

John Winthrop

Born in England, the Puritan leader John Winthrop (1588–1649) came from a wealthy family and trained as a lawyer. He sailed for North America and arrived in Boston Harbor in 1630 on the ship the *Arbella*, where he delivered the sermon that is excerpted below. He became governor of Massachusetts Bay Colony soon after the settlement was established and served for twelve annual terms. His journal, entitled *The History of New England*, was first printed in 1790, and is one of the most important records of early Massachusetts history. Winthrop's conservative religious stance helped him emphasize duty, but he also stressed the need for Christian love and for logic as part of founding the new land.

From A Modell of Christian Charity

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^o and in submission.

mean: low in rank or status

The Reason hereof:

1st Reason.

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, so this great king will have many stewards, counting himself more honored in dispensing his gifts to man by man, than if he did it by his own immediate hands.

2nd 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 and shake off their yoke. Secondly, in the regenerate,^o in exercising His graces in them, as in the great ones, their love, mercy, gentleness, temperance etc., and in the poor and inferior sort, their faith, patience, obedience etc.

3rd Reason.

Thirdly, that every man might have need of others, and from hence they might be all knit more nearly together in the bonds 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. 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," etc.—All men being thus (by divine providence) ranked into two sorts, rich and poor; under the first are comprehended all such as are able to live comfortably by their own means duly improved; and all others are poor according to the former distribution.

There are two rules whereby we are to walk one towards another: Justice and Mercy. These are always distinguished^o in their act and in their object, yet may they both concur in the same subject in each respect; as sometimes there may be an occasion of showing mercy to a rich man in some sudden danger or distress, and also doing of mere justice to a poor man in regard of some particular contract, etc.

regenerate: reformed; spiritually reborn

distinguished: i.e., from one another

The definition which the Scripture gives us of love is this: Love is the bond of perfection. First it is a bond or ligament. Secondly, it makes the work perfect. There is no body but consists of parts and that which knits these parts together, gives the body its perfection, because it makes each part so contiguous to others as thereby they do mutually participate with each other, both in strength and infirmity, in pleasure and pain. To instance in the most perfect of all bodies: Christ and his Church make one body. The several parts of this body considered a part before they were united, were as disproportionate and as much disordering as so many contrary qualities or elements, but when Christ comes, and by his spirit and love knits all these parts to himself and each to other, it is become the most perfect and best proportioned body in the world (Eph. 4:15–16). Christ, by whom all the body being knit together by every joint for the furniture^o thereof, according to the effectual power which is in the measure of every perfection of parts, a glorious body without spot or wrinkle; the ligaments hereof being Christ, or his love, for Christ is love (1 John 4:8). So this definition is right. Love is the bond of perfection.

From hence we may frame these conclusions:

First of all, true Christians are of one body in Christ (1 Cor. 12). Ye are the body of Christ and members of their part. All the parts of this body being thus united are made so contiguous in a special relation as they must needs partake of each other's strength and infirmity; joy and sorrow, weal and woe. If one member suffers, all suffer with it, if one be in honor, all rejoice with it.

Secondly, the ligaments of this body which knit together are love.

Thirdly, no body can be perfect which wants^o its proper ligament.

Fourthly, all the parts of this body being thus united are made so contiguous in a special relation as they must needs partake of each other's strength and infirmity, joy and sorrow, weal and woe. (1 Cor. 12:26) If one member suffers, all suffer with it; if one be in honor, all rejoice with it.

Fifthly, this sensitivity and sympathy of each other's conditions will necessarily infuse into each part a native desire and endeavor, to strengthen, defend, preserve and comfort the other. To insist a little on this conclusion being the product of all the former, the truth hereof will appear both by precept and pattern. 1 John 3:16, "We ought to lay down our lives for the brethren." Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ."

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furniture: furnishing

wants: lacks

From the 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 certain knowledge of those truths 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 lovely body of the Lord Jesus, to work upon their hearts by prayer, meditation, continual exercise at least of the special influence of this grace, till Christ be formed in them and they in him, all in each other, knit together by this bond of love.

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^o in the practice of the Christians in former times; as is testified of the Waldenses,^o from the mouth of one of the adversaries Aeneas Sylvius^o "*mutuo ament pene antequam norunt*"—they use 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 ordinary approbation of the churches of Christ, to seek out a place of cohabitation and consortship^o under a due form of government both civil and ecclesiastical. In such cases as this, the care of the public must overweigh^o all private respects, by which, not

notorious: notable, well-known (not necessarily in a pejorative sense)

Waldenses: members of a Christian movement of the later Middle Ages condemned as heretical by the Catholic Church

Aeneas Sylvius: Enea Silvio Piccolomini (1405–1464), Pope Pius II from 1458 until his death

consortship: fellowship, partnership

overweigh: hold sway over