *Whatsoever ye would that men should do to you.* This was practised by Abraham and Lot in entertaining the angells and the old man of Gibeon. The lawe of Grace or of the Gospell hath some difference from the former; as in these respects, First the lawe of nature was given to man in the estate of innocency; this of the Gospell in the estate of regeneracy. 2ly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ allsoe, and in the communion of the same Spirit, and soe teacheth to put a difference between christians and others. *Doe good to all, especially to the household of faith;* upon this ground the Israelites were to putt a difference betweene the brethren of such as were strangers though not of the Canaanites.

3ly. The Lawe of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocency, but the Gospell commands loue to an enemy. Prooffe. *If thine Enemy hunger, feed him; Love your Enemies, doe good to them that hate you.* Math. 5. 44.

This lawe of the Gospell propounds likewise a difference of seasons and occasions. There is a time when a christian must sell all and give to the poor, as they did in the Apostles times. There is a time allsoe when christians (though they give not all yet) must give beyond their ability, as they of Macedonia, Cor. 2, 6. Likewise community of perills calls for extraordinary liberality, and soe doth community in some speciall service for the churche. Lastly, when there is no other means whereby our christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary meanes.

This duty of mercy is exercised in the kinds, Giueving, lending and forgiving.--

*Quest.* What rule shall a man observe in giueving in respect of the measure?

*Ans.* If the time and occasion be ordinary he is to giue out of his abundance. *Let him lay aside as God hath blessed him.* If the time and occasion be extraordinary, [Page 36] he must be ruled by them; taking this withall, that then a man cannot likely doe too much, especially if he may leave himselfe and his family under probable means of comfortable subsistence.

*Object.* A man must lay upp for posterity, the fathers lay upp for posterity and children, and *he is worse than an infidell that provideth not for his owne.*

*Ans.* For the first, it is plaine that it being spoken by way of comparison, it must be meant of the ordinary and usuall course of fathers, and cannot extend to times and occasions extraordinary. For the other place the Apostle speaks against such as walked inordinately, and it is without question, that he is worse than an infidell who through his owne sloathe and voluptuousness shall neglect to provide for his family.--

*Object.* *The wise man's Eies are in his head, saith Solomon, and foreseeth the plague; therefore he must forecast and lay upp against evill times when hee or his may stand in need of all he can gather.*

*Ans.* This very Argument Solomon useth to persuade to liberallity, Eccle.: *Cast thy bread upon the waters, and for thou knowest not what evill may come upon the land.* Luke 26. *Make you friends of the riches of iniquity; you will ask how this shall be? very well. For first he that giues to the poore, lends to the lord and he will repay him even in this life an hundredfold to him or his.-- The righteous is ever mercifull and lendeth and his seed enjoyeth the blessing;* and besides wee know what advantage it will be to us in the day of account when many such witnesses shall stand forth for us to wnesse the improvement of our tallent. And I would know of those whoe pleade soe much for laying up for time to come, whether they holde that to be Gospell, Math. 16. 19. *Lay not upp for yourselves Treasures upon Earth &c.* If they acknowledge it, what extent will they allowe it? if only to those primitive times, let them consider the reason whereupon our Saviour groundes it. The first is that they are subject to the moathe, the rust, the theife. Secondly, They will steale away the hearte; *where the treasure is there will ye heart be allsoe.* The reasons are of like force at all times. Therefore the exhortation must be generall and perpetuall, withallwayes in respect of the love and affection [Page 37] to riches and in regard of the things themselves when any speciall seruice for the churche or perticular Distresse of our brother doe call for the use of them; otherwise it is not only lawfull but necessary to lay upp as Joseph did to haue ready uppou such occasions, as the Lord (whose stewards wee are of them) shall call for them from us; Christ giues us an Instance of the first, when hee sent his disciples for the Ass, and bids them answer the owner thus, the Lord hath need of him: soe when the Tabernacle was to be built, he sends to his people to call for their silver and gold, &c; and yeildes noe other reason but that it was for his worke. When Elisha comes to the widow of Sareptah and findes her preparing to make ready her pittance for herselfe and family, he bids her first provide for him, he challengeth first God's parte which she must first give before shee must serve her owne family. All these teache us that the Lord lookes that when hee is pleased to call for his right in any thing wee haue, our owne interest wee haue, must stand aside till his turne be served. For the other, wee need looke noe further then to that of John 1. *he whoe hath this world's goodes and seeth his brother to neede and shutts upp his compassion from him, how dwelleth the loue of God in him,* which comes punctually to this conclusion; if thy brother be in want and thou canst help him, thou needst not make doubt, what thou shouldst doe; if thou louest God thou must help him.

*Quest.* What rule must wee observe in lending?

*Ans.* Thou must observe whether thy brother hath present or probable or possible means of repaying thee, if there be none of those, thou must give him according to his necessity, rather then lend him as he requires; if he hath present means of repaying thee, thou art to look at him not as an act of mercy, but by way of Commerce, wherein thou arte to walk by the rule of justice; but if his means of repaying thee be only probable or possible, then is hee an object of thy mercy, thou must lend him, though there be danger of losing it, Deut. 15. 7. *If any of thy brethren be poore &c., thou shalt lend him sufficient.* That men might not shift off this duty by the apparent hazzard, he tells them that though the yeare of Jubile were at hand (when he must remitt it, if hee were not able to [Page 38] repay it before) yet he must lend him and that chearefully. *It may not greive thee to give him* (saith hee) and because some might object, why soe I should soone impoverishe myself and my family, he adds with all thy worke &c; for our Saviour, Math. 5. 42. *From him that would borrow of thee turne not away.*

*Quest.* What rule must we observe in forgiuing?

*Ans.* Whether thou didst lend by way of commerce or in mercy, if he hath nothing to pay thee, must forgive, (except in cause where thou hast a surety or a lawfull pledge) Deut. 15. 2. Every seaventh yeare the Creditor was to quitt that which he lent to his brother if he were poore as appears ver. 8. *Save when there shall be no poore with thee.* In all these and like cases, Christ was a generall rule, Math. 7. 22.

*Whatsoever ye would that men should doe to you, doe yee the same to them allsoe.*

*Quest.* What rule must wee observe and walke by in cause of community of perill?

*Ans.* The same as before, but with more enlargement towards others and lesse respect towards ourselves and our owne right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his owne. Likewise in their returne out of the captivity, because the worke was greate for the restoring of the church and the danger of enemies was common to all, Nehemiah directs the Jews to liberallity and readiness in remitting their debts to their brethren, and disposing liberally to such as wanted, and stand not upon their owne dues which they might have demanded of them. Thus did some of our Forefathers in times of persecution in England, and soe did many of the faithful of other churches, whereof wee keepe an honorable remembrance of them; and it is to be observed that both in Scriptures and latter stories of the churches that such as have bene most bountifull to the poore saintes, especially in those extraordinary times and occasions, God hath left them highly commended to posterity, as Zacheus, Cornelius, Dorcas, Bishop Hooper, the Cuttler of Brussels and divers others. Observe againe that the Scripture gives noe caussion to restraine any from being over liberall this way; but all men to the liberall and cherefull practise hereof by the sweeter promises; as [Page 39] to instance one for many, Isaiah 58. 6. *Is not this the fast I have chosen to loose the bonds of wickedness, to take off the heavy burdens, to lett the oppressed go free and to breake every yoake, to deale thy bread to the hungry and to bring the poore that wander into thy house, when thou seest the naked to cover them; and then shall thy light brake forth as the morning and thy health shall growe speedily, thy righteousness shall goe before God, and the glory of the Lord shalt embrace thee; then thou shalt call and the Lord shall answer thee &c.*, Ch. 2. 10. *If thou power out thy soule to the hungry, then shall thy light spring out in darkness, and the Lord shall guide thee continually, and satisfie thy soule in draught, and make falt thy bones, thou shalt be like a watered garden, and they shalt be of thee that shall build the old wast places &c.* On the contrary most heavy curses are layed upon such as are straightened towards the Lord and his people, Judg. 5. *Cursse the Meroshe because he came not to help the Lord. Hee whoe shutteth his eares from hearing the cry of the poore, he shall cry and shall not be heard; Math. 25. Goe ye cursed into everlasting fire &c. I was hungry and ye fedd mee not, Cor. 2. 9. 16. He that soweth sparingly shall reape sparingly. Haveing already sett forth the practice of mercy according to the rule of God's lawe, it will be useful to lay open the groundes of it allsoe, being the other parte of the Commandment and that is the affection from which this exercise of mercy must arise, the Apostle tells us that this *love is the fullfilling of the lawe*, not that it is enough to loue our brother and soe noe further; but in regard of the excellency of his partes giueing any motion to the other as the soule to the body and the power it hath to sett all the faculties on worke in the outward exercise of this duty; as when wee bid one make the clocke strike, he doth not lay hand on the hammer, which is the immediate instrument of the sound, but sett on worke the first mouer or maine wheele; knoweing that will certainly produce the sound which he intends. Soe the way to drawe men to the workes of mercy, is not by force of Argument from the goodness or necessity of the worke; for though this cause may enforce, a rationally minde to some present act of mercy, as is frequent in experience, yet it cannot worke such a habit in [Page 40] a soule, as shall make it prompt upon all occasions to produce the same effect, but by frameing these affections of loue in the hearte which will as naturally bring forth the other, as any cause doth produce the effect.*

The deffinition which the Scripture giues us of loue is this. *Love is the bond of perfection*, first it is a bond or ligament. 2ly it makes the worke perfect. There is noe body but consists of partes and that which knitts these partes together, giues the body its perfection, because it makes eache parte soe contiguous to others as thereby they doe mutually participate with each other, both in strengthe and infirmity, in pleasure and paine. To instance in the most perfect of all bodies; Christ and his Church make one body; the severall partes of this body considered a parte before they were united, were as disproportionate and as much disordering as soe many contrary quallities or elements, but when Christ comes, and by his spirit

and loue knitts all these partes to himselfe and each to other, it is become the most perfect and best proportioned body in the world, Eph. 4. 16. *Christ, by whome all the body being knitt together by every joint for the furniture thereof, according to the effectuall power which is in the measure of every perfection of partes, a glorious body without spott or wrinkle;* the ligaments hereof being Christ, or his love, for Christ is love, 1 John 4. 8. Soe this definition is right. *Love is the bond of perfection.*

**[Page 40]** From hence we may frame these conclusions. 1. First of all, true Christians are of one body in Christ, 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their parte.* All the partes of this body being thus vnited are made soe contiguous in a speciall relation as they must needes partake of each other's strength and infirmity; joy and sorrowe, weale and woe. 1 Cor. 12. 26. *If one member suffers, all suffer with it, if one be in honor, all rejoyce with it.* 2ly. The ligaments of this body which knitt together are loue. 3ly. Noe body can be perfect which wants its proper ligament. 5ly. This sensibleness and sympathy of each other's conditions will necessarily infuse into each parte a native desire and endeavour, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truthe hereof will appeare both by precept **[Page 41]** and patterne. 1 John 3. 10. *Yee ought to lay doune your lives for the brethren.* Gal. 6. 2. *beare ye one another's burthen's and soe fulfill the lawe of Christ.* For patterns wee haue that first of our Saviour whoe out of his good will in obedience to his father, becoming a parte of this body and being knitt with it in the bond of loue, found such a natiue sensibleness of our infirmities and sorrowes as he willingly yielded himselfe to deathe to ease the infirmities of the rest of his body, and soe healed their sorrowes. From the like sympathy of partes did the Apostles and many thousands of the Saintes lay doune their lives for Christ. Againe the like wee may see in the members of this body among themselves. 1 Rom. 9. Paule could have been contented to have been separated from Christ, that the Jewes might not be cutt off from the body. It is very observable what hee professeth of his affectionate partaking with every member; *whoe is weake (saith hee) and I am not weake? whoe is offended and I burne not;* and againe, 2 Cor. 7. 13. *therefore wee are comforted because yee were comforted.* Of Epaphroditus he speaketh, Phil. 2. 30. *that he regarded not his owne life to do him service.* Soe Phebe and others are called *the servants of the churche.* Now it is apparent that they served not for wages, or by constraint, but out of loue. The like we shall finde in the histories of the churche, in all ages; the sweete sympathie of affections which was in the members of this body one towards another; their chearfullness in serueing and suffering together; how liberall they were without repineing, harbourers without grudgeing, and helpfull without reproaching; and all from hence, because they had feruent loue amongst them; which onely makes the practise of mercy constant and easie.

The next consideration is how this loue comes to be wrought. Adam in his first estate was a perfect modell of mankinde in all their generations, and in him this loue was perfected in regard of the habit. But Adam, rent himselfe from his Creator, rent all his posterity allsoe one from another; whence it comes that every man is borne with this principle in him to loue and seeke himselfe onely, and thus a man continueth till Christ comes and takes possession of the soule and infuseth another principle, loue to God and our brother, and this latter haueing continuall **[Page 42]** supply from Christ, as the head and roote by which he is vnited, gets the predomining in the soule, soe by little and little expells the former. 1 John 4. 7. *loue cometh of God and every one that loueth is borne of God,* soe that this loue is the fruite of the new birthe, and none can have it but the new creature. Now when this quallity is thus formed in the soules of men, it workes like the Spirit upon the drie bones. Ezek. 39. *bone came to bone.* It gathers together the scattered bones, or perfect old man Adam, and knitts them into one body againe in Christ, whereby a man is become againe a living soule.

The third consideration is concerning the exercise of this loue, which is twofold, inward or outward. The outward hath beene handled in the former preface of this discourse. From unfolding the other wee must take in our way that maxime of philosophy. *Simile simili gaudet,* or like will to like; for as of things which are turned with disaffection to eache other, the ground of it is from a dissimilitude or ariseing from

the contrary or different nature of the things themselves; for the ground of loue is an apprehension of some resemblance in the things loued to that which affects it. This is the cause why the Lord loues the creature, soe farre as it hath any of his Image in it; he loues his elect because they are like himselfe, he beholds them in his beloved sonne. So a mother loues her childe, because shee throughly conceives a resemblance of herselfe in it. Thus it is betweene the members of Christ; eache discernes, by the worke of the Spirit, his oune Image and resemblance in another, and therefore cannot but loue him as he loues himself. Now when the soule, which is of a sociable nature, findes anything like to itselfe, it is like Adam when Eve was brought to him. She must be one with himselfe. *This is flesh of my flesh (saith he) and bone of my bone.* Soe the soule conceives a greate delighte in it; therefore shee desires nearness and familiarity with it. Shee hath a greate propensity to doe it good and receiues such content in it, as fearing the miscarriage of her beloved, shee bestowes it in the inmost closett of her heart. Shee will not endure that it shall want any good which shee can giue it. If by occasion shee be withdrawne from the company of it, shee is still looking towards the place where shee left her beloved. If shee heard it groane, shee **[Page 43]** is with it presently. If shee finde it sadd and disconsolate, shee sighes and moanes with it. Shee hath noe such joy as to see her beloved merry and thriving. If shee see it wronged, shee cannot hear it without passion. Shee setts noe boundes to her affections, nor hath any thought of reward. Shee findes recompense enough in the exercise of her loue towards it. Wee may see this acted to life in Jonathan and David. Jonathan a valiant man endued with the spirit of love, soe soone as he discovered the same spirit in David had presently his hearte knitt to him by this ligament of loue; soe that it is said he loued him as his owne soule, he takes soe great pleasure in him, that hee stripps himselfe to adorne his beloved. His father's kingdome was not soe precious to him as his beloved David, David shall haue it with all his hearte. Himself desires noe more but that hee may be neare to him to rejoyce in his good. Hee chooseth to converse with him in the wilderness even to the hazzard of his owne life, rather than with the greate Courtiers in his father's Pallace. When hee sees danger towards him, hee spares neither rare paines nor perill to direct it. When injury was offered his beloved David, hee would not beare it, though from his owne father. And when they must parte for a season onely, they thought their heartes would have broake for sorrowe, had not their affections found vent by abundance of teares. Other instances might be brought to shoue the nature of this affection; as of Ruthe and Naomi, and many others; but this truth is cleared enough. If any shall object that it is not possible that loue shall be bred or upheld without hope of requitall, it is graunted; but that is not our cause; for this loue is alluayes vnder reward. It never giues, but it alluayes receives with advantage; First in regard that among the members of the same body, loue and affection are reciprocally in a most equall and sweete kinde of commerce.

2nly. In regard of the pleasure and content that the exercise of loue carries with it, as wee may see in the naturall body. The mouth is at all the paines to receive and mince the foode which serves for the nourishment of all the other partes of the body; yet it hath noe cause to complaine; for first the other partes send backe, by severall passages, a due proportion of the same nourishment, in a better forme **[Page 44]** for the strengthening and comforting the mouthe. 2ly the labour of the mouthe is accompanied with such pleasure and content as farre exceeds the paines it takes. Soe is it in all the labour of love among Christians. The partie louing, reapes loue again, as was showed before, which the soule covetts more then all the wealthe in the world. 3ly. Nothing yeildes more pleasure and content to the soule then when it findes that which it may loue fervently; for to love and live beloved is the soule's paradise both here and in heaven. In the State of wedlock there be many comforts to learne out of the troubles of that Condition; but let such as have tryed the most, say if there be any sweetness in that Condition comparable to the exercise of mutuall loue.

From the former Considerations arise these Conclusions.--1. First, This loue among Christians is a reall thing, not imaginarie. 2ly. This loue is as absolutely necessary to the being of the body of Christ, as the sinews and other ligaments of a naturall body are to the being of that body. 3ly. This loue is a divine, spirituall, nature; free, active, strong, couragious, 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. 4thly It

rests in the loue and wellfare of its beloued. For the full certain knowledge of those truthes concerning the nature, use, and excellency of this grace, that which the holy ghost hath left recorded, 1 Cor. 13, may give full satisfaction, which is needful for every true member of this louely body of the Lord Jesus, to worke upon their heartes by prayer, meditation continuall exercise at least of the speciall [influence] of this grace, till Christ be formed in them and they in him, all in eache other, knitt together by this bond of loue.

It rests now to make some application of this discourse, by the present designe, which gaue the occasion of writing of it. Herein are 4 things to be propounded; *first* the persons, 2ly the worke, 3ly the end, 4thly the meanes. 1. For *the persons*. Wee are a company professing ourselves fellow members of Christ, in which respect onely though wee were absent from each other many miles, and had our employments as farre distant, yet wee ought to account ourselves knitt together by this bond of loue, and, [Page 45] live in the exercise of it, if wee would have comforte of our being in Christ. This was notorious in the practise of the Christians in former times; as is testified of the Waldenses, from the mouth of one of the adversaries *Aeneas Sylvius* "mutuo ament pere antequam norunt," they use to loue any of their owne religion even before they were acquainted with them. 2ly for the *worke* wee have in hand. It is by a mutuall consent, through a speciall overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seeke out a place of cohabitation and Consorteshipp under a due forme of Government both ciuill and ecclesiasticall. In such cases as this, the care of the publike must oversway all private respects, by which, not only conscience, but meare civill pollicy, dothe binde us. For it is a true rule that particular Estates cannot subsist in the ruin of the publike. 3ly The *end* is to improve our lives to doe more service to the Lord; the comforte and encrease of the body of Christe, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evill world, to serve the Lord and worke out our Salvation under the power and purity of his holy ordinances. 4thly for the *meanes* whereby this must be effected. They are twofold, a conformity with the worke and end wee aime at. These wee see are extraordinary, therefore wee must not content ourselves with usuall ordinary meanes. Whatsoever wee did, or ought to have, done, when wee liued in England, the same must wee doe, and more allsoe, where wee goe. That which the most in their churches maintaine as truthe in profession onely, wee must bring into familiar and constant practise; as in this duty of loue, wee must loue brotherly without dissimulation, wee must loue one another with a pure hearte fervently. Wee must beare one anothers burthens. We must not looke onely on our owne things, but allsoe on the things of our brethren. Neither must wee thinke that the Lord will beare with such faileings at our hands as he dothe from those among whome wee have lived; and that for these 3 Reasons; 1. In regard of the more neare bond of mariage between him and us, wherein hee hath taken us to be his, after a most [Page 46] strickt and peculiar manner, which will make them the more jealous of our loue and obedience. Soe he tells the people of Israell, *you onely have I knowne of all the families of the Earthe, therefore will I punishe you for your Transgressions*. 2ly, because *the Lord will be sanctified in them that come neare him*. We know that there were many that corrupted the service of the Lord; some setting upp altars before his owne; others offering both strange fire and strange sacrifices allsoe; yet there came noe fire from heaven, or other sudden judgement upon them, as did upon Nadab and Abihu, whoe yet wee may think did not sinne presumptuously. 3ly When God gives a speciall commission he lookes to have it strictly observed in every article; When he gave Saule a commission to destroy Amaleck, Hee indented with him upon certain articles, and because hee failed in one of the least, and that upon a faire pretense, it lost him the kingdom, which should have beene his reward, if hee had observed his commission. Thus stands the cause betweene God and us. We are entered into Covenant with Him for this worke. Wee haue taken out a commission. The Lord hath given us leave to drawe our own articles. Wee haue professed to enterprise these and those accounts, upon these and those ends. Wee have hereupon besought Him of favour and blessing. Now if the Lord shall please to heare us, and bring us in peace to the place we desire, then hath hee ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if wee shall neglect the observation of these articles which are the ends wee have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnall intentions, seeking greate things for ourselves and our posterity, the Lord will surely breake out in

wrathe against us; be revenged of such a [sinful] people and make us knowe the price of the breache of such a covenant.

Now the onely way to avoyde this shipwracke, and to provide for our posterity, is to followe the counsell of Micah, *to doe justly, to love mercy, to walk humbly with our God*. For this end, wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly [Page 47] affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. Wee must uphold a familiar commerce together in all meekeness, gentlenes, patience and liberality. Wee must delight in eache other; make other's conditions our oune; rejoyce together, mourne together, labour and suffer together, allwayes haueving before our eyes our commission and community in the worke, as members of the same body. Soe shall wee *keepe the unitie of the spirit in the bond of peace*. The Lord will be our God, and delight to dwell among us, as his oune people, and will command a blessing upon us in all our wayes. Soe that wee shall see much more of his wisdome, power, goodness and truthe, than formerly wee haue been acquainted with. Wee shall finde that the God of Israell is among us, when ten of us shall be able to resist a thousand of our enemies; when hee shall make us a prayse and glory that men shall say of succeeding plantations, "the Lord make it likely that of *New England*." For wee must consider that wee shall be as a citty upon a hill. The eies of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee haue undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world. Wee shall open the mouthes of enemies to speake evill of the wayes of God, and all professors for God's sake. Wee shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither wee are a goeing.

I shall shutt upp this discourse with that exhortation of Moses, that faithfull servant of the Lord, in his last farewell to Israell, Deut. 30. *Beloued there is now sett before us life and good, Death and evill, in that wee are commanded this day to loue the Lord our God, and to loue one another, to walke in his wayes and to keepe his Commandements and his Ordinance and his lawes, and the articles of our Covenant with him, that wee may liue and be multiplied, and that the Lord our God may blesse us in the land whither wee goe to possesse it. But if our heartes shall turne away, soe that wee will not obey, but shall be seduced, and worshipp and serue other Gods, our pleasure and proffitts, and serue them; it is [Page 48] propounded unto us this day, wee shall surely perishe out of the good land whither wee passe over this vast sea to possesse it;*

Therefore lett us choose life  
that wee, and our seede  
may liue, by obeyeing His  
voyce and cleaveing to Him,  
for Hee is our life and  
our prosperity.

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