

THE  
CRUCIFYING OF THE WORLD

BY THE  
**CROSS OF CHRIST.**

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WITH A PREFACE TO THE NOBLES, GENTLEMEN, AND ALL THE  
RICH, DIRECTING THEM HOW THEY MAY BE RICHER.

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“ Love not the world, nor the things that are in the world : if any man love the  
world, the love of the Father is not in him.”

1 JOHN ii. 15.

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THE  
EPISTLE DEDICATORY.

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TO MY WORTHY FRIEND,

THOMAS FOLEY, Esq.

SIR,

UPON a double account I have thought it meet to direct this Treatise first to you. First, Because the first embryo of it was an Assize Sermon preached at your desire, when you were high sheriff of this county, which drew me to add more, till it swelled to this, which some of my brethren have persuaded to venture into the open world. Secondly, Because God hath given you a heart to be exemplary in practising the doctrine here delivered : and I think I shall teach men the more successfully, when I can shew them a living lesson for their imitation. I never knew that you refused a work of charity that was motioned to you ; but oft have you offered me that for the church's service, which I was not ready to accept and improve. I would not do you the displeasure as to mention this, but that forward charity is grown so rare in many places, that some may grow shortly to think that we preach to them of a chimera, a non-existent thing, if we do not tell them where it is to be seen : especially now infidelity is grown up to that strength, that seeing is taken by many for the only true informer of their reason, and believing for an unreasonable thing. And I take myself to owe much thankfulness to God, when I see him choose a faithful steward for any of his gifts. It is a sign he meaneth good by it to his church.

Some rich men sacrifice all they have to their bellies, which are their gods, even to an epicurean momentary delight, and cast all into the filthy sink of their sensuality ; these are worse than infidels, defrauding their posterity ; and swine alive, but worse than swine when they are dead,

Some rich men are provident, but it is only for their posterity. The ravenous brutes are greedy for their young. Some will begin to be bountiful at death, and give that to God which they can keep no longer, as if he would be thus bribed to receive their souls, and forgive their worldly hearts and lives. Some will give in their lifetime; but it is but part of their sinful gains; like the thief that would pay tithes of all that he had stolen. Some give a part of their more lawful increase, but it is against their will; it being forced from them by law, for church and poor; and therefore properly it is no gift. Some will give freely, but it is on some corrupt design, to strengthen a party, or a carnal interest, or make their way to some preferment. Some give, but only to those of their own opinion, and not to a disciple in the name of a disciple. Some give in contention, as the troublers of the church of Corinth preached, to add afflictions to our bonds; as many of the Papists, that think by their works of charity, they are warranted uncharitably to slander almost all besides themselves: as if we were all enemies to good works, or Solifidians, that took them for indifferent things, or made them not our business. Yea, the best work that the Jesuits ever did, even the preaching of the Gospel to the heathens, they would not endure us to join with them in, where they could hinder us, unless we would do it in their Papal way. Some will do good, to stop the cries of a guilty conscience, for some secret odious sin which they live in. Some will be liberal with the hypocrite for applause. And some will give with a pharisaical conceit of merit (even 'ex condigno,' from the proportion of their work to the reward, as the greatest Popish doctors teach). Some through mere fears of being damned, will be liberal, especially out of their superfluities; choosing rather to forsake their money than their sin. Some do pretend the highest ends, and that it is Christ himself to whom they do devote it; but they will part with no more than the flesh can spare: and that they may yet seem to be true Christians, they will not believe that any thing is a duty, which requireth much self-denial, and standeth not with their prosperity in the world. And some will give much out of a mere natural kindness of disposition, or upon mere natural motives; though not as to Christ, nor from the love of God, nor from that spirit of Christian special love, by which the members



of Christ have their communion. What excellent precepts of clemency and beneficence hath Seneca? Yea, what abundance of self-denial doth he seem to join with them? And yet so strange was this highest naturalist, to the truest charity or self-denial, that it is self that is his principle, end, and all. For a man to be sufficient for himself, and happy in himself, without troubling God by prayer, or needing man, was the sum of his religion. Pride was their master-virtue, which with us is the greatest vice. And for all his seeming contempt of riches and pleasures, yet Seneca keeps up in such a height of riches and greatness, as that he was like to have been emperor. And sometimes to be drunken he commends, to drive away cares and raise the mind; pleading the example of Solon and Agesilaus; confessing that drunkenness was objected even to Cato, their highest pattern of virtue; affirming, that the objectors may sooner make the crime honest, than Cato dishonest.

Among all this seeming charity and self-denial, that proveth not a sanctified heart, how excellent (but too rare) is the true self-denial and charity of the Christian; who hath quit all pretence of title to himself, or any thing that he hath, and hath consecrated himself and all to God; resolving to employ himself and it entirely for him; studying only to be well informed, which way it is that God would have him lay it out. And among these saints themselves, how rare is that excellent man, that is covetous and laborious for God, and for the church, and for his brethren; and that doth as providently get and keep, and as painfully labour, (how rich soever he be) and as much pinch his flesh (in prudent moderation) that he may have the more to give and to do good with, and make the best of his master's stock, as other men do in making provision for the flesh, and laying up for their posterity.

Sir, as far as you have proceeded in this Christian art, you are yet in the world among the snares and limetwigs of the devil, in a station that makes salvation difficult; and therefore have need of daily watchfulness, and to proceed and persevere in an enmity to the world, and a believing crucifixion of it, if you will be saved from it, and restore it to its proper use, and captivate it, that captivateth so many. As some help hereunto, I crave your perusal of this Treatise. And that it may do you good, and the many blessings pro-

mised to the charitable may rest upon you, and on your yokefellow, (that hath learned this crucifying of the world) and upon your posterity, shall be the prayers of

Your Fellow-soldier against the Flesh and World,

RICHARD BAXTER.

February 20, 1657.

THE

## PREFACE,

TO THE NOBILITY AND GENTRY, AND ALL THAT HAVE  
THE RICHES OF THIS WORLD.

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Honourable, Worshipful, &c.

HAVING written here of a subject that nearly concerneth you, I have thought it my duty to give you a place, and according to your dignity the first place in the application of it. Of which I shall first tender you my reasons, and then set before you the matter of this address.

1. You are among us the most eminent and honoured persons, and therefore not to be neglected and passed by : you are first, and therefore should first be served. You hold yourselves most worthy of any temporal honour that is to be had ; and therefore I shall honour you so much more, as to judge you fit to be first spoken to by the ministers of Christ, in a case that doth much concern you. As you have, and would have the precedency in worldly matters, here also you shall have the precedency. It is pity that you should be first in hell, that are first in a Christian state on earth ; or that you should be least in the kingdom of heaven, that are greatest in that which is esteemed in the world. 2. You are pillars in the commonwealth, and the stakes that bear up the rest of the hedge. Your influence is great in lower bodies. You sin not to yourselves only ; nor are you gracious only to yourselves. The spots in the moon are seen by more, and its eclipses felt by more, than the blemishes or changes of many of us inferior wights. You are our first figures, that stand for more in matters of public concernment, than all that follow. You are the copies that the rest write after, and they are more prone to copy out your vices than your graces. You are the first sheets in the press.

You are the stewards of God, who are entrusted with his talents for the use of many. You are the noble members of the body politic, whose health or sickness is communicated to the rest : if you be ungodly, the whole body languisheth ; if you live and prosper, it will go the better with us all : for your wisdom, and holiness, and justice will be operative ; and your station alloweth you great advantage to work upon many, and to emulate a kind of universal causality. Interest is the world's bias, and all power hath respect to use. You that have possession of the treasure that is so commonly and highly esteemed, may do much to lead the sensual world by it, which way you please. Be it better or be it worse, they will follow him that bears the purse. If money can do wonders, you may do wonders. As money can persuade the blind to part with God and life everlasting, and to renounce religion and reason itself, so no doubt but it might do something, were it faithfully used, though not directly to sanctify the heart, yet somewhat to incline it to the means by which it may be sanctified. You that have power to help or hurt, to make it summer or winter to your subjects, and to promote or cross the interest of the flesh, are hereby become a kind of gods in the eyes of them that mind this interest, (as in higher respects you are unto believers). Especially seeing they want that eye of faith, by which they should know the Sovereign Majesty, who at his pleasure doth dispose both of you and them ; these purblind sinners can reach no further, but are contented to be ruled by you, as terrestrial deities : they see you, but they see not God ; they know you, and perceive the effects of your favour and displeasure ; but being dead to God, and savouring only fleshly things, they scarce observe his smiles or frowns. They see that which is visible to the eye, which they have the use of ; but the objects of faith are to them as nothing, because they have no eye to see them. And seeing you have such public interest and influence, it is our duty first to look after your souls, and to see that you receive the heavenly impress. 3. To which I may add, that no men have usually more need of advice and help than you ; for your temptations are the strongest. The world killeth by its flatteries ; it is not the having it, but the loving it, that undoes men : and he is much more likely to overlove it, that hath what he would have, and liveth in plentiful provi-

sions for his flesh, than he that hath nothing from it but trouble and vexation. It is not poverty, and prisons, and sickness, that are the flattering panders of the world, but prosperity and content to the flesh. Though I know that many of the poor do most of all overvalue the world, because they never tried so much of its vanity, but standing at a distance from prosperity, do think it a greater felicity than it is; for those are most in love with the world, that least know it; as those that least know him, are least in love with God and eternal glory. But yet it is pleasing, and not displeasing, flattering rather than buffeting, that is the means of deceiving silly souls, and stealing their hearts from God to the world: your mountains lie open to stronger winds than our valleys do: and gulfs and greater streams are not so fordable as our more shallow waters. He never studied God and heaven, nor his own heart, that knoweth not that it is a very difficult thing, to have a heavenly mind in earthly prosperity, and to live in the desires of another world, while we feel all seems to go well with us in this. How hard to be weaned from the world, till we suffer in it; yea, till we are plunged into an utter despair of ever receiving here the satisfaction of our desires! 4. And truly we have too much sad experience of the sensuality and ungodliness of most of the rich, to suffer us to think that you have least need of our admonitions: which leadeth me up to the matter of my address, which is first to complain of you to yourselves, and then to admonish you, and lastly to direct you.

1. I know I speak to those (for the most part) that profess to believe a life to come; but O that you had the honesty to live as you do profess! You durst not put it into your creed, that you believe that earth is more desirable than heaven, and that it is better seek first after carnal prosperity and delight, than for the kingdom of God, and the righteousness thereof. You would be ashamed to say that it is the wisest course first to make provision for the flesh, and to put off God and your salvation with the leavings of the world. And do you think it is not as bad and as dangerous to do so, as to say so? Would it bring you to your journey's end, to be of the opinion that you should be up and going, as long as you sit still? Right opinions in religion are so unlikely to save a man that crosseth them in his practice, that such shall be beaten with many stripes. I had ra-

ther be in the case of many a popish friar, that renounceth the world, though in a way that hath many errors, than in the case of many an orthodox gentleman that is drowned in the cares and pleasures of this life : yea, I think it will be easier for a Socrates, a Plato, in the day of judgment, than for such. Christianity is a practical religion ; it is a devoted seeking for another life, by the improvement and contempt of this. Put not that into your life, that you are ashamed to put into your profession or belief. If you do as infidels, you will be as miserable as if you believed but as infidels. And practising awhile against your conscience, may cause God to forsake your judgment also, and give you over to believe as you live, because you would not live as you believed. And I fear that this is the case of some of you : nay, I have too much reason to know it, that some of our gentry, even persons of note and honour among us, have forsaken Christ, and are turned infidels ; and by the love of this world, have carnally adhered to it so long, till they are so far forsaken of God, as to think that there is no other life for them hereafter. God hath an eye on these wretches ; and men have an eye on some of them. I shall now leave them in their slippery station, till a fitter opportunity. Some we have of our nobility and gentry that are learned, studious and pious, and an honour and blessing to this unworthy land ; or else it were not like to be so well with us as it is. But O how numerous are the sensual and profane ! which provoked that heavenly poet, of noble extract (Mr. G. Herbert, " Church Porch,") to say,

" O England, full of sin, but most of sloth,  
Spit out thy phlegm, and fill thy breast with glory :  
Thy gentry bleats, as if thy native cloth  
Transfus'd a sheepishness into thy story :  
Not that they all are so ; but that the most  
Are gone to grass, and in the pasture lost."

Gentlemen, I have no mind to dishonour you ; but compassion on your souls, and on the nation, commands me to complain, in order to reform you : and yet if you sinned and perished alone, we were the less inexcusable if we let you alone. What abundance of you are fitter to swill in a buttery, or gorge yourselves at a feast, or ride over poor men's

corn in hawking and hunting, than to govern the commonwealth, and by judgment and example to lead the people in the ways of life! What abundance of you waste your precious hours in feasting, and sports, and idleness, and complimenting, and things impertinent to your great business in the world, as if you had no greater things to mind! Had you been by another commanded to a dung-cart, or like a carrier to follow pack-horses (in honester and more honourable life than yours), you would think yourselves enslaved and dishonoured: and yet when God hath set before you an eternal glory, you debase your own souls by wilful drenching them in the pleasures, and cares, and vanities of the world, and have no mind of that high and noble work, which God appointed you. So that when many poor men are ennobled by a heavenly disposition, and a heavenly conversation, you enslave yourselves to that which they tread under feet, and refuse the only noble life: that which they account as loss, and dross, and dung, that they may win Christ, and be found in him, (Phil. iii. 7, 8.) that do you delight in, and live upon as your treasure. When once you know whether God or your money be better, whether heaven or earth, whether eternity or time be better, you will then know which is the noblest life.

Nay, what abundance are there among you, that make a very trade of sensuality, and turn your sumptuous houses into sties, and your gorgeous apparel into handsome trappings, if the appurtenances may receive their names from the possessors; that never knew what it was to spend one day or hour of your lives, in a diligent search of your hearts and ways, and heart-breaking lamentation of your sin and misery, and in serious thoughts of the life to come; but go on from feast to feast, and company to company, and from one pleasure to another, as if you must never hear of this again; and as if you were so drunken and besotted with the world, that you had forgotten that you are men, or that you have a God to please, and a soul to save or lose for ever. Nay, how many of you hate a faithful preacher and a holy life, and make them the ordinary matter of your scorn; and cheat your souls with a few ceremonies and formalities, as if by such a carnal righteousness you could make all whole, when you have lived to the flesh, and loathed the spiritual worship of God that is a Spirit, and the heavenly lives of

his sanctified ones, and consequently the law that commandeth such a life, and the God that is the maker of that law. I call not your civil controversies your malignity; but it is the proper title of your enmity to holiness: and is it not enough that man in honour will be without understanding, and make himself like the beasts that perish, (Psal. xlix. 20.) but you must also take up the serpentine nature, and hissing and stinging must be the requital that you return to Christ for all your honours? Think, if you have yet a thinking faculty, whether this be kindly, or honestly, or wisely done, and what it is like to be to yourselves in the end. Your riches and honours do now hide a great deal of your shame; but will it not appear when these rags are torn from your backs, and your souls are left in naked guilt? Saith Chrysostom, 'If it were possible to do justice on the rich as commonly as on the poor, we should have all the prisons filled with them; but riches with their other evils have also this evil, that they save men from the punishment of their evil.' (O but how long will they do so?) This was plain dealing of a holy father; and is it not such as is as needful now as then? Is it not greatness more than innocency that saves abundance of you from shame and punishment?

Nay, many of you think, that because you are rich, it is lawful for you to be idle, and lawful voluptuously to give up yourselves to pleasures and recreations, and you think that you may do with your own as you list: as if it had been given you to gratify the flesh. The words that converted Austin, never sunk yet into your hearts; Rom. xiii. 13, 14. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." You never felt the meaning of those words, Rom. viii. 13. "If ye live after the flesh, ye shall die; but if by the Spirit ye mortify the deeds of the body ye shall live."

But to turn my Complaint into an Admonition, I beseech you, consider what you are, and what you do. 1. How unlike are you to Jesus Christ your pattern, that denied himself all the honours, and riches, and carnal delights of the world. Read over his life, and read your own, and judge whether any man on earth be more unlike to Christ, than a



voluptuous, worldly gentleman? Especially if malignity be added to his sensuality.

2. How unlike are you to the holy laws of Christ? Are his precepts of mortification and self-denial imprinted in your hearts, and predominant in your lives? Is a beast any more unlike a man, than your hearts and lives are unlike Christ's laws?

3. How unlike are you to the ancient Christians, that forsook all and followed Christ, and lived in a community of charity? And how unlike to every gracious soul, that is dead to the world, and hath mortified his members upon earth, and hath his conversation in another world? Are you not such as Paul wept over; Phil. iii. 18. "Whose God is their belly, who glory in their shame, and who mind earthly things, and that are enemies to the cross of Christ?" though perhaps you are no enemies to his name. Believe it, Gentlemen, whatever your thoughts of yourselves may be, you will find that no religion will save you, that stoopeth to the world, and is but an underling to your fleshly interest.

4. How unlike are you to your professions and your covenant with God? And to your confessions and prayers to him? Did you not renounce the flesh, the world and the devil in your baptism? Do you not still profess that heaven is best, and God is to be preferred, and yet will you not do it, but let your own professions condemn you? Do you not ordinarily confess that the world is vain, and yet will you shew yourselves such dissemblers, as to love and seek it more than God? As if there were no more power in the spirit of Christianity, than in the opinion of Zeno the philosopher, who having oft said that poverty and riches were neither good nor bad, but things indifferent, was yet dismayed when he heard that his farms were seized on by the enemies, the prince having sent one with the report to try him; telling him when he had done, 'That now riches and poverty were not things indifferent.' How oft have you prayed to be saved from temptation? And yet will you still dote upon your snares and fetters; and shew yourselves such hypocrites as to love the temptations which you pray against?

5. You are guilty of a double injury to God; in that you are obliged to him as his created subjects, and yet more obliged by your riches and honours, which he hath given

you for your Master's use ; " To whom men give much, from them will they expect the more ;" Luke xii. 48. For a servant that hath double wages, to abuse you ; for a friend that hath received double kindness, to prove false to you ; for a commander in the army to betray his general, is sure an aggravation of the crime. Must God advance you highest, and will you thrust him lowest in your heart ? Must he feed you with the best, and clothe you with the best, and will you put him off with the worst ? Have you ten times, or a hundred times more wealth from him, than many an honest, heavenly believer ? and yet will you love and serve him less ?

6. Is it not pity and shame, that you should thus turn mercies themselves into sin, and draw your bane from that which might have been a blessing ? Will ye be the worse because God is so good to you ? Must he give you health and time for his service, and give you such plentiful provision and assistance, and will you be worse in health than others are in sickness, and worse in plenty than others are in want ? Is not this the way to dry up the streams of mercy, when the more you have the worse you are ?

7. You exceedingly wrong the church and commonwealth : for it is for the public good that you are advanced ; and you should be a blessing to the land. And will you cast away that time and wealth upon the flesh, which you have received for such noble ends ? Rob not the church and commonwealth of what you owe it, by engrossing it to yourselves, or consuming it on your lusts.

8. Great men have a great account to make : you shall shortly hear, " Give account of thy stewardship, for thou shalt be no longer steward." If God have entrusted you with a thousand pound a year, it is not the same reckoning that must serve your turn, as would serve his turn that had but a hundred. Your improvement must be somewhat answerable to your receivings. Do you need to be told, how sad a reckoning will it then be, to say, ' Lord, I employed most of it in maintaining the pomp and pleasure of myself and family, even that pomp of the world, and those sinful lusts of the flesh, which in my baptism I forswore ; and the rest I left to my children, to maintain them in the same pomp and pleasure, except a few scraps of my revenues, which I gave to the church or poor ?'

9. Your wealth and greatness do afford you great opportunities to do good, and to further the salvation of yourselves and others; and worldliness and sensuality will rob you of these opportunities. O how many good works might you have done, to the honour of your Lord, and the benefit of others and yourselves, if you had made the best of your interest and estates. The loss of the reward will shortly appear to you a greater loss, than that which you now account the loss of your estates.

10. Your worldliness and sensuality is a sin against your own experience and the experience of all the world. You have long tried the world, and what hath it done for you, that you should so overvalue it? You know that it is the common vote of all that ever tried it, sooner or later, that it is vanity and vexation. And have you not the wit or grace to learn from so plain a teacher as experience, yea, your own experience, yea, and all the world's experience?

11. You sin also against your very reason itself, and against your certain knowledge. You know most certainly that the world will serve you but a little while. You know the day is hard at hand when it will turn you off; and you shall say, 'I have now had all that the world can do for me,' Naked you came into it, and naked you must go out of it. '*Haud ullas portabis opes Acherontis ad undas.*' And then you shall more sensibly know what you now so overvalued, and what you preferred before God and your salvation, than now I am able to make you know. O what low thoughts will every one of you have of all your pomp and pleasure, your vain-glory and all your fleshly accommodations, when you perceive that they are gone, and leave your souls to the justice of that God, whom for the love of them you wilfully neglected. If poor men of mean and low education, were so sottish as not to know these things, methinks it should not be so with you, that are bred to more understanding than they.

12. Lastly, you sin against the most plain and terrible passages of Scripture, seconded with dreadful judgments of God, inflicted either upon yourselves, or at least on others of your rank before your eyes. You have read or heard the words of Christ, (Luke ix. 25.) "For what is a man advantaged, if he gain the whole world; and lose himself, and be

cast away?" And chap. xii. 33, 34. "Sell all that you have and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your hearts be also." You have heard there the terrible parable of the rich man, (ver. 16—29.) which endeth with "Thou fool, this night thy soul shall be required of thee, and then whose shall those things be which thou hast provided?" with this general application, "So is he that layeth up treasure for himself, and is not rich towards God." And you have heard that more dreadful parable (chap. xvi.), of the rich man that was "clothed in purple and fared sumptuously," and what was his endless end. You have heard the difficulty of the salvation of the rich, (chap. xviii. 24, 25.) "How hardly shall they that have riches enter into the kingdom of God." Because they are so hardly kept from loving them inordinately, and trusting in them. You have heard how fully Christ is resolved that no man can be his disciple that forsaketh not all that he hath for him;" chap. xiv. 23, 26, 27. And if you go never so far in your obedience, and yet lack this one thing, to part with all (in affection, and resolution, and practice, when he requireth it), and follow Christ in sufferings and wants, in hope of a treasure in heaven, it is certain that Christ and you must part; Luke xviii. 22. You have heard the terrible passages in James v. 1, 2, &c. and abundance such in the word of God. And yet are you not afraid of worldliness or sensuality? You have seen in England the riches of abundance quickly scattered, that were long in gathering; and God knows how many lost their souls, to build that which a few years' wars pulled down. And yet when you have but a little breathing time, you are at it again as eagerly as ever; as men that knew no greater good, and are acquainted with no better and more gainful an employment.

Gentlemen, Do you know indeed, what it is that you make so great a stir for? which you value at so high a rate? which you hold so fast? which you enjoy so delightfully? You do not know. I dare say by your using of it, that you do not know it. Or else you would soon have other thoughts of it, and use it in another manner. Come nearer, and see it through; and look into the inside. Consult not with

blind and partial sense; but put on awhile the spectacles of faith; go into the sanctuary and see the end. Nay, reason itself may tell you much of it. When you must part with it, you will wish it hanged loose from you, and had not been so glued to you, as to tear your hearts. You feel not what the devil's limetwigs have done, till you are about to take wing, either by a heavenly contemplation, or by death; and then you will find yourselves entangled. The world is like to bad physicians, '*quorum successus sol intuetur, errores autem tellus operit.*' The earth beareth yet all the good it doth you, but hell hath hidden from you the mischief that it hath done to millions of your ancestors: and therefore though this their way was their folly, yet do their posterity approve their sayings; Psal. xix. 13. '*Dic mihi,*' saith Bernard, '*ubi sunt amatores mundi, qui ante pauca tempora nobiscum fuerunt? Nihil ex eis remansit, nisi cineres et vermes. Attende diligenter, qui sunt et fuerunt, sicut tu, comederunt et biberunt, riserunt, duxerunt in bonis dies suos, et in puncto ad inferna descenderunt. Hic caro eorum vermibus, illic anima eorum flammis deputatur, donec rursus infelici collegio colligati sempiternis ignibus involvantur.*' Who would so value that which he must eternally complain of, and not only say, '*It hath done me no good,*' but also say, '*It hath deceived me and undone me?*' I would not thank you to make me the owner of all your lands and honours to-day, and take it from me all to-morrow. What the better now are your grandfathers and great grandfathers for living in those houses, and possessing those lands, and honours, and pleasures, that you possess? Unless they used them spiritually and holily for God, and heaven, and the common good, they are now in hell for their sensuality upon earth, and are reaping as they have sown (Gal. vi. 7, 8.), and paying dear for all their pleasures. Their bones and dust do give you no notice of any remnants of their honours or delights; and if you saw their souls, you would be further satisfied. It may be there stands a gilded monument over their rottenness and dust; and it may be they have left an honourable name with those that follow them in their deceit, (and so might the tormented rich man with his brethren (Luke xvi.), who were following him towards that place of torment). A just judgment of

God it is, to give up men that choose deceit, to be thus befooled. That they should not only despise the durable riches, and choose a dream of honour, wealth, and pleasure here; but also, that their end may answer their beginning, they should also take up with a picture of honour and felicity when they are dead. That their deceived posterity may see a gilded image bearing an honourable mention of their names, and hear them named with applause, and so may be allured the more boldly to go after them. And so a shadow of wisdom and virtue, hath a shadow of surviving honour for its reward; which alas, neither soul nor body is the better for. You see that all your wealth and honour will not preserve your honourable corpse from loathsome putrefaction. How much less must it keep your guilty souls, from the place that you have here been purchasing by your mammon?

‘*Sic metit Orcus*

*Grandia cum parvis, non exorabilis auro?*’

If this be your wealth, and honour, and delight, the Lord deliver me from such a felicity——

‘*Hæc alii capiant; liceat mihi paupere cultu*

*Securo, charo numine posse frui.*’

For what is the hope of the hypocrite, though he hath gained (or scraped together, as the Hebrew may be turned) when God shall take (or pull) away his soul?” Job xxvii. 8. “The triumphing (or praise) of the wicked is short (or but at hand), and the joy of the hypocrite is but for a moment;” Job xx. 5.

Yea, one would think that the very troubles and smart that in this life accompanieth your wealth and honour, in the getting and keeping, and the gripes of conscience, that the forethoughts of the parting hour, and your heavy reckoning, must needs mix with all your pleasure and vainglory, unless you have laid asleep your wits; besides your experience of the emptiness and deceit of all that you have overvalued. I say, one would think that this much should somewhat allay your thirst, and calm your minds, and make you think of a better treasure. Sure I am that God would do ten thousandfold more for you, and be better to you; and yet because of some fleshly arguments, you are turned away from him. He cannot be thus loved and delighted in,

and sought, and yet he offereth more for you than the world doth. Saith Augustine, 'Ecce mundus turbat, et amatur; quid si tranquillus esset? formoso quomodo hæreret, qui sic amplecteris fœdum. Flores ejus quomodo colligeret, qui spinis non revocas manum?' And it is just that they should have a bed of thorns, that wilfully make choice of it. Seneca thus justifieth God, that though he give men such perplexities and vexations, it is 'nullis nisi optantibus,' only to them that will needs have it so, and are choosers of their own destruction. Choosers, do I say? Yea, and will compass sea and land for it. Stretch conscience for it till it tear, or can stretch no further. Oppress and defraud for it, some of them. Break vows and covenants for it. Sell God and heaven for it. Scrambling with such distracted violence for the smoky honours, the nominal wealth, the intoxicating pleasures of a few hasty days, that they care not what they part with for them, nor who they bear down that standeth in their way.

'Quid non mortalia pectora cogis,  
Auri sacra fames?'

And is Christ worth no more than to be sold with Judas for so base a price? Is our heavenly birthright a thing so base, or the promise of our immortal crown so uncertain, as to be parted with on Esau's terms? Is God and endless glory worth no more than this comes to? 'Propter nummos Deum contemnere,' saith Jerome. To despise and cast off God for a thing so base, is the basest kind of despising him. The idolaters that vilified him by making images of him, were asked, "To whom will you liken me, saith the Holy One;" Isa. xl. 18. 25. And these sensual and covetous idolaters must be asked, Whom will you match with God, or set up against him; or prefer before him? What will you choose, if you choose not him? What shall be your portion instead of heaven? Doth it excuse you that the world hath so lovely an aspect? Yes, if God be not more amiable than it, and if his face and favour be not more desirable. Doth it excuse you that the baits of the world are pleasant, and that it offered you fair? Yes, if God had not outbid it, and offered you ten thousand times more. Doth it excuse you that the world is near and certain, and heaven uncertain or out of sight? Yes, if you

are beasts that have no reason to know what will be, but only sense to feel what is; or if God have not given you an infallible promise, befriended by reason, sealed by multitudes of uncontrolled miracles, and transcribed on his servant's hearts; and if the greatness of the glory promised were not sufficient to do more at a distance with a man of faith and reason, than childish trifles near at hand; as the sun at a distance giveth us more light than a glowworm that is hard by. Yea, and if the world, which you think so certain, were not certainly transitory and vain; so that he that gets it, is certain shortly to be no gainer: and he that loseth it, to be no loser. You look on a poor, praying self-denying believer: but you look not before you, on a saint that shall reign with Christ, "and judge the world, when he cometh to be glorified in his saints, and admired in all them that believe;" 2 Thess. i. 10. You see them "sow their seed in tears," but you see it not springing up, nor do you foresee the joyful harvest. You see them following Christ through tribulations, bearing his cross, and despising the shame; but you see them not yet set down with him on their thrones. The fight you see, but the triumph you see not. You see them tossed at sea, but you know not how sure a pilot they have; nor do you see the riches of their freight. You see sickness or persecution unpinning their corruptible rags, and death undressing them, but you see not the clothes which they are putting on. You see them laid asleep by death; but you see not their awaking; nor the rising of their sun, when "the righteous shall have dominion in the morning." The man that is dead to the world you see; but you see not the life that is hid with Christ in God, nor their appearing with him in glory, when Christ who is their life appears. Your unbelieving souls imagine there will be no May or harvest, because it is now winter with us. You think the rose and beauteous flowers which are promised us in that spring, are but delusions, because you know not the virtue of that life that is in the root, nor the powerful influence of that Sun of the believers. You see the dead body, but you see not the soul alive with Christ, retired into its root. You see the candle put out, and know not whither the flame is gone, and think not how small a touch of the yet living soul will light it again.

And so on the other side, you look on the swaggering



gallant, but you look not on the ulcerous soul : You hear them laughing and jesting in their joviality, but you hear them not yet groaning in their pains : You see them clambering into the seat of honour, but see them not cast into the grave : You see them run and ride in pomp and pleasure, following the delights of the flesh, attended by their followers that honour and applaud them ; but you see them not yet gasping under the pangs of death, nor laid in the dust as still as stones : You see their beauty and glittering attire, but you see not the pale and ghastly face that death will give them, nor the skulls that are stripped of all those ornaments : You smell their perfumes, but you smell not their putrefaction : You see their lands and spacious houses and sumptuous furniture ; but you see not how narrow a room will serve them in the grave, nor how little there they differ from the most contemptible of men. Nay more, you see them with Ahab going forth to battle, and leaving the prophets with their bread and water of affliction ; but you see them not yet returning with the mortal blow : You see them in their honours and abundance, but you see them not on Christ's left hand in judgment : You see them clothed richly, and faring deliciously every day ; but you see them not in hell torments, wishing in vain for a drop of water to abate their flames : You hear them honoured, and hear their words of pride and ostentation ; but you hear them not yet crying out of their folly, and bewailing their loss of present time, and lamenting in vain the unhappy choice that now they make. Sirs, believe it, future things are as sure as present. These things are no fables because they are not visible yet. You see not God, and yet he is the principal intelligible object. You see not your own intellectual souls, and yet you know you have them, by the intellection of other things. You see not your own eyesight, and yet you know that an eyesight you have, by the seeing of other things. If there were not an invisible God, there would have been no visible creatures. Visibles are more vile, and are for invisibles that are more noble. Our visible bodies, are for our invisible souls. This visible life is the womb of our everlasting life that is invisible : we are hatched by the Spirit in this shell, till we are ready to pass forth into that glorious light that here we see not. I beseech you, gentlemen, awake, and be not so lamentably deceived, as to think that your ho-

nourable, pleasant dreams are the only realities. O no ! it is the last awakening hour that will shew you the now inconceivable realities. You are now but as in jest in your pomp and pleasure ; but you shall then be in good sadness in your pains and loss, if sanctifying grace do not prevent it, by putting you out of your jesting vein, and making you in good sadness to be men of real faith and holiness, and lay about you for the real joys. Believe it, sirs, the life of Christianity is not a bare opinion. It is a living by faith upon a life invisible : and so serious resolving a belief of the truth of the everlasting blessedness (as purchased and given by Jesus Christ to persevering saints) as effectually turneth the affections and endeavours of the man to the loving, and seeking it above all this world. It is one thing to take God and heaven for your portion, as believers do ; and another thing to be desirous of it as a reserve, when you can keep the world no longer. It is one thing to submit to heaven, as a lesser evil than hell ; and another thing to desire it as a greater good than earth. It is one thing to lay up your treasures and hopes in heaven, and to seek it first ; and another thing to be contented with it in your necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the religion of serious Christians, and of carnal, worldly hyoorites. But I shall break off my Admonition, and end with some Advice.

*Direct.* 1. 'Look upon this world, and all things in it, with the foreseeing eye of faith and reason, and value it but as it deserves : ' And then you will neither be eager after it, nor too much delighted in it, nor puffed up by it, nor will it so prevalently entice you to venture or neglect eternal things. Did you know and well consider but what an empty, fading thing it is, you could never be satisfied with so poor a portion, nor quiet your souls till you had assurance or sound hopes of better things. Nor would you take such pleasure in childish trifles ; nor debase yourselves, to be so inordinately employed about such low and sordid matters, while God and your eternal happiness are laid by. You take not yourselves for the basest of men, much less for brutes or idiots. O then do not make yourselves the basest, and do not unman yourselves, and brutify your immortal souls. A heathen could say, ' Nemo alius est Deo dignus, nisi qui opes contempsit.' If you would be rich, choose that

which will make you rich indeed. Make sure of his favour that is the absolute Lord of all, and then you can want nothing, whatever you may be without. And if yet you thirst for worldly riches, or inordinately love them, and tenaciously keep them from your Master's use, remember that this discovereth your disease; and therefore should mind you rather to cure it than to feed it. It is not money, nor any thing in this world, that will cure such an empty, depraved soul. As Seneca saith, 'If a sick man be carried about, whether in a bed of gold, or a bed of wood, his disease is carried with him.' It is not a golden bed that will cure a diseased man. Nor is it all the gold or honour in the world that will help such a deluded soul, as thinks this world will make him happy. Get but the cure of your carnal minds, and a little will serve you. For it is your sinful fancy that would have much, and not your nature that needs much. Saith Seneca, 'Si ad naturam vives, nunquam eris pauper; si ad opinionem, nunquam eris dives. Exiguum natura desiderat; opinio immensum.' He is not the poor man that hath but little, but he that would have more. Nor is he the rich man that hath much, but he that is content with what he hath. If you pray but for your daily bread, be not such hypocrites as by the bent of your desires to cross your prayers. The nearest way to riches, saith the moralist, is the contempt of riches; and saith the Christian, to be rich in faith, and heirs of the kingdom which God hath promised all that love him; James ii. 5. The greatest riches are got (proportionably) on the easiest terms. Loving the world will not procure it; but loving God will procure the everlasting fruition of his love. Millions love the world that miss of it; but no man misseth of God that loveth him above the world. Buy not these gawds then at a dearer rate than you may have the kingdom. If you have not enough, make sure of heaven, and that will be enough for you. And get a cure for your diseased minds, which is easier and more profitable than to fulfil them. "No man (saith Seneca) can have all the world; but he may have a mind that can condemn all the world." No man can have all that he will; but he may be content to be without it. The disease is within you, and there must be the cure.

*Direct. 2.* 'Be sure to fix with a serious faith upon the invisible glory as your portion; and then look at all things

in this world, as good or bad, as they respect your end; and judge of them as they help or hinder you in the main.' Nothing but a truly heavenly mind is the saving cure of an earthly mind. No man will rightly let go earth, till he have the powerful light that hath shewed him the greater good, and given him a taste of the world to come. Had you not been strangers to God and heaven (in heart, whatever you were in tongue and fancy), you could never have fallen in love with earth. None are so much disposed to travel into other countries, as they that are fallen out with their own. Remember that you have not one penny or pennyworth in the world, but what you had from God, and must be accountable to God for; and must employ with an eye upon his will, and your salvation. I do not call you to cast away your riches, but to see that you use all that ever you have, as will be most comfortable to you in your last review. I know, as Seneca saith, 'He is a wise man that can make use of earthen vessels, as if they were all silver; and he is wise too, that can make use of silver vessels, as if they were but earth.' 'Infirmi est animi pati non posse divitias:' but it is one thing to bear riches, and use them for God, and another thing to enjoy them with delight. I neither take the monastics to be the only or the highest in perfection; nor yet do I condemn necessitated retirements. For I know it is hard to most to converse with God in tumults, and to hear the still voice of his Spirit, in the murmuring noise of a crowd. I know that the commons are usually more barren and fruitless than inclosures; and that the fruit-tree that groweth by the highway side, shall have many a stone and cudgel thrown at it, which those that are in your orchard escape. But still look to your end; and secure the main. Dream not that you have any full propriety. Remember that you are God's stewards; set therefore your Master's name, and not your own, upon every pennyworth you possess: let "Holiness to the Lord" be written upon all. Possess nothing but what is devoted to him, to be used as he would have you. Put him not off with scraps and leavings, that gave you all. So much as you save from him, you lose, and worse than lose; and so much as you lose for him, and surrender to him, and improve for him, you save, and more than save. For "godliness with contentment is great gain." And he that is "faithful in a little, shall be

made ruler over much." It is thus that all things are sanctified with the saints.

*Direct. 3.* 'Think not that your riches are given you to fulfil the least inordinate desire of the flesh; or that you may take ever the more sensual ease or pleasure, if you had all the world:' but remember that better wages obligeth you to more work: and therefore rise as early, and labour as hard in your own employment, (the more for the common good the better,) yea, and deny your flesh as much as if you had but food and raiment. If you have much, give the more, and use the more, but enjoy never the more; and let not your sensual desires find ever the more provision. A rich man that is wise, and a faithful steward, may live in as much self-denial, and labour as hard, and humble his flesh as much, as he that hath but his daily bread. God sent you not in provision for his enemy. All that is made the food of sin, or that doth not help you up to God, is employed contrary to the end that you received it for.

*Direct. 4.* 'Be sure that you deal with the world as a deceiver:' be very suspicious of all your riches, and honours, and delights. Feed not on these luscious summer-fruits too boldly, or without fear. Remember how many millions the world hath deceived before you. None come to hell but those that are cheated thither by the flesh and the world. With what exceeding vigilancy then have you need to deal with such a dangerous deceiver; when all your happiness, and all your hopes, are at the stake? and if you be deceived, you are undone. Its force is nothing so perilous as its fraud.

————— 'Ubi vincere aperte  
Non datur, insidias armaque, tecta parat.'

They that have to do with such a cheater, in a case of such everlasting consequence, should be suspicious of every thing, and trust the world as little as is possible, when, 'Qui cavet ne decipiatur, vix cavet, cum etiam cavet.'

'Et cum cavisse ratus est, sæpè is cautor captus est,' (ut Plaut.)

As Bucholcer was wont to say when his friends extolled him, 'terreri se etiam laudationibus illis, ut fulminibus;' so should you possess your honours and riches in the world.

And as the same Bucholcer said to Hubner, when he went to be a courtier; ‘*Fidem diabolorum tibi commendo: credere et contremiscere: viz. promissionibus aulicis credere, sed caute, sed timide:*’ so should you be affected to the world. Trust and tremble: or rather trust it not at all. Nay, have you not been deceived by it already? And will you be more foolish than the silly fish, that will scarcely take the hook that he was once pricked by; or than the silly fowls that will be afraid of the net that once they have escaped from, and of the kite that once hath had them in her claws? ‘*Tranquillas etiam naufragus horret aquas.*’ Nay, at the present, if you take any heed of your souls, you may easily perceive what a clog the world is: we are commonly better when we have least of it, or are leaving it, than when we have it at our will. A man may see the utmost visible part of the earth, and the horizon at once: but if he look on the earth that is near him, he cannot see the heavens at that time, much less the zenith. Our own riches, our present riches, our nearest and dearest temporal good, is the greatest averter of the mind from heaven. We are commonly like Antigonus’s sick soldier, that fought well because he looked to die; but grew a coward as soon as he was cured. So that most of us have need of the counsel which the bishop of Colen gave the emperor Sigismund that asked him, “What he should do to be happy?” “Live,” saith he, “as you promised to do, when you were last sick of the stone and gout.” Even the most notorious sinners seem saints when they see the world is leaving them. And doth not common reason tell us, that that which will so move us then, should prevail with us as much as before, when we are certain all our lifetime that this parting time will come? Indeed the creature, as it is annexed unto God, and subservient to him, may have an answerable trust and love: the smallest twig that is fast to the tree, may help you out of the water, if you lay hold of it; but if it be broken from the tree, it will deceive you, though you hold it never so fast. O therefore look for surer footing: a handful of water will not save you from being drowned. Build on the Rock of Ages, that never faileth them that trust him; though yet the blind unbelieving world be more distrustful of him, than of that which they have tried is not to be trusted. A wise man should know him to be trusty, that he trusteth in a case

that concerneth his salvation. And true believers, and none but they, may say with Paul, "I know in whom I have trusted;" 1 Tim. i. 12.

*Direct. 5.* 'Let it be your daily care to keep clear accounts between God and you, of your receivings and disbursements.' It is time to bewail the expence of that, if it be but a groat, that you cannot give a comfortable account of. Whenever you have several ways before you for the laying out of your money or your time, let the question be seriously put to your heart, Which of these ways shall I wish at death and judgment that I had expended it in? And let that be chosen as the way.

*Direct. 6.* 'Be sure to watch those thieves that would rob you of your Master's talents, that should be employed for his use.' And will you give me leave to be plain with you in instancing in a few of them.

1. How many ungodly gentlemen do waste that in a thing they call great housekeeping, (that is, the inordinate provisions for the flesh, and a freedom for men to play the gluttons or drunkards in their houses,) which might have been expended to their greater honour and commodity!

2. How many be there that spend that in unnecessary feasting of their friends, that might have been far more advantageously improved!

3. How many be there that spend more in the excess of one or two or three suits of apparel, than would have sufficed to the relief of a distressed family for a twelvemonth's space!

4. How many be there that lay out more in needless buildings, walks, and gardens, than would save the lives of a hundred or a thousand of the poor that perish by hunger, (or by diseases bred by want!) They will not spare from their own superfluities, to supply the necessities of their brethren. Is this loving their neighbours as themselves, and doing as they would be done by?

5. How many be there that spend more needlessly on horses, dogs, or hawks, and cast away more at one game at dice, or at a cock-fight, or a horse-race, than would keep a poor scholar at the university! (But I hope the parliament hath cured this.)

6. But the principal and least lamented abuse of riches, is children's excessive portions; for children are as a sur-

viving self. Men think themselves but half dead, while their children live: and therefore as self is that idol of the wicked, to whom all the creatures of God are sacrificed, so they employ all one way or other for themselves as long as they live, and then leave it when they die, to themselves in their posterity. When they have, like unfaithful stewards, detained God's due from him as long as they live, they leave it to their children to detain it after them. Mistake me not; I persuade you not to be unnatural. Your children must be provided for, if you be not worse than infidels. But I tell you by what rules I should proceed, were it my case. (1.) If I had never such ungodly children, I should provide for them, if I could, their daily bread, and leave them enough for food and raiment, unless they were such as ought not to live, or be maintained. (2.) If I had better children, that were likely to use what they had for God, I should leave them all that could be spared from more necessary uses, that their lives might be more free from care, and they might be serviceable to God with their wealth, when I am dead. And the more confident I were that they would be faithful stewards of it, the more I should commit to their trust. (3.) I should not take it to be my duty to level my posterity with the poorer sort, unless some special call of God, or extraordinary public exigence did require it. So much for the affirmative, what I should do for them. But for the negative, what I should not do for them. (1.) I should think that in a case of some extraordinary necessities to the church or commonwealth, I were bound to alienate all from my posterity, at least, except their food and raiment. (2.) I should still in the general conclude that all must be for God, as he is the owner of me and all; and therefore I should inquire which way it is his will that I should dispose of it. And where my conscience tells me he would have me use it, I should do it, though to the denial of myself or posterity. (3.) I should always prefer the public good of church or commonwealth, before the personal wealth of my posterity, and therefore should provide for them in a subserviency to the greater good, and not prefer their wealth before it. (4.) I should think myself bound to expend all that I had, in that way as might most promote the principal interest of my Lord, unless in cases where he had tied me by any special obligation to a more private expenditure of it. (5.) I should



judge that the ordinary necessities of the church and poor are so great, as should command me very much to abate of full provisions for my posterity. And for the proportion, I should labour to discern, whether the times were such, and my posterity such, as that the stock of my estate would be more serviceable to God in their hands, or otherwise laid out. For the times and quality of children may make a great alteration in the case. (6.) Had I an only son that was notoriously ungodly, I would leave him no more than food and raiment, if I had ten thousand pounds a year, but would give it to God for the works in which I might promote his interest. My reasons are many, which I have touched upon in another discourse. As, 1. Such as forfeit their very daily bread, should not have any more than their daily bread. But such notorious wicked ones forfeit their daily bread. "He that will not labour," saith Paul, "let him not eat," 2 Thess. iii. much more in such greater cases. 2. According to God's ancient law, Deut. xxi. they forfeit their lives, and the parents there were to cause them to be put to death, that were obstinately unreformed. And is the case so altered think you now, as that you are bound to make such children rich, that parents then were bound to put to death? 3. I am not bound to give unnecessary provisions to an enemy of God, to misemploy them, and strengthen him to do mischief, and be more able to oppress God's servants, or oppose his truth, or serve the devil.

I forbear to mention the proportion of men's estates that I think they are ordinarily bound to alienate, but shall leave you to prudence and the general rules, lest I seem to you to go beyond my line. But in general I must say that it is a selfish and an heinous error, to think that men should lay up all that they can gather for their posterity, and all to leave them rich and honourable, and put off God, and all charitable uses, with the crumbs that fall from their tables, or with some inconsiderable driblets. If the rich man in Luke xviii. might have followed Christ on such terms as these, he would hardly have gone sorrowfully from him.

1. By this men shew that they prefer their children before God. 2. And that they prefer them before the church, and Gospel, and the commonwealth: when an heroic heathen would have confessed that his estate and children, and his life were not too good to be sacrificed to his country, as

the case of the Decii and many other Romans, that gave their lives for their country witnesseth. 3. These men prefer the worldly riches of their children before the souls of men : when they have so many calls to employ their wealth to the furthering of men's salvation, and put by all, that their children may be rich. 4. They prefer their children's riches before their own everlasting good : or else they would not deny themselves the reward of a holy improvement of their talents, and cast themselves upon the terrible sentence that is past upon unprofitable servants, and all to leave their children wealthy. 5. They prefer the bodily prosperity of their children before their spiritual ; or else they would not be so eager to leave them that riches, which Christ hath told them is such a snare and hindrance to men's salvation. 6. They would teach all the world the easy art of never doing good in life or in death. For if all must follow their principles, then the parents must keep almost all for their children, and the children must do the like by their children, and so it must run on to all generations, that their posterity may be kept as rich as their predecessors. 7. How unlike is this to the ancient saints ; and how unlike to the general precepts of self-denial, and doing good to all while we have time, &c. which Christ hath left us in the Gospel. Enable your children to be serviceable in the church and commonwealth, as far as you may ; but prefer them not before the church or commonwealth. Wrong not God, nor your own souls, nor the souls or bodies of other men, to procure your children to be rich. It will not ease your pains in hell, to think that you have left your children rich on earth. It is few of the great and noble that are called. They will have an easier way to heaven in a mean estate. Their nurse's milk contented them when first they lived in the world ; and will nothing but lands, and lordships ; and superlative matters now content them, when they have a shorter time to use it ? Poor men can sing as merrily as the rich, and sleep as quietly, and live as comfortably, and die as easily : ' cantabit vacuus,'—they are free from abundance of your cares and fears. The philosopher that had received a great gift of gold from a prince, sent it back to him the next morning and told him that he loved no such gifts as would not let him take his sleep, (for thinking what to do with it).

*Direct.* 7. Lastly, 'Study the art of doing good,' and

making yourselves friends of the mammon of unrighteousness, that when you go hence you may be received into the everlasting habitations.' Remember how much of your religion doth consist in the devoting of yourselves and all to God, and improving his stock, and being rich in good works, ready to distribute and communicate ; 1 Tim. vi. 18. And how much will be laid upon this at judgment; Matt. xxv. God doth not call upon you for your charity; as if he would be beholden to you, or needed any thing that you can give him; but because he will thus difference his hearty followers from complimenting hypocrites. The poor you shall have always with you; and the church shall always want your help; and Christ will be still distressed in his members, to try the reality of men's professions, whether they love him above all, or else dissemble with him, and whether they have any thing that they think too good for him. It is a certain mark of a hypocrite, to have any thing in this world so dear to you, that you cannot spare it for Christ.

Remember then that it is your own concernment; if you would be ever the better for all your wealth, nay, if you would not be undone by it, study how you may be most serviceable to God with it. Cicero could say, 'that to be rich is not to possess much, but to use much.' And Seneca could rebuke them that so study to increase their wealth, that they forget to use it. If really you be Christians, heaven is your portion and your end: and if so, you can love nothing else, nor use any thing else, rationally, but as a means to attain that end. See, therefore, in all your expenses, how you attain or promote your end. Alas, men are so busily building in their way, that they shew us that they take not themselves for travellers; they are so familiar with the world, that they shew us they are not strangers, but at home. They make their garments so fine, and lay such mountains on their backs, that we see they mean not to be serious runners in the Christian race. The thorny cares that choke Christ's seed, do shew that they are barren, and nigh to burning. If you gather riches for yourselves (Luke xii. 21.), you are standing pits: if you are rich to God, you will be running springs, or cisterns. There is a blessed art of sending all your riches to heaven before you, if you could learn it, and were willing to be happy at those rates. It is not for your

riches that God will either condemn or save you ; but for the abusing or improving them. Though Lazarus was a beggar, yet Abraham had been rich whose bosom he was in. ‘ Rich men must know (saith Ambrose,) that the fault is not in riches, but in them that know not how to use them.’ ‘ Nam divitiæ ut impedimenta sunt improbis, ita bonis sunt adjuvamenta virtutum.’ O that you could but be sensible of the difference, betwixt them that can say at last, ‘ We have used our stock for the service of our Lord : we studied his will and interest, and accordingly employed all that we had in the world ;’ and them that must say, ‘ We gave now and then an alms to the poor ; but for the substance of our estates, we spent it carnally for our flesh, to bear up our pomp and greatness in the world, and then we left it to our children to do the like when we were dead ?’ There is as wide a difference between the end of these two ways, as there is betwixt heaven and hell ; and surely the way is connected to the end. Think not either that you can serve God and mammon, or that you may live to the world, and die to God. When one was asked whether he had rather be Cræsus or Socrates, he answered, that he had rather be Cræsus while he lived, and Socrates when he came to die ; but dream not you of such a choice. “ Be not deceived ; God is not mocked. Whatsoever a man soweth, that shall he also reap : if you sow to the flesh, of the flesh you shall reap corruption ; but if you sow to the Spirit, of the Spirit you shall reap everlasting life ;” Gal. vi. 7, 8.

And this much more let me add, that if you intend your wealth for God, you must not think of evil getting it ; for God will not accept a sacrifice that is got by falsehood, rapine or injustice. Nay, if you intended it indeed for God, you would not dare to procure it by sin. For God needeth not fraud, perfidiousness or injustice to promote his service. ‘ Pietas sua federa servat. As Austin saith, ‘ Rea linguam non facit, nisi rea mens :’ So I say here. Your mind is first guilty of denying God, whatever you pretend, when you dare thus by your deeds deny him.

Yea, let me add, that so far should you be from yielding to any temptation to be covetous, for God, for your family, or any good end that may be offered you, that you should make an advantage of such temptations, to watch the world and your deceitful hearts the more narrowly hereafter. And

if in all temptations to worldliness, you could turn them to a gain and duty, and overshoot the tempter in his bow, it were a point of singular zeal and prudence. When he would put any covetous motion into your mind, or work it into your hands, give then more liberally, or do more good than you did before. Let this be all that the deceitful flesh and world shall get by you. ‘Fallite fallentes.— Et in laqueos, quos posuere, cadant.’

I know that flesh and blood will stand in your way with abundance of dissuasives, and make you believe that this so plain and great a duty, is no duty. In the verbal part of godliness, it would allow God but little; but in the more costly, practical part, much less. Sometimes it will tell you that men are so naught, that they deserve not your charity; but Christ deserveth it; give it therefore to him. Sometimes it will tell you of men’s unthankfulness; but ‘satis est dedisse;’ you have done your duty; God accepteth it: other men’s thankfulness is not your reward. You are more unthankful yourselves to God. You are called to imitate him that causeth his sun to shine, and his rain to fall on the just and on the unjust, and that daily bestoweth his mercies on the unthankful. Sometimes it will tell you of the uncertainty of reaching the end of your charity: that if you maintain scholars to learning, they may prove ungodly: if you leave any considerable gift to pious uses, sacrilegious and rapacious hands may alienate it. But you are sure of succeeding in your ultimate end, which is the pleasing of God, and your own salvation. It is not loss to you, if it be to others. Cast your bread upon the waters; if you cannot trust God, you cannot obey him. Do your part, and leave his part to himself. It is your part to give, and it is God’s part to succeed it for the attainment of the end. He that is worst is most like to fail. And whether think you is better, God or you? and which should be more suspected? He is unworthy the name of a servant of God, that will run no hazard for him. Venture your charity in a way of duty, or pretend not to be charitable. Will you not sow your master’s corn, till you are certain of a plenteous increase? And do you think that he will take this for a good account? This is the foolish excuse that Christ hath told you shall have a

terrible sentence: you will hide God's talent, for fear of losing it; but woe to such unprofitable servants.

Sometimes the flesh will tell you that you may want yourselves, or your posterity at least; and that you were best gather till your stock arise to so much, or so much, and then God shall have some. A fair bargain! Just like ungodly men by their repentance and conversion; they will sin till they are old, and then they will turn. But few turn that delay with such resolutions. If God hath not right to all, he hath right to none. If he hath right to all, will you give him none but your leavings? A swine will let another eat when his belly is full. What if you are never richer, will you never do good therefore with what you have?

And for the impoverishing of yourself, if you fear being a loser by God, you may keep your riches as long as you can, and try how you can save yourself and them. A man's life consisteth not in the abundance that he possesseth. Do not imagine that you need more than you do. If monastics think it their perfection to be wilfully poor, and Seneca thought it the Cynic's wisdom, '*quod effecit nequid sibi eripi posset;*' you may much more rejoice in such an estate, if God bring you to it by and for welldoing. You live in dangerous times: wars and thieves may soon level your estates; can there be greater wisdom than to send it all to heaven, and lay it up with God, and put it into the surest hands, and put it to the only usury? '*Aut ego fallor, aut regnum est, inter avaros, circumscriptores, latrones, plagiarios, unum esse, cui noceri non possit.*' Cannot a man live, think you, without wealth and honour? '*Siquis de talium fœlicitate dubitat, potest idem dubitare, et de deorum immortalium statu, an parum beate degant, quod illis non prædia, nec horti sint,*' &c: Sen. As it is the honour of God, the first Mover, '*omnia movere ipse non motus;*' so it is the honour of the greatest benefactors, '*omnia dare nihil habentes;*' he that hath it to give, hath it more transcendently, than he that hath it but to use. He that hath most, hath most care, and trouble, and envy, and danger, and the greatest reckoning. Neither poverty nor riches, was the wise man's wish, but convenient food. '*Optimus pecuniæ modus est, qui nec in paupertatem cadit, nec procul à paupertate discedit.*' Sen. 'No man doth dissemble, lie, oppress, defraud, for

love of poverty; but thousands do it for love of riches.' 'Neminem vidi tyrannidem gerere propter paupertatem, plurimum vero propter divitias,' saith the Cynic, 'citante Stob.' Poverty is one of the cheapest medicines for the mind, and riches a dear deceit. A philosopher calls poverty a self-taught virtue, and riches a vice to be acquired with great labour and diligence. Poverty is a natural philosophy; an effectual doctrine of temperance; and riches a nursery of pride, voluptuousness, and every vice. And Paul comes near it, and speaketh more cautelously, yet home enough, that "the love of money is the root of all evil;" 1 Tim. vi. 10. and therefore is itself a transcendent evil.

Sweet healthful temperance is cheap, and may be maintained without any great revenues: it is killing luxury, excess, and pride that are so dear, and require so much for their maintenance. Our journey is not of such small moment, nor our way so far, nor our day so long, nor our strength and patience so great, as to encourage us to load ourselves with things unnecessary. Christian living is daily fighting; and we use not to fight with our riches on our backs, but for them. He that swimmeth with the greatest load is most likely to sink. Men fancy that evil in a low estate, which else they would not feel; and when they have picked a causeless quarrel with it, and undeservedly fallen out with it, they speak abusively of it, and of God himself for casting it upon them. Men love riches so well, because they love sin so well. Did poverty accommodate men's vices, and feed and satisfy their sinful lusts as well as riches, it would be loved as well. And if riches did starve up luxury and voluptuousness as much as poverty, they would be as much abhorred. Few men speak highly of honours, or riches, or pleasures at the last; nor hardly of a low or suffering state. And the last judgment is commonly the wisest.

Let not therefore the fear of poverty deter you from good works. Yea, rather give speedily, and do good while you have it, before all be gone, and you be disabled. Saith Nazianzen, (Orat. de Amor. Pauper.) 'Deo gratitudinis ergo aliquid tribue, quod ex eorum numero sis, qui de aliis bene mereri possunt, non qui aliorum beneficentia opus habeant: quod in alienas manus non oculos conjectos habeas, sed alii in tuas. Da operam, ut non solum opibus, sed

etiam pietate, non solum auro, sed etiam virtute sis locuples. Cura ut proximo tuo id circo præstantior sis, quia benignior. Fac calamitoso sis Deus, Dei misericordiam imitando. Nihil enim tam divinum homo habet, quam de aliis bene mereri.' If you have no pity on others, have some on your souls. Give not all your lands and wealth to your flesh and your posterity: give some of it to your souls, by giving it to God. Shall your bodies have it, and your souls have none, or but a little? 'Hoc solum quod in opibus bonum est, lucremur; nempe ut animas nostras in eleemosynis acquiramus, facultates nostra pauperibus impertiamus, ut cœlestibus ditemur. Animæ quoque partem da; non carni duntaxat: Deo quoque partem da, non mundo tantum: ex ventre aliquid subtrahe, et spiritui consecra: ex igne aliquid eripe, ac procul, à depascente flamma reconde; à tyranno eripe, ac Domino committe.—Da exiguum ei a quo multa habes: da etiam omnia ei, qui omnia donavit: nunquam Dei munificentiam vinces, etiamsi omnia tua bona projicias, etiamsi te etiam ipsum bonis tuis adjungas. Nam hoc quoque ipsum accipere est, nempe Deo donare;' saith Gregory Nazianzen, ubi sup.

Of any kind of covetousness, there is none more plausibly pretended against works of charity, than that of some ministers, that can spare no money, because their libraries are yet unfurnished with many books which they would fain have. Yet here we must see that greater works be not for this omitted. Saith Seneca (de Tranquil.) 'Studiorum quoque quæ liberalissima impensa est, tamdiu rationem habebo, quamdiu modum. Quo mihi innumerabiles libros et bibliothecas, quorum Dominus vix tota vita sua indices perlegit? Onerat discentem turba, non instruit: multoque satius est paucis te authoribus tradere, quam errare per multos.—Studiosa hæc luxuria; imo ne studiosa quidem, quoniam non in studium, sed in spectaculum.—Paretur librorum quantum satis sit; nihil in apparatus—Vitiosum est, ubique quod nimium est.'

Yea more, let me tell you all, and beseech you to consider it. It is your duty even to pinch your flesh, and spare it from your back and belly, that you may have wherewithal to do good. It is no thanks to you to relieve others out of that which you need not yourselves; and to give God that which your flesh can spare. Such liberality may stand with little suffering or self-denial, and therefore will be but



a poor proof of your grace. Had I ten thousand pounds a year, I should think it my duty for all that, to pinch my flesh, that I might spare as much of it as is possible for God. David would not offer that to God which cost him nothing; 2 Sam. xxiv. 24. If you fare the harder, and go the plainer in your attire, and deny yourselves that which is for any needless pomp or ostentation, or splendour in the world; that you may have so much the more to do good with, you deal then like good husbands for God and your souls, and faithful stewards. Why should a covetous miser pinch his flesh more to gather riches for himself and his posterity; than you should do to gather it for God, and to expend it on the church and poor? Be as frugal as they, but not to the same end; so you use it for God and your poor brethren, an honest parsimony and gathering is a duty; and such a holy covetousness is so far from condemnable, that it is the truest charity, which God and all wise men will applaud. I do not mean only to deny your flesh in gross excesses, but to pinch it by a just frugality and abstinence. And yet you shall not say that I am drawing you to extremes. I would not have you so far pinch your flesh as to disable it for duty, but to deny it whatsoever doth not some way help it for duty, that we may not feed our own unnecessary delights, though with a seeming decorum and moderation, while so many about us are pinched with the want of necessities, and so many public, excellent works are calling for our help. The flesh is to be tamed, and humbled, and brought in subjection, and scanted when greater things require it, but not to be destroyed and made unserviceable. *‘Infido huic corpori quomodo conjunctus sim, haud equidem scio; quoque pacto simul et imago Dei sim, et cum cœno voluter; quod et cum pulchra valetudine est, bello me lacescit, et cum bello premitur, mœrore me afficit: quod, et ut conservum amo; et ut inimicum odi atque aversor: quod, et ut vinculum fugio, et ut conæres vereor. Si debilitare illud et conficere studeo, jam non habeo quo socio et opitulatore ad res præclarissimas utar; nimirum haud ignorans quam ob causam procreatus sim; quodque me per actiones ad deum ascendere oporteat. Sin contra ut cum socio et adiutore mitius agam, nulla jam ratio occurrit, qua rebellantis impetum fugiam, atque à Deo non excidam, compedibus degravatus, vel in terram detrahentibus, vel in ea detinentibus.*

Hostis est blandus et placidus : invidiosus amicus. O miram conjunctionem et alienationem ! Quod metuo amplector, quod amo pertimesco. 'Antequam bellum gesserim in gratiam redeo. Antequam pace fruar, ab eo dissideo.' Greg. Naz. ubi sup. And for delight, at least learn of an heathen how to esteem of it. Sen. de vita beata. 'Tu voluptatem complecteris, ego compesco : tu voluptate fueris, ego utor : tu illam summum bonum putas, ego nec bonum : tu omnia voluptatis causâ facis, ego nihil.'

What remains now, gentlemen, but that you be up and doing, and look about you where you may have the best bargain to lay out your money on, for God and for your souls ? Stay not till the market is over, till thieves have robbed you, till God in judgment have impoverished you ; till mere necessity do constrain you to part with that which you cannot keep ; or till the souls or bodies that need your help are removed from your sight. Seek after an object for your alms, as diligently as beggars seek the alms, you have more cause ; for you get more by giving, than they do by receiving. If you believe not this, you believe not Christ ; and so are infidels.

The sum of my advice is, That as men that are drawing near to their account, and love Christ in his members, and believe the promise of reward, you would devote yourselves and your estates to Christ, and study to do good, and make it your daily trade and business, as men that are "zealous of good works, and created to walk in them," (Tit. ii. 14. Eph. ii. 10.) and not as dropping a little upon the by. Say not that you have not wealth, or interest, or opportunity. The rich have full opportunities : the poor have their two mites or their cup of cold water to give to a disciple. And he that hath neither, may have a will to give thousands a year. And this is our comfort that have but little, that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not ;" 2 Cor. viii. 12. But where "there is a readiness to will, there will also be a performance out of that which you have," if you be sincere ; ver. 11. Et nunquam usque eo interclusa sunt omnia, ut nulli actioni honestæ locus sit. Nunquam inutilis est opera civis boni. Auditum enim, visu, vultu, nutu, obstinatione tacita, incessuque ipso prodest. Ut salutaria quædam citra gustum tactumque odore proficiunt ; ita virtus utilitatem etiam ex longinquo et

*latens fundit : sive spargitur, et se utitur suo jure ; sive precarios habet excessus, cogiturque, vela contrahere ; sive otiosa mutaque est, et angusto circumscripta ; sive adaper-ta : in quocunque habitu est, prodest. Seneca de Tranq.* (I give you not these passages of strangers to Christ, as if his doctrine needed any such patches ; but as imagining that the temper of those I speak to, may need such a double testi-mony, and to see the book of nature as well as of grace : and to let you understand, how inexcusable a professed Christian is, that is worse than an infidel.)

I have been long, and yet I would I had done. I have taught you, and yet I fear lest you have not learned. I have told you what you knew before (unless it be because you will not know it) and yet have more need to hear it, than a thousand things that you never knew. I have set you an easy lesson hard to be learned. Were but your senses rational, or were your will but disengaged and morally free, the work were done, and that would be learnt in an hour, that the church and commonwealth might rejoice in till the sun shall be no more. O had we but such princes, nobles, and gentlemen as were thus zealous and studious of good works, and wholly devoted and dedicated unto God, what a resemblance should we have of heaven on earth. How then would our princes and nobles be both loved and honoured, when their addictedness to God did make them so divine ? How honourable then would our parliament be, and how cheerfully should we flock together for their election. How dear would our judges and country magistrates be to all that have any thing of piety or humanity in them. “ Kings then would reign in righteousness, and princes rule in judg-ment ; and a man would be as a hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see should not be dim, and the ears of them that hear should hearken ; the heart also of the rash should understand knowledge, and the tongue of the stam-merers should be ready to speak elegantly ;” Isa. xxxii. 1—5. What help then should ministers have in their work, and the souls of all the people for their happiness ! And what a shaking would satan’s kingdom feel. Then neither seducers should have this pretence, nor the seduced this temptation as now they have, to call their various models of

republics by such splendid names, and to think Christ reigns when they reign; or that it is the only government, to have all to be governors, or to have the greatest liberty to be had. No forms will reform us, and heal our maladies, till we are healed and reformed within. Lead will not be gold, what form soever you mould it into. And though some ways may be more effectual to restrain the evil, and improve the good, that is among them, yet still the wicked will do wickedly. The swordfish and the thresher would be the tormenters of Leviathan, and God himself would be impatient of his tyranny. And his brother would mend the matter, who by giving the power to the vast tumultuous ocean itself, may find that his republic is not only inconsistent with a clergy, (a high commendation) but may possibly be as injurious to his moral honesty, as any other sort of tyranny; and might have learned of his chiefest master, Seneca, (*de Tranquil. Anim.*) that the free city of Athens could less endure Socrates than the tyrants, and did put him to death, whom they had tolerated. *‘Nunquid potes invenire urbem miseriorum quam Atheniensium fuit cum illam triginta tyranni divellerent? Mille trecentos cives, optimum quemque occiderant. Socrates tamen in medio erat. Et imitari volentibus, magnum circumferebat exemplar, cum inter triginta dominos liber incederet. Hunc tamen Athenæ ipse in carcere occiderunt. Et qui tuto insultaverat agmini tyrannorum, ejus libertatem libera civitas non tulit.’*

Gentlemen, for the Lord's sake, for your souls' sake, for the church's and the Gospel's sake, for your country's sake, and the spiritual and corporal good of thousands, awake now from your sloth and selfishness, from your ambition, voluptuousness and sordid worldliness, and give up yourselves and all that you have to God by Christ, and to the common good, and make the best of all your faculties and interest, for the high and noble ends of Christians: and convince all self-conceited founders or troublers of the commonwealth, that you have hit the way of a true reformation, without any alteration of the form, by correcting yourselves, the principal materials. And let them see by your seeking the weal of all, that your form is as truly a commonweal as theirs, and that they absurdly appropriate the title to their own. If you deny us this, on you shall be the blame and shame, and not on our want of a popular form.

But because I have gone so far with you by persuasion, (though yet I doubt whether indeed you will be persuaded) I shall not leave you till I have added the last part of my task, which is to set some Rules and Matter for good works before you, that if you are but willing, you may set your money to the happiest usury, and that upon the best security.

1. (For general rules) Aim at no lower an ultimate end in your charity, than the pleasing of God ; and move from no lower a first moral principle, than the love of God within you. Seek not self, while you seem to deny it. Give and do good to Christ in his servants.

2. Consider therefore of men's relations to Christ, and understand where his interest lieth in the world. Avoid both their extremes, that would have you do good to none but saints, and that would have you do it to all alike. As God hath a special love to his children, and yet doth good to all, his mercy being over all his works ; and as he is the Saviour of all men, but especially of them that believe ; so must you love all men as men, and saints as saints ; and do good to all men, but especially to them of the household of faith ; Gal. vi. 10. The new command of special love, must not be thought to abrogate the old commandment of common love, even of loving our neighbours as ourselves. You must do good to a disciple in the name of a disciple ; and to a prophet in the name of a prophet, (Matt. x. 42.) and yet take the wounded man for your neighbour, that you see lie in your way ; Luké x. 30. I know the serpentine seed had rather you would kick against the pricks, and tread down Christ's interest, than there to lay out your greatest charity. But it is God that you have to reckon with, who judgeth not as they. The philosopher being asked, Why all men were more ready to give to the halt and blind, than to philosophers, answered, That they thought they might come to be halt and blind themselves, but were never like to be philosophers : so I may say of many that would be content that you feed the common poor with bread, but the disciples of Christ with stones. They think they may be poor themselves, but they are never like to be Christ's disciples : nay, some of them (such as Clem. Writer in his mock ' Fides Divina') will persuade you that it is a sottish thing to conceive that any have Christ's Spirit now, that work not miracles,

and that he hath no church, ministry or saints, that is, that Christianity is not the right religion, unless it had present miracles to warrant it. And then you might be excused rather for your uncharitableness to it, than for your charity. But wisdom is justified of all her children : and the mouths of her enemies shall be quickly stopped ; and they shall then know that Christ is Lord and Judge, without either faith or further miracles.

3. When you have two good works before you, prefer the greater, and choose not the less.

4. ' *Cæteris paribus,*' let works of spiritual and everlasting concernment, be preferred to those that are merely temporal.

5. And let works for the public good, of church or commonwealth, be preferred before private works.

6. Let God have all in one way or other, even that which yourselves and families receive ; take it but as your daily bread to support you in his service. Do not limit God, or tie him to any part. Take heed of reserving any thing from him, or of halving with him, as Ananias and Sapphira. He deserveth and he expecteth all. That which he hath not, you have not, but satan hath it. You lose it, if you return it not to him.

And now in the conclusion, I shall presume (though I may incur a censure for it) to give you a catalogue of some of those good works which are seasonable in our days, by which you may make your reckoning comfortable. And do not think that God is beholden to you for it, if you perform them all ; but take it as the happiest bargain that you can make ; and thankfully take the opportunity while it is offered you, remembering that there is no such security or advantage to be made of your money in any way, as for God ; and that it is more blessed to give than to receive. Say not another day but that you had a price in your hands ; if you have not a heart, you must suffer with the unfaithful.

*A Catalogue of seasonable Good Works, presented to them that are sanctified to God, and dare trust him with their Riches, expecting the everlasting Riches which he hath promised, and are zealous of Good Works, and take it for a precious mercy that they may be exercised therein.*

1. Inquire what persons, burdened with children, or sickness, or on any such occasion labour under necessities, and relieve them as you are able and find them fit. And still make advantage of it for the benefit of their souls, instructing, admonishing and exhorting them, as they have need. If you give them any annual gift of clothes, bread or money, engage them to learn some catechism withal, and to go to the minister and give him an account of it. Some I know that set up a monthly lecture to be fitted to the poor, and give sixpence or twelpence to a certain number of poor that hear it.

2. As far as law will enable you, bind all your tenants in their leases to learn a catechism, and read the Scripture, and be once a year at least accountable to the minister of their profiting. If you cannot do this, at least use your interest in every tenant you have, to do it, and to seek God and worship him in their families (in which let your own families be eminently exemplary). It is very much that landlords might do for God if they had hearts. Discountenance the ungodly: encourage the good; give them back some little, when they pay their rent, to hire them to some duty. And think not too much to go to their houses for such ends.

3. Buy some plain and rousing books, that tend to conversion, and are fittest for their condition, and give them to the families that most need them, getting them to promise you to read them twice over at least, and then to give their teachers an account of the effect, and receive instructions from them for their further profit. Many have this way received much good. Or you may buy the books, and trust the ministers to distribute them, and engage the receivers to read them, or hear them read.

4. Take the children of the poor, and set them apprentices to some honest trade, and be sure you choose them godly masters, that may take care of their souls as well as

of their bodies. Or if you are able, settle a perpetual allowance for this use, entrusting the minister with the choice of a godly master for them, and whom you see meet, with the choice of boys.

5. In very great congregations that have but one minister, nor are able and willing to maintain another, it is a very good work to settle some maintenance for an assistant, without whom the flock must needs be much neglected. Improvements may be bought in to that use.

6. To settle schools in the more rude parts of the country, where they use not to teach their children to read, or in market-towns where people are numerous, is a very good work.

7. It is one of the best works I know within the reach of a mean man's purse, to maintain scholars (in sizer's places) at about £10 per annum charge, till they are capable either of the ministry, or of some other station in order to it, where they can maintain themselves. As also to maintain some of the choicest parts for some special studies. There is an intent of some to propound this work in a method fit for the whole nation to concur in. Till that be done, any rich man that is willing to do good, may entrust some able, godly ministers with the choice of the fittest youths (which is the greatest matter) and may allow them necessary maintenance. How many souls may be saved by the ministry of one of these! And how can money be better husbanded?

8. It will be a very good work also, conjunctly to encourage manufactures or other trades, and piety too, if in cities and corporations, some yearly rents being given on these terms; that several of the honestest tradesmen, may have £5 or £10 a piece yearly of this rent, lent them freely for four or five years to trade with, putting in security to repay it: and so the stock will increase, and more land may be bought by it after certain years, to go on to the same use: (only let the trustees have power to remit all, or part, where there is an extraordinary unexpected failing.) And that the fittest men may still receive it, some godly trustees may be chosen who may choose their successors; the minister being one, as likeliest to choose the fittest subjects of this beneficence. If honest men be kept up, they will better relieve the poor, than if it were left to their own hands.

9. It would be a blessed work for our rulers, and some



rich men, to erect a college (at Salop, I think the only fit place, for many reasons) for the education of scholars for the use of Wales; a country, whose present misery, and ancient honour, and readiness to receive the Gospel, and zealous profession of what they know, should encourage all good men to help them. Too few will send their sons to our present Universities, and too few of those that come thither are willing to return. But if this may not be done, the next way will be to add some charitable help for them in Oxford, obliging them to return to the service of their country.

10. Were I to speak to princes, or men so rich and potent as to be able to do so good a work, I would provoke them to do as much as the Jesuits have done, in seeking the conversion of some of the vast nations of infidels, that are possessed of so great a part of the world; viz. To erect a college for those whom the Spirit of God shall animate for so great a work, and to procure one or two of the natives out of the countries whose conversion you design, to teach the students in this college their language (which it is like might be effected). And when they have learned the tongues, to devote themselves to the work; where by the countenance of ambassadors, merchants, plantations or any other means, they may procure access and liberty of speech. Doubtless God would stir up some among us, to venture on the labour and apparent danger, for so great a work. If we be not better principled, disposed and resolved to do or suffer in so good a cause, than the Jesuits are, we are much to blame. And where we can but have opportunity, we are like to do much more good than they. 1. Because they are so importunate everywhere for the interest of the pope, that the people presently smell it to be but a selfish secular design. 2. Because when they have taken them from their heathenish idolatry, and taken down their images, they set up the divine worship of the host, and the cross, and the religious worship of the Virgin Mary, and the saints, with prayers to them in the stead: with such abundance of ceremonious additions, that the people think it is as good to be where they are; as if it were but the taking down one Daimon or Divus, to set up another in a kind of emulation, and they think that every country should continue the worship of their ancient patrons or Daimons. Whereas, if we went among them with the plain and pure Gospel, not sophisticated by these

superstitions, with a simple intention of their spiritual good, without any designs of advantage to ourselves, it is like we might do much more, and might expect a greater blessing from God; as Mr. Elliot, and his helpers find of their blessed labours in New England, where, if the languages, and remote habitations (or rather no habitations, but dispersions) of the inhabitants did not deny them opportunity of speech, much more might be effected. And though the Mahometans are more cruel than the heathens against any that openly speak against their superstition and deceit, yet God would persuade some, it is like, to think it worth the loss of their lives to make some prudent attempt in some of those vast Tartarian or Indian countries, where Christianity hath had least access and audience. As difficult works as these are, the Christian princes and people are exceedingly to blame, that they have done no more in attempting them, and have not turned their private quarrels, into a common agreement for the good of the poor uncalled world.

I have told you of divers ways in which you may secure your wealth from loss, and make an everlasting advantage of it. Those that have power and not a will, shall lose the reward, and have the condemnation of unfaithful stewards. Those that have power and an envious, evil will, that desireth not the church's good, shall moreover have the punishment of malignant enemies. Those that have neither power nor will, or are both impotent and malignant, shall be judged according to what they would have done, if they had been able. Those that have an unfeigned will, but not power, shall be accounted as if they had done the works; for God accepteth the will for the deed. All these good works are yours, poor Christians, that never did them, if certainly you would have done them, notwithstanding the difficulty, cost and suffering, if you had been able. But it is the godly rich, that are both able and willing, and actually perform them, that will profit both themselves and others, that both their own and other's souls may have the comfort of it. I shall lay some of the words of God himself before your eyes, and heartily pray for the sake of your own souls, and the public good, that you may excel Papists as far in works of charity, as you do in the soundness of doctrine, discipline and worship.

Gentlemen, excuse the necessary freedom of speech; and accept the seasonable, honourable, gainful motion, propounded to you from the word of God, by

Your faithful monitor,

RICHARD BAXTER.

February 20, 1657.

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*Sophronius, Bishop of Jerusalem (Prat. spir. c. 195, referente Baronio ad an. 411.) delivereth this history following to posterity, as a most certain thing:*

“That Leontius Apamiensis, a most faithful, religious man that had lived many years at Cyrene, assured them that Synesius (who of a philosopher became a bishop) found at Cyrene, one Evagrius a philosopher, who had been his old acquaintance, fellow-student and intimate friend, but an obstinate heathen: and Synesius was earnest with him to become a Christian, but all in vain; yet did still follow him with those arguments that might satisfy him of the Christian verity; and at last the philosopher told him, that to him it seemed but a mere fable and deceit that the Christian religion teacheth men, that this world shall have an end, and that all men shall rise again in these bodies, and their flesh be made immortal and incorruptible, and that they shall so live for ever, and receive the reward of all that they have done in the body; and that he that hath pity on the poor, lendeth to the Lord, and he that gives to the poor and needy shall have treasure in heaven, and shall receive an hundred-fold from Christ, together with eternal life: these things he derided. Synesius by many arguments assured him that all these things were certainly true: and at last the philosopher and his children were baptized. Awhile after, he comes to Synesius, and brings him three hundred pounds of gold for the poor, and bid him take it, and give him a bill under his hand that Christ should repay it him in another world. Synesius took the money for the poor, and gave him under his hand such a bill as he desired. Not long after, the philo-

sopher being near to death, commanded his sons that when they buried him, they should put Synesius's bill in his hand in the grave, which they did : and the third day after, the philosopher seemed to appear to Synesius in the night, and said to him, 'Come to my sepulchre, where I lie, and take thy bill, for I have received the debt and am satisfied ; which for thy assurance I have subscribed with my own hand.' The bishop knew not that the bill was buried with him, but sent to his sons who told him all ; and taking them and the chief men of the city, he went to the grave, and found the paper in the hands of the corpse, thus subscribed, 'Ego Evagrius philosophus, tibi Sanctissimo Domino Synesio episcopo salutem ; accepi debitum in his literis manu tua conscriptum, satisfactumque mihi est ; et nullum contra te habeo jus propter aurum quod dedi tibi, et per te Christo Deo et Salvatori nostro ;' that is, 'I Evagrius the philosopher, to thee most holy sir, bishop Synesius, greeting : I have received the debt which in this paper is written with thy hands, and I am satisfied ; and I have no law (or action) against thee for the gold which I gave to thee, and by thee to Christ our God and Saviour.' They that saw the thing, admired and glorified God that gave such wonderful evidence of his promises to his servants : and, saith Leontius, this bill subscribed thus by the philosopher, is kept at Cyrene most carefully in the church to this day, to be seen of such as do desire it."

Though we have a sure word of promise, sufficient for us to build our hopes on, yet I thought it not wholly unprofitable, to cite this one history from so credible antiquity, that the works of God may be had in remembrance. Though if any be causelessly incredulous, there are surer arguments that we have ready at hand to convince him by.

"Blessed are the merciful, for they shall obtain mercy ;"  
Matt. v 7.

Read Matt. vi. 19. to the end of the chapter.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven ;" Matt. vii. 21.

"Whosoever heareth these sayings of mine and doeth

them, I will liken him to a wise man that built his house upon a rock," &c. Matt. vii. 24.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" Matt. v. 16.

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive;" Acts xx. 35.

"Give to him that asketh thee, and of him that would borrow of thee, turn thou not away;" Matt. v. 42.

"All these have I kept from my youth up—yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!" Luke xviii. 21—24.

Read and consider Luke xii. 15—49. And Luke xvi. 19, to the end.

"So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple;" Luke xiv. 23. 26—28.

"We are his workmanship created in Christ Jesus to good works, which God hath before ordained, that we should walk in them;" Eph. ii. 10.

"What profiteth it, my brethren, if a man say he hath faith, and have not works? Can faith save him?" James ii. 14.

"Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works;" Tit. ii. 14.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life;" 1 Tim. vi. 17—19.

"But to do good and to communicate, forget not; for with such sacrifices God is well pleased;" Heb. xiii. 16.

"I say unto you, make you friends of the mammon of

unrighteousness, that when ye fail, they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Ye cannot serve God and mammon;" Luke xvi. 9. 13.

"Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble;" &c. Psal. xli. 1, 2, &c.

Read Deut. xv. 7—9., &c. 2 Cor. ix. 1, 9., &c. Dan. iv. 27. Lev. xxiii. 22. Prov. xxii. 9.

"He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse;" Prov. xxviii. 27.

Read Isaiah lviii. throughout.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted of the world;" James i. 27.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days—Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts as in a day of slaughter—" James v. 1—3. 5.

"We ought to lay down our lives for the brethren: but whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, nor in tongue, but in deed and in truth;" 1 John iii. 16—18.

"Let him that is taught in the word, communicate unto him that teacheth in all his goods (or good things). Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap—Let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially to them who are of the household of faith;" Gal. vi. 6, 7, 9, 10.

"Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth;" Eph. iv. xxviii.

"He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a

righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward ;" Matt. x. 41, 42.

Read 1 Cor. ix. 4—16.

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me ;" Matt. xxv. 40. 45.

"But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret ; and thy Father which seeth in secret, himself shall reward thee openly ;" Matt. vi. 3, 4.

"But this I say, brethren, the time is short : it remaineth that both they that have wives be as though they had none—and they that buy as though they possessed not ; and they that use this world, as not abusing it ; for the fashion of this world passeth away ;" 1 Cor. vii. 29—31.





THE  
**CRUCIFYING OF THE WORLD**

BY THE  
**CROSS OF CHRIST.**

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GALATIANS VI. 14.

*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

**E**VER since mankind had a being upon earth, the malicious apostate spirits have been their enemies. If it was the will of our Creator that we should be militaries in our innocency, and keep our standing, and attain our confirmation and glory by a victory, or else come short of it if we lost the day; no wonder that our lapsed condition must be militant, and that by conquest we must obtain the crown. But there is a great deal of difference between these combats. In our first state we were the sole combatants against the enemy ourselves, and we fought in that sufficient strength of our own which was then given us, and by our wilful yielding we were overcome. But since our fall we fight under the banner of another, who having first conquered for us, will afterwards conquer in us and by us. All the great transactions and bustles of the world, which our fathers have reported to us, which have filled all the histories of ages, and which our eyes have seen, or our ears have heard of, are nothing but the various actions or successes of this great war; and all the persons in the world are the soldiers in these two armies, whereof the Lord of life, and the prince of darkness are the generals: the whole inhabited world is the field. The great onset of the enemy was made upon the person of our Lord himself; and as often as he was assaulted or did assault, so oft did he overcome. In the wilder-

ness he had that first appointed conflict with satan himself, hand to hand. Through his whole life after, he was assaulted by the inferior sort of enemies. And a leader in his own army, even Peter himself, is once seduced to become a satan, (Matt. xvi. 22.) and a traitor Judas is the means of his apprehension, and then the blinded Jews and rulers of his crucifixion, and there had he the last and greatest conflict; in which when he seemed conquered he did overcome, and so his personal war was finished. When the Captain of our salvation was thus made perfect through sufferings, (Heb. ii. 10.) that he might bring many sons to glory, his next work was to form his army; which he did, by giving first commission to his officers, and appointing them to gather the common soldiers, and to fill his bands. No sooner did they set themselves upon the work, but satan sendeth forth his bands against them: persecutors assault them openly: and heretics are traitors in their own societies, and make mutinies among the soldiers of Christ, and do them more mischief by perfidiousness, than the rest could do by open hostility. The first sort of them took advantage, 1. By the reputation of Moses' law, and the zeal of the blinded Jews for its defence. And, 2. From the dangers, sufferings and fleshly tenderness of many professors of the Christian faith, which made them too ready to listen to any doctrine that promised them peace and safety in the world: and as they were themselves a carnal generation, that looked after worldly glory and felicity, and could not bear persecution for Christ, and so were enemies to his cross, while they profess themselves to be his disciples, so would they have persuaded the churches to be of the same mind, and to take the same course as they; that so they might not be noted for carnal and cowardly professors themselves, while they brought others to believe the justness of their way; but rather might have matter of glorying in their followers, instead of being either sufferers with the true Christians, or rejected by them whose profession they had undertaken.

These were the persons that Paul had here to deal with, against whom having opposed many arguments through the epistle, in the words of my text he opposeth his own resolution, "God forbid that I should glory," &c.

The words contain Paul's renouncing the carnal disposition and practice of the false apostles, and his professed re-

solution of the contrary. Where you have, 1. The terms of detestation and renunciation, "God forbid," or, "be it far from me." 2. The thing detested and renounced, viz. To glory in any thing save the cross of Christ. His own positive profession containeth, 1. His resolution to glory in the cross of Christ. 2. The effects of the cross of Christ upon his soul; which being contrary to the disposition, and doctrine, and endeavour of the false teachers, is added as a reason of his abhorring their ways, and as the ground or principle of his contrary course: "Hereby the world is crucified to him, and he to the world."

The difficulties in the words being not great, I shall take leave to be briefer in their explication. The verb *καυχᾶσθαι*, signifieth not only external boasting, but first internal confidence and acquiescence. By "the cross of our Lord Jesus Christ," we are to understand both his cross as suffered by him, and as considered by us, and as imitated by us, or the cross we suffer in conformity to him: for I see no reason to take it in a more restrained sense.

By "the world," is meant, the whole inferior creation, or all that is objected to our sense, or is the bait or provision for the flesh, or by the tempter is put in competition with God: both the things and the men the world.

To have "the world crucified to him," doth signify, 1. That it is killed, and so disabled from doing him any deadly harm, or from being able to steal away his affections, as it doth theirs that are unsanctified. 2. That he esteemeth it but as a dead and contemptible thing. So that this phrase, expresseth both its disabling, and his positive contempt of it.

The other phrase, that Paul was "crucified to the world," doth signify on the other side, 1. That his estimation and affections were as dead to it; that is, he had no more esteem of it, or love to it, nor did he further mind or regard it, (so far as he was sanctified) than a dead man would do. 2. It signifieth that he was also contemned by worldly men, and looked on as his crucified Lord was, whom he preached.

This is said to be done "by Christ," or "by his cross;" for the relative may relate to either antecedent. But I should rather refer it to the latter, though in sense the difference is small; because the one is implied in the other.

The further explication of the nature of this crucifixion, and the influence that Christ and his cross have thereunto;

and how they are the causes of it, must be further spoke to, in the handling of the doctrines, which are as follow:

*Doct. I.* The carnal glorying of worldly professors, is a thing detested and renounced by the saints.

*Doct. II.* A crucified Christ, or Christ and his cross, is the glorying of the saints.

*Doct. III.* The world is crucified to the saints, and they to the world.

*Doct. IV.* It is by a crucified Christ, or by Christ and his cross, that this is done.

But because our limited time will not allow us to handle each of these distinctly, I shall reduce them all to one general Doctrine, which is the sense of the text.

*Doct.* The world is crucified to the saints, and the saints are crucified to the world, by the cross of Christ; and therefore in it alone must they glory, abhorring the glory of carnal men.

The method which I shall observe, as fittest for your edification in handling this doctrine, is this:

I. I shall more fully shew you negatively what it is not, and affirmatively what it is, to have the world crucified to us, and to be crucified to the world.

II. I shall shew you how this is wrought by the cross of Christ.

III. I shall give you the reasons, which prove that so it is.

IV. I shall give you the reasons why it must be so.

V. I shall make application of this first part of the Doctrine. And then handle the latter part as time shall permit:

I. There are few doctrines of faith, or ways of holiness, but have their extremes, which men will reel into from side to side, when few will consist in the sacred mean. The purblind world cannot cut by so small a thread, as the word of God directeth them to do, and as all must do, that will be conducted into truth. We have much ado to take men off these vanities; but yet when many of them are convinced, and see that the world must be cast aside, they mistake the nature of holy mortification, and embrace instead of it some superstitious and cynical conceits; in which they are as fast bemired almost as they were before.

I. I shall therefore first tell you what is not the crucifixion which we are to treat of.

1. It is not to think that the world is indeed nothing ; and that in a proper sense our life is but a dream : nor yet sceptically to take the being and modes of all things as uncertain. Nor to imagine that sense is so far fallible, that a man of sound sense and understanding, may not be sure of the objects conveniently presented to his sense. There still remaineth one argument which the sceptics were never able to confute, but will make them at any time to yield the cause ; even to scourge them, as fools, till they are sure to feel it. But we have few of these to deal with ; the scepticism of our times being restrained to those things which more closely concern the matter of salvation.

2. Nor is it any part of the meaning of this text, that we should entertain a low and base esteem of the world, or any thing therein, as in its natural state considered, it is the work of God. For though man be eminently created in his image, yet all his works are like him in their measure, and therefore have all an excellency to be admired. It cannot be that Infinite Wisdom can make any thing which shall not have some impressions and demonstrations thereof. Nor can Goodness make any thing but what is good. And never did the Almighty make any thing that is absolutely contemptible ; nor any thing so mean, which can be done by any other without him ; so far inimitable is he in the smallest of his works. Nor did he ever make any thing in vain ; but those things which seem small and useless to us, have an unsearchable excellency and usefulness which we know not of. If the unskilful have the modesty to believe that the smallest string in an instrument of music, and the smallest pin in a watch, have their use, though he know not of it, we have great reason to think as modestly of the frame of all the works of God. And those things that in themselves considered are small, yet respectively and virtually may be very great. The heart may do more to the preservation of life, than a part much bigger ; and the eye may see more than all the rest of the body besides. And the order, location and respects of several parts, doth give them such an admirable usefulness and excellency, which none can know that seeth not the whole frame.

Yea, our own selves, souls or bodies, considered as the workmanship of God, must not be thought or spoke contemptibly of. For so by all that we say against the work,

we do but reproach and dishonour the workman. In all our self-accusations and condemnations, we must take heed of accusing or condemning our Creator. Our naturals therefore must be honoured, while our corrupt morals are vilified. We must disgrace nothing that is of God, but only that which may be truly called our own; nor in the accusation of our own, must we by reflections and consequences accuse that which is God's, as if the fault in the original were his. By giving us our natural freewill, which is a self-determining power, he made us capable of having somewhat in morality which we may too justly call our own; and our loss and want of moral freedom, (which is but our right dispositions and inclinations) were not to be charged ultimately on ourselves, if the foresaid natural freedom did not make us capable of such a culpability. It is a strange way that some men have devised, of magnifying the Creator by vilifying his works: and it is a strange conceit that all the praise that is given to the creature is taken from God: they would not do so by man: the praise of a house is taken to be no dishonour to the carpenter; nor the commendation of a watch a dishonour to the watchmaker. God did not dishonour himself, when he said, his works in the beginning were all good: he would never have been a Creator, if all the good which he made and communicated had been to his dishonour: when there was nothing but himself in being, there was nothing but himself to be commended; but doubtless, God intended his glory by his works; and all that is in them proceeding from himself, the praise of them redoundeth to himself. In a word, we must be very careful of God's interest in his creatures, and take heed of any such contempt or vilifying of them, which may reflect upon himself.

3. The crucifying of the world to us, doth not consist in our looking upon it as a useless thing, or laying it aside as to all spiritual improvement. No; so far is this from being any part of our duty, that it is none of the least of our sins; the creature was the first book that ever God did make for us, in which we might read his blessed perfections: and the perverting it to another use, with the neglect of this, was man's first sin. As it was the great work of the Redeemer, to bring us back to God that made us, and restore us to his favour, so also to restore us to a capacity of serving him,

even in that employment which he appointed to us in our innocency; which was to see God in the face of his creatures, and there to love and honour him, and by them to serve him. Though this be not our highest felicity, yet it is the way thereto; till we come to see face to face, we must be glad to see the face of God in the glass of his works. But of this we have more to say anon in the application.

Our crucifying of or to the world, requireth not any secession from the world, nor a withdrawing ourselves from the society of men, nor the casting away the property or possession of the necessities which we possess. It is an easier thing to throw away our master's talents, than faithfully to improve them. The Papists glory in the holiness of their church, because they have many among them that have vowed never to marry, and have no property in lands or houses, and have separated themselves into a monastical society: a high commendation to their church, when men must be sainted with them, if they will do no mischief, though they make themselves useless to the rest of the world. The servant that hid his talent in a napkin, was condemned by Christ as wicked and slothful; and shall he be commended by us for extraordinarily devout? Will you reward that servant that will lock up himself in his chamber, or hide his head in a hole, when he should be busy at your work? Or will you reward that soldier that will withdraw from the army into a corner, when he should be fighting? The world swarms on every side with multitudes of ignorant and impenitent sinners, whose miserable condition crieth loud for some relief, to all that are any way able to relieve them. And these religious monks make haste from among them, and leave them to themselves to sink or swim, and they think this cruelty to be the top of piety. Unworthy is that man to live on the earth, that liveth only to himself, and communicateth not the gifts of God to others. And yet do these idle, unprofitable drones esteem their course the life of perfection. When we must charge through the thickest of our enemies, and bear all the unthankful requitals of the world, and undergo their scorns and persecutions, these wary soldiers can look to their skin, and get out of the reach of such encounters; and when they have done, imagine that they have got the victory. To live to ourselves, were it never so spiritually, is far unlike the life of a Chris-

tian : a good man is a common good, and compassionate to the miserable, and desirous to bring others to the participation of his felicity. To withdraw from the world to do God service, is to get out of the vineyard or shop, that we may do our master's work.

If you have riches, it is not casting them away that shall excuse you, instead of a holy improving them for God. If you have possessions, it is not a renouncing of property that shall excuse you from the prudent and charitable use of them. The same I say also of relations, of offices in the church and commonwealth. God calleth you not to renounce them : to crucify the world is not to disclaim all the relations, possessions or honours of the world. These are not yours but God's ; and as he put them into your hand, and commanded you faithfully to use them as his stewards, so you must do it ; and not think it a good account of your stewardship, to tell God that you threw away the talents that he trusted you with, because they were temptations to you, or because he was austere. I should have no great need to speak of this, were there not such a multitude of deluded souls that have lately received the Popish dotages herein. It is one thing to creep into a monk's cell, or an anchorite's cave, or a hermit's wilderness, or Diogenes' tub ; and another thing truly to be crucified to the world ; and in the midst of the creatures to live above them unto God ; as we are anon to shew.

5. To be crucified to the world, is not to forbear our lawful trades and labours in the world. He that bids us eat our bread in the sweat of our brows, and would not have him eat that will not labour, (Gen. iii. 19. 2 Thess. iii. 6. 10. 12.) did never call men to be begging friars, nor licentious prodigals, nor idle gentlemen, nor lazy, unprofitable burdens of the earth. All idleness that is wilful, is sinful ; but that which is cloaked with the pretence of religion is a double sin. When some servants grow lazy, they will pretend piety for it, and accuse their masters of worldliness for setting them to work. And some that have families will neglect their duty for them, and all upon pretence of a contempt of the world. But he that bid us " use the world as not abusing it," (1 Cor. vii. 31.) did never mean to forbid us the use of it. While such hypocrites will needs be more than Christians, they become in Paul's judgment worse than infidels ; 1 Tim.



v. 8. They should not labour with a desire to be rich, yet must they “labour to give to him that needeth;” Idleness is not mortification.

6. To be crucified to the world, or the world to us, containeth not an unthankful undervaluing of our mercies. It will not warrant us to say, health, and riches, and honours are contemptible; and therefore I owe God but little thanks for them; nor will it excuse any ungrateful insensibility of our deliverances.

7. To crucify the world, is not to take away the lives of the men of the world, nor actually to use them as they used Christ. Though the magistrates must bring a false prophet to capital punishment that sought to turn the people from God, yet every one might not do so: nor is that any part of the sense of this text; nor was it thus that Paul did crucify the world:

8. Much less may it encourage any poor, melancholy, tempted souls to be weary of their lives, and to seek to make away with themselves. This horrid sin is far from the duty here required. To be crucified to the world is not to rid ourselves out of the world; nor to do that to ourselves, which were so heinous a sin if we did it to another, as not here to be more lightly punished than with death.

And thus I have shewed you negatively, what it is not to have the world crucified to us; which I do both to prevent extremes, and to prevent your unjust censures of the doctrine which I must next deliver, that you may see that I am not leading you into extremes, but insisting on a plain and needful truth.

II. I am next affirmatively to shew what this crucifixion is. And first of the former branch: What it is to have the world to be crucified to us. Where we shall speak of the object, and then of the acts.

*Quest. 1.* ‘In what respects is it that the world must be crucified to us?’

*Answ.* In general. 1. In those respects in which men fell to the world from God. The state of man’s apostacy is an adhesion to the creature, and a departure from God; and the state of his recovery must be a departing from the creature, and an adhering unto God. 2. In those respects in which Christ himself hath opposed and overcome the world, in those must his people oppose and overcome it.

More particularly ; though it be but one and the same thing which they all import, yet I think it may the better insinuate into your understandings, if I present it to you in these various notions.

1. As the creature would be man's felicity, or any part of his true felicity, so it is to be hated, resisted, and crucified. If the world would know its own place, it might be esteemed and used in its place ; but if it will needs pretend to be what it is not, and will promise to do what it cannot, and so would not only be used but enjoyed, we must take it for a deceiver, and rise up against it with the greatest detestation. For else it will be the certain damnation of our souls. For he that hath a wrong end, is wrong in all the means ; and doth much worse than lose his labour in every step of his way. It is the greatest and most pernicious error in the world, to mistake in our very end, and about our chiefest good. When once the world would seem to be your home, and promiseth you content and satisfaction, and is indeed the condition that you would have ; so that you do not heartily and desirously look any further, but would with all your heart take this for your portion, if you knew but how to keep it when you have it, and begin to say, It is good to be here,' and with that stigmatized fool, 'Soul take thy rest,' then hath the world perniciously deceived you, and if you be not effectually recovered, will be your everlasting ruin. Whatever it be that presenteth itself to you (of this world) as your felicity, is to be hated, opposed, and crucified.

Yea, if it would but share in this office and honour, and would seem to be some part of your happiness, thus also must it die to you, or your souls must die. You can have but one ultimate principal end and happiness. If you take the world for it, you can expect no more. The covetousness of such is said to be idolatry, (Col. iii. 5.) and "their bellies to be their God," (Phil. iii. 18, 19.) and "their gain to be their godliness," (1 Tim. vi. 5.) and "their portion is in this life," (Psal. xvii. 14.) and so they are called men of the world. Here they "lay up a treasure to themselves," and therefore here is their hearts, (Matt. vi. 19—21.) and "verily they have their reward ;" ver. 5.

2. As the creature is set in competition with God, or in the least degree of co-ordination with God, so it is to be

hated, rejected, and crucified. It is God's prerogative to have sovereign interest in the soul. To be esteemed and loved as our chiefest good, and to be depended on as the principal cause of our wellbeing. The heart he made for himself, and the heart he will have ; or else whoever hath it shall have it to its woe. He will be its rest, or it shall never have rest ; and he will be its happiness, or it shall be miserable everlastingly. If now the presumptuous world will play the traitor, and seek to dispossess the sovereign of your souls, it is time to use it as a traitor should be used. If it will needs usurp the place of God, down with that idol and deal with it as it deserves. O with what indignation and scorn may the Lord of glory look down upon the dirty, worthless creature, when he seeth it in his throne ! What ! an earthen God ! an airy God ! Is gold, and honour, and fleshly pleasures, fit matter to become your God ? And with what indignation and scorn should a gracious soul once hear the motion of entertaining such a God ! It should be odious to us once to hear a comparison between the living God and the world ! as if it would be to us what he would be, or could procure our safety and felicity in his stead. As the Jews would not endure to hear of Christ being their King, but cried out, " Away with him, crucify him, we have no king but Cæsar." So must we think and speak of the world when it would be our king. Away with it, crucify it, we have no king but God in Christ. And as the rebellious world saith of Christ (Luke xix. 27.), " We will not have this man to rule over us," so must we say of the flesh and the world, we will not have them to rule over us. As the churlish Israelite asked Moses (the prophet like Christ) so must we do the flesh and world ; " Who made thee a ruler over us ?" We may value a very dunghill for the manuring of our land ; but if any man will say, ' This dunghill is the sun, which giveth light to the world ; the assertion would rather cause derision than belief. Or if you would persuade a man to put it in his bosom or his bed, he would cast it away with abhorrence and disdain, who would not have refused it if you had laid it in his field. The poorest beggar may be regarded in his place ; but if he will proclaim himself king, you will either laugh at him as a fool, or abhor him as a traitor. Subjects do owe much honour and obedience to their princes ; but if Caligula will

needs be Jupiter, or if they must hear as the pope, 'Dominus Deus noster Papa', or if they will usurp God's prerogatives, and undertake his proper work, or will set themselves against his truth and interest, and grow jealous of his power on which they must depend, and of his Gospel and spiritual administrations and discipline, lest it should eclipse their glory, or cross their wills, this is the ready way to make them become base, and lay both them and their glory in the dust. The Jews ought to reverence Herod their king, but if once they begin to say, 'It is the voice of a God, and not of a man,' no wonder if he be smitten by the hand of Divine vengeance, and he that would be a god, become the food of worms; and God shews them what a god they had magnified, that cannot keep the lice or worms from eating him alive. God useth to pour contempt upon princes, when they will not know and submit to the everlasting king. He taketh himself as engaged to break down all that would usurp his honour, and tumble down the idols of the world; therefore hath he always so abhorred the two grand abominations, pride and idolatry, above other sins. For he will not give his glory to another. He will not with patience hear it spoken of an idol, 'These are thy gods, O Israel, that brought thee out of Egypt.' The first commandment is not merely a precept for some particular act of obedience, as are the rest; but it is the fundamental law of God, establishing the very relations of sovereign and subject. And as this is the first and great command, and that which virtually containeth all, "Thou shalt have no other gods before me," or "Thou shalt love the Lord thy God with all thy heart." So he that breaketh this, is guilty of all. When the parent of the world would needs become as God, he made himself the slave of the devil.

You see then, I hope, sufficient reason why the world must be abhorred and crucified; when it is made an idol, and would become our God; and why this crucifixion of it is of absolute, indispensable necessity to salvation. If it had kept its place and distance, and would have been only a stream from the infinite Power, and Wisdom, and Goodness, and a messenger to bring us the report of his excellencies, and a book in which we might read his name, and a glass in which we might see his face, then might we have esteemed and magnified it. But when the devil and the flesh

will make it their bait to draw away our hearts from God, and to steal that love, desire, and care, which is due him, and begin to tell us of rest, or satisfaction, or felicity here, it is time to cry out, Crucify it, crucify it. When it would insinuate itself into our bosom, and get next our hearts, and have our most delightful and frequent thoughts, and become so dear to us, that we cannot be without it; when it is the very thing that our minds are bent upon, and that lifts us up when we have it, and casts us down when we want it: and thus disposeth of our affections and endeavours, it is time to lay such an idol in the dust, and to cast out such a traitor with the greatest detestation. As we ourselves shall be exalted if we humble ourselves, and brought low if we exalt ourselves: so must we cast down the world, when it would exalt itself in our esteem; and the right exaltation of it is by the lowest subjecting of it unto God. For whoever hath to deal with Infinite power, must think of no other way of exaltation.

3. The world must be abhorred, and crucified by us, as it standeth at enmity to God and his holy ways. It is become, through man's corruption, the great seducer, and an impediment to our entertainment of heavenly doctrine, and a means of keeping the soul from God. Yea, it is become the interest of the flesh, and is set in fullest opposition to our spiritual interest. In what degree soever the world would turn your hearts from God, or stop your ears against his word, or take you off from the duty which he prescribeth you, in that measure you must seek to crucify it to yourselves. If father or mother would draw us away from Christ, though as parents they must be honoured still, yet as enemies to Christ they must be contemned. When your honours would hinder you from honouring God, and your credit doth contend against your conscience, and your worldly business contradicteth your heavenly business, and your gain is pleaded against your obedience; it is time then to use the world as an enemy, and to vilify those honours and businesses, and commodities. A tender conscience that is acquainted with a course of universal obedience, will take notice when these worldly interpositions and avocations would interrupt his course: and a soul acquainted with a holy dependance upon God and communion with him, can

feel when these enticing and deluding things would interrupt his communion, and turn his eye from the face of God : and therefore he can feel by the advantage of his holy experience, when the world becomes his enemy, and calleth him to the conflict.

4. The world is to be crucified, as it is the matter of our flesh-pleasing ; or the food of our carnal affections, and the fuel of our concupiscence. The grand idol that is exalted against the Lord, is carnal-self. This is the God of all the unregenerate. This hath their hearts, their care, their labours. The pleatings of this flesh is the end of the unsanctified, and therefore the summary capital sin, which virtually containeth all the rest. Even as the pleasing of God is the end of every saint, and therefore the summary capital duty, which virtually containeth all other duties. The world is an idol subservient to the flesh, as being the matter of its delight, and the means by which its end is attained ; as in the contrary state, the Mediator is subservient to the Father, as being the matter of his delight in whom he is well-pleased, and the means by whom he obtaineth his ends, in making his people also wellpleasing in his eyes. The devil also is an idol of the ungodly ; but that is in a subserviency to the world and to the flesh, as by the bait of worldly things he pleaseth the flesh ; as in the contrary state the Holy Ghost is in office subordinate to the Son and to the Father, in that he bringeth us to Christ, by whom we must have access to the Father. In the carnal trinity then you may see, that as the flesh is the principal and ultimate end, and hath the first place, so the world is the nearest means to that end, and hath the second place : and as there is no coming to the Father or pleasing him but by the Son, so there is no way of pleasing the flesh but by the world. So that by this you may perceive in what relation we stand to the sensual, seducing world, and on what grounds, and how far it is necessary that we crucify it. The fixed determination of our sovereign is, that if " we live after the flesh we shall die, but if by the Spirit we mortify the deeds of the body, we shall live ;" Rom. viii. 13. To live after the flesh, is by loving the world, and enjoying it as our felicity ; and to mortify the deeds of it by the Spirit, is by withdrawing this fuel and food that doth maintain them, and by crucifying and killing the world as to such ends. Our work is to

"put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof;" Rom. xiii. 14. It is the world that is this provision for the fulfilling of our fleshly lusts. So far therefore as the flesh must be mortified, the world also must be mortified.

5. Moreover the world must be crucified to us, as far as it is presented to us as an independent, or separated good, without its due relations unto God. It is God only who is the absolute, necessary, independent Being; and all creatures are but secondary, contingent, dependent beings, (whether univocally or equivocally, or analogically so called, with God, let the schools debate). To look on the creature as a separated or simple being or good, is to look upon it as God. And here came in the first idolatry of the world. When Adam had all his felicity in God, and had the creature only as a stream and means, and when all his affections should have been centred in God, and he should not have viewed one line in the volume of nature, without the joint observance of the centre where it was terminated; contrarily he withdraws his eye from God, and fixeth it on the creature, as a separated good; and desiring to know good in this separated sense, he made it an evil to him, and knew it to his sorrow. And so forsaking the true and All-sufficient Good, he turned to a good which indeed, as conceived of by him, was no good, and knew it by a knowledge, which as to the truth of it, was not knowing, but erring. And in this course which our first progenitors have led us into, the carnal world proceedeth to this day. The creature is near them, but God is far off. A little they know of the creature, but they are utter strangers to God. And therefore think on the creature as independent, separated good. And you must carefully note, that the dependence of the creature on God, is not to be fully manifest by the dependence of any creature upon another. The line is locally distant from the centre; and the streams are locally distant from the spring, though they are contiguous, and have the dependency of an effect. But God is not local, and so not locally distant from us. The nearest similitude is that of the body's dependence on the soul (which yet doth fall exceeding short). In God both we and every creature do live, and move, and have our being. As no man of reason will talk to a corpse, nor dwell and converse with any man mere-

ly as corporeal, without respect to the soul that doth animate him, nor will he fall in love with a corpse ; so no man that is spiritually wise (so far as he is so) will once look upon any creature, much less converse with it, or fall in love with it, barely as a creature, conceiving it as a thing that is separated from God, or not positively conceiving of God as animating it, and as being its Alpha and Omega, its Beginning and End, its principal efficient, and ultimate, final cause, at least. For this were to imagine the carcase of a creature, and to conceive of it as such a thing as is not in being. For out of the God of nature the creature is nothing, nor can do any thing ; for there is no such thing ; even as out of Christ the Lord of spiritual life and grace, the new creature is nothing, and we can do nothing : for there is no such new creature.

You have here the very difference between a carnal and a spiritual life. The carnal man doth see only the carcase of the world, and is blind to God, and seeth not him, when he seeth that which is animated by him. But the spiritual man seeth God in and by the creature, and the creature is nothing to him but in God. As an illiterate man doth look upon a book, and seeth only the letters, and taketh pleasure in their shape and order, and falls a playing with it as children do ; but he seeth not, nor understands the sense ; and therefore if it contained the most noble mysteries of the greatest promises, even such as his life did depend upon, he loveth it not in any such respect ; nor doth he for that delight in it : but let a learned man have the perusing of the same book, and though he may commend the clearness of the character, yet it is the sense that he principally observeth and the sense that he loveth, and the sense that he delighteth in ; and therefore as the sense is incomparably more excellent than the character simply considered, so it is a higher and more excellent kind of knowledge and delight which he hath in the book, than that which the illiterate hath. And indeed it is an imaginary annihilation of the book, and of every character of it, formally considered, to conceive of it as separated from the sense ; for the very essence of it, is to be a sign of that sense ; and therefore as the illiterate cannot see the sense of words and letters, the wood for trees, so the literate can see no such thing as words without sense, nor would regard the materials but for this signifying use.



I have expressed the similitude in more words than I use in such cases, because it much illustrateth our present matter. It was never the mind of God to make the great body of this world to stand as a separated thing, or to be an idol. He made all this for himself. The whole creation is one entire volume, and the sense of every line is God. His name is legible on every creature, and he that seeth not God in all understandeth not the sense of the creation. As it is eternal life to know God, so this God is the life of the creature which we know, and the knowing of him in it is the life of all our knowledge. The illiterate world doth gaze upon the creatures, and fall in love with the outside and materials, and play with it, but understandeth not a creature. By separating it in their apprehensions from God, the sense, they do annihilate the world to themselves, as to its principal use and signification.

There are two texts of Scripture, among many others, of which I have often thought, as notable descriptions of a carnal man's life; the one as to the privative part, and the other as to the positive. One is Ephes. ii. 12. which calleth them "Atheists, or without God in the world." They see and know somewhat of the world, but God they neither see nor know. They converse with the world, but not with God. All their affections are let out upon the world, but God hath none of them. All their business is about the world; but they live as if they had nothing to do with God. As a scholar, if his master should stand in a corner of the school to watch what he will do, will behave himself while he seeth him not, as if he were not there; he will play with his fellows and talk to them, as if there were no master in the school: so do the ungodly live in the world, as if there were no God in the world; they think, and speak, and deal with the world, as if there were nothing but the world for them to converse with. As for God, they know him not, but carry themselves as if they had nothing to do with him; and ask in their hearts, as Pharaoh once did, "Who is the Lord that I should serve him?" And perhaps this made David say, "the fool hath said in his heart there is no God;" Psal. xiv. 1. Though he speak it not positively, yet there is a privative atheism, which is interpretatively to say, There is no God. For he seeth him not, nor taketh any great notice of him; but liveth as without him in the world. Not

without him efficiently considered ; for so nothing can subsist without him, but without him objectively considered. " For God is not in all his thoughts ;" (Psal. x. 4, 5.) and his judgments are far above, out of his sight. God looketh down upon the children of men, to see if there be any that will understand and seek after God ; but they are gone aside, and are become filthy, and observe not him that observeth them ;" Psal. xiv:2,3. This is the case of poor worldlings, from the highest prince to the lowest beggar. A great deal of business they have in the world, some in seeking what they want, and others in holding and enjoying what they have ; but they all live as without God in the world. " Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you ;" Psal. l. 22. " For the wicked shall be turned into hell, and all the nations that forget God ;" ix. 17.

The other text that describeth the life of a mere natural man, is Psal. xxxix. 6. to which you may join Psal. lxxiii. 20. The former saith, " Surely every man walketh in a vain show ; surely they are disquieted, or make a tumult and stir in vain." Though the brevity of life itself may be something here intended, yet that seemeth not to be all ; but also the vanity of it, as it is a worldly life, and employed merely about transitory creatures. For even on earth our spiritual life of grace, and communion with God in Christ by the Spirit, is not vain. The word which we translate a ' vain show,' signifieth the image, or shadow, or appearance, or figure of a thing : a thing that is nothing, or not the thing it seems to be, but the show of it ; or as the prophet himself expoundeth it, a dream. Men do but seem to live, that live only on and to the creature ; they do but seem to be rich, and have no other riches ; and seem to have pleasure that have no higher pleasures ; and seem to be honourable, that have but the honour that comes from man. A great stir they make in the world, to little purpose. They thrust themselves into tumults, and quarrel, and fight, and some are conquered, and others conquerors, and some lament, and others rejoice ; some walk dejectedly, and others domineer ; all is but a vain show, or thing of naught. It is but like children's games, where all is done in jest, and wise men account it not worthy their observance. It is but like the acting of a comedy, where great persons and actions are personated and

counterfeited ; and a pompous stir there is for a while, to please the foolish spectators, that themselves may be pleased by their applause, and then they come down, and the sport is ended, and they are as they were. The life of a worldling is but like a puppet-play, where there is great doings to little purpose. Or like the busy gadding of the laborious ants, to gather together a little sticks and straw, which the spurn of a man's foot will soon disperse. Thus do all worldly, sensual men walk in a vain show. By separating the creature from God, they make it nothing ; and then they study it, and dispute of it, and seek, and run, and labour for it, when they have in a sort annihilated it. I speak still of their objective separation ' in esse cognito et voluto : ' for a real separation is impossible, but as a real annihilation may be so called. When they have separated the characters of the great book of nature from God, who is their sense, and made nothing of it, as to the form of a book, then do they fall a playing with it, who could not endure to learn on it. But when their Master comes to take an account of their learning, the play will be at an end, and the sorrow begins : and then they must remember and feel that their book was given them to another use.

And this seems to be the sense of that other text ; " As a dream when one awaketh, so, O Lord, when thou awakest, (or in awaking) thou shalt despise their image ; " Psal. lxxiii. 20. Though our translators apply it to God's awaking, that is, to judgment, yet many learned interpreters rather apply the word ' in awaking ' to the sinner's awaking at judgment, out of the aforesaid dream of a sensual life. They do but labour, and care, and gather as in a dream ; they fight, and conquer, and possess but as in a dream. They dream that they are rich, and honourable, and happy, and how proudly do they carry it out in this dream. One dreameth that he is a great man, and he is lifted up ; another dreameth that he is poor and undone, and he is troubled ; but when God awaketh the dreaming world, he will show them the vanity and despicableness of this image or shew that here they walked in. They shall see that, as in a game at chess, though one was imaginarily a king, and another a queen, yet it was but imaginary ; and when the tedious game is ended, they have laboured hard to do nothing, and are all alike ; so will it be with them. The meaning is not only that God himself

will despise this their show or imaginary employments and enjoyments ; but that he will make them appear despicable to themselves and all the world.

Truly brethren, all that we have to do with the world in a separated sense, as without God, is such a game, a dream, a show. When scholars are thus studying their physics or metaphysics, or any thing of the creature, as separated from God, yea, or as not studying God in that creature, they are but playing the children and fools : they are like a printer that cannot read, (if there were such a man,) that studieth how to shape his letters, when he knoweth not what a letter meaneth. When they are disputing in the schools about God's works, in this separated sort, as without God, they are busily playing the idiots, and taking the name of God in vain, and making a learned stir about nothing.

And here, I pray you, mark the different successes of a sensual, and of a sanctified study and knowledge. The first sinner, by seeking to know and enjoy the creature in a separated sort, did lose God who was his all, and made the creature his all ; and thereby, as to its signification and principal use, did to himself annihilate it. And in this path do all his posterity walk, till faith recover them ; and this is their vain show, and their living without God in the world. But when faith hath opened a man's eyes, and shewed him God in every creature, who was hid from him before, then is the creature, who was before his all, annihilated to him in that separated sense, and God becomes his all again : and this annihilation of the creature, is indeed its restoration objectively to its primitive nature and use ; and it was not indeed known or respected as a creature till now. So that sensual men, by making the creature an imaginary god, or chiefest good, or all, do make it indeed objectively become nothing ; and so their all, their god, their felicity is nothing ; and so all their life is a nothing. When as the faithful, by crucifying or annihilating the creature, as it would appear a felicity to us, or any good, as separated from God, do restore it to its true objective being and use, by returning to God, who is truly all, and in whom the creature is a derived imperfect something, and out of whom it is indeed a nothing.

I will further illustrate it by one other similitude. God gave the ceremonial law by Moses to the Israelites, to be an obscure Gospel, and to lead them unto Christ. The sacri-

fices, and other typical ceremonies were the letters of the law, and Christ was the sense. The true believers thus understood and used them; but the carnal Jews looked only on the letter, and lost the sense: and thus separating the bare letter from the sense, that is, the legal works from Christ, they thought to be justified by those works, and by the law, in that separated sense. But the apostle Paul doth plead against this error, and tells them that Christ is the end of the law to all believers, and that he is the fulfilling of it; and that through him it is fulfilled in those that walk not after the flesh, but after the Spirit; and that by the deeds of the law, in this separated sense, no flesh can be justified; and that the letter, separated from the sense of it, killeth; but Christ, by his Spirit, who is the sense of it, giveth life. If these Jews had taken and used the law as God intended it, and had taken the sense and spirit with the letter, and had understood that Christ was the very life, and end, and all of the law, Paul would never have cried down the law, nor justification by it, in this sense; that had been to cry down justification by Christ. But it was justification by the letter, or the law as separated from Christ, who was the meaning of it. So is it in our present case. The creature is the letter, and God the sense; and carnal men do understand only the letter of the creature, and fall in love with it: and thus God crieth down the world, and vilifieth, and speaketh contemptuously of the world: when as if it had not been for the separation, he would never have cried it down, nor spoken a hard word of it. As the law had never been so hardly spoken of, if the misunderstanding Jew had not separated it from Christ. So the world had never been so often called vanity, and a lie, and nothing, and a dream, and that which is not bread, and that which profiteth not, a shadow, a deceiver, with abundance of the like contemptuous terms, if carnal sinners had not in their minds and affections separated it from God.

And thus I have shewed you in what respects the world must be crucified.

And let me add in the conclusion, as most necessary for your observation, that there is in the world an inseparable aptitude to tempt us dangerously to the aforesaid abuse; and therefore when we have done all that we can in crucifying and sublimating it, we must never imagine that we can

make it so wholesome or harmless a thing, as that we may feed upon it without great caution and suspicion, or ever return to friendship with it again, till fire have refined it, and grace hath perfectly refined us. And yet this is not long of the creature without us, but of us and the tempter. The world is in itself good, as being the work of God; and it cannot be the proper, efficient, culpable cause of our sin: for it hath no sin in itself. (I mean the world, as distinct from the men of the world); and therefore cannot be the direct cause of sin. But yet there is that in it, which is apt to be the matter of our temptation; and so apt, as that all that perish do perish by the world. As there is no salvation but by the whole Trinity conjunct, who have each person his several office for our recovery; so there is no damnation but by the whole infernal trinity, the flesh, the world and the devil: even to innocent Adam the world must be the bait, and satan found somewhat in it, that made it apt for such an office, though nothing but what was very good. But now that the flesh is become the predominant part and power in us, as it is in all till the Spirit overcome it, the case is much worse, and the world is incomparably a more dangerous enemy than to Adam it could be. For though still the creature be good in itself, yet we are so bad, that the better the creature is, the worse it becomes to us: for we are naturally propense to it in its separated capacity, and all men till regeneration are fond of it as their felicity, and hug it as their dearest good, and sacrifice to it as their idol. So that an enemy it is, and an enemy it will be when we have done our best, as long as we are on earth. For while we have a flesh that would fain be pleased by that which God forbiddeth, and there is a devil to offer us the bait, and tempt us to this flesh-pleasing, the world, which is the bait, will still be the matter and occasion of our danger. The consideration of this may cut the throat of licentious principles, and hence we may answer the most of their vain, pretended reasons, who, under the cloke of Christian liberty, would again indulge the flesh, and be reconciled to the world. But certainly it will never lay by its enmity till we lay by our flesh; and therefore there are no thoughts to be entertained of closing with it any more; but we must be killing it, and dying to it to the last.

Having thus shewed you in what respect the world must

be crucified, and so resolved the question as to the object, I am next to resolve it as to the act, and shew you wherein the crucifying it doth consist.

The apostle followeth on the allegory, which he took occasion of from the mention of the cross of Christ. From thence therefore we must also fetch the proper sense. As the world did use Christ, or would have used him, so we must use the world. Not actually murder the sons of death, as they did murder the Lord of life; but what Christ was on the cross in their eye, that must the world be esteemed in our eyes.

To take it in order. 1. The predictions of the prophets before Christ's coming, were not regarded by the unbelieving Jews, but, the prophets themselves persecuted.

So those that would persuade us of the felicity of any worldly enjoyments, and by extolling sensual pleasures, or profits, or honours, would draw our hearts to them, should be despised and esteemed as deceivers by us. No man is more serviceable to the devil for our destruction, than they that applaud any sensual vanity, and would make us believe what great matters are to be expected from the world, and so would be the panders of it to entice to its unchaste embracements. Remember this, when any would persuade you what a fine thing it is to be rich and great, and somebody in the world; what a merry life it is to drink, and sport away your time: these are the prophets and apostles of the devil and the world, and let them be regarded by you accordingly.

2. As soon as Christ was born into the world, his best place of entertainment was a common inn; and there he could have room but in a stable and in a manger; the world would allow him no better accommodation; and this was the welcome that it first afforded him.

Here you have two notable Directions for your usage of the world. 1. Begin to renounce it betimes, as it did Christ. As the world rejected Christ an infant, so we in our infancy must reject the world. This is to be solemnly performed in baptism; where, as we are engaged to the saving Trinity, and baptized into the name of the Father, Son and Holy Ghost, so must we solemnly renounce the damning trinity, even the flesh, the world and the devil: for so the church hath ever done, and the nature of the thing doth manifestly require it;

for the 'motus' must have its 'terminus à quo,' as well as 'ad quem.' It is a sad thing that so many well-meaning men should deny our infant capacity of this engagement; but much more sad that they should do it with such church-dividing zeal, as if the kingdom of God lay in the exclusion of the seed of believers out of it. If it be true that all our infant seed are excluded from the church, I am sure it is so sad a truth, that methinks men should not so eagerly lay hold of it, before they have better evidence to evince it. It was once a mercy for infants to be in covenant with God, and members of his church; and I do not think that it is now a mercy to be out, or that the kingdom of the devil is the more desirable state; (and all men are in one of these). Sure I am, they were once members of the church by God's appointment, and they that say they are cast out, must prove it, and better than any that yet have attempted it, if they would have judicious, considerate, impartial men believe them. Whoever cast them out, sure Christ would not, that did so much enlarge the church and better its state, and manifest more abundant mercy, and chide his disciples that kept such from him, and proclaimed that his kingdom was of such. I am not easily persuaded that the Head and King of the church hath actually gathered a society of a false constitution so long, and that he that is so tender of his church, and hath bought it so dearly, and ruled it so faithfully, had never a true constituted, visible church, till about two hundred years ago, among a few such as I have no mind to describe, and that we must now have a new and true church-frame to begin, when the world is almost at an end: and that this glory, reserved for our last days, consisteth in casting out our infant seed, and leaving them in the visible kingdom of the devil, till they come to age. I am more out of doubt than ever I was, that God would have our infants renounce the world, and be dedicated unto him, as the world did renounce Christ an infant. If an infant Christ must be the Head of the church, I know not why an infant sinner may not be a member of it: and as the world without reason, through malice, rejected our infant Head; so God will find both reason and love to receive and entertain his infant members. And as long as we have God's express approbation in his word, for parents' entering their children into his covenant, and have the examples of all nations by



the law of nature, allowing parents to enter their children into covenants which are apparently for their good, and to put their names into their leases with their own, we shall not think our infants incapable of covenanting with God, nor of making this early abrenunciation of the world.

2. From hence also you may learn what room it is that the world should be allowed by you, even the stable and the manger, as it allowed Christ. This is a point of most necessary consideration. The soul of man hath its several faculties : as vegetative, it hath its natural parts, and spirits, and powers, and a natural appetite after the creature. This is the stable and the manger, where the creature, as a good, may be entertained : it hath also a sensitive, its power of sensation, and sensitive appetite. This also may entertain the creature ; but not for itself, nor by its own conduct ; but under the guidance of reason to a higher end. But the high and noble faculty of reason, and the rational appetite, may not allow it the least entertainment in its separated capacity, as we are now discoursing of it. It belongeth not to the natural or sensitive powers to see and love God in the creature ; and therefore it cannot be required of them ; and therefore they may receive their objects, (moderate by reason,) upon lower terms. But it is the office of reason, as to moderate the senses, so to behold God in all the objects of sense : and no otherwise should it have to do with sensual objects, of which more anon.

3. It was not long that Christ had been in the world before Herod sought his life, and caused him to fly into Egypt. And as soon as we are capable of assaulting the world, we must actually fall upon it, and seek the extirpation of all its interest from our hearts, where Christ sets up his throne.

It was for fear of losing his crown, that Herod sought the death of Christ. It must be for fear lest Christ should be dethroned in our hearts ; and lose his regal interest, and lest we should lose the crown of glory, that we must endeavour the crucifying of the world.

When angels and wise men did worship Christ, yet Herod did seek his death, and the more seek it, because of their acclamations, as being brought into jealousies of him by the titles which they gave him. So when the princes and great ones of the earth do extol the world, and magnify its

glory, we must be raised hereby into the greater suspicion of it, and the more resolvedly set against it.

As Herod did put to death even the innocent children, lest Christ should escape, that so he might make sure work for his crown; so must we subdue our sensual desires, by denying them sometimes even in lawful things, lest we should be carried to that which is unlawful before we are aware; and we must avoid the very occasions and appearances of evil, and restrain ourselves in the liberty that we might take, and not go as near the brink of danger as we dare: for it concerneth us to make sure work where the reign of Christ and our own salvation is so much concerned, as in our victory over the world it is.

4. The whole life of Christ on earth was one continued conflict with the world. They believed not on him even when they saw his miracles. They hated him even while he did them good. They afforded him not a settled habitation. So, in the height of its glory, the world must not be trusted by us. Though it afford us sustenance for our outward man, yet must we hate it; and we must allow it no settled entertainment in our hearts.

Christ was in the world, and the world was made by him, and yet it knew him not; John i. 10. We converse in the world, and our outward man must live by it, as in it we received our life, and yet we must not know it in its separated capacity: the world could not hate them that were of the world; but Christ it hated, because he was not of it; John vii. 7. xv. 18, 19. xvii. 14. So must we hate the world, because it is not of that nature, nor for that interest as the new creature is, though worldlings that are of it cannot hate it.

The nearer Christ was to the end of his life, the more cruelly and maliciously did the world use him. And the nearer we are to our parting with the world, the more must we condemn and hate it.

5. The world did arraign and condemn Christ as a malefactor: they charged him to be a deceiver, and one that did his mighty works by the power of Beelzebub. So must we justly charge the world to be a deceiver, and work its strange, stupendous delusions by the power of satan the great deceiver, and as a malefactor must we attach, arraign and condemn it. They came out against Christ with swords

and staves ; Matt. xxvi. 55. We must come out against the world as that great thief that would rob God of his honour and interest, Christ of his kingdom, and us of our salvation, and, by the sword of the Spirit, must disarm and conquer it.

The world judged Christ to be a blasphemer, and guilty of death, because he said that he was the Son of God, and should sit at his right hand. We must condemn the world of blasphemous usurpation, that would needs become our God, and usurp the divine prerogatives and honours.

They spit upon Christ in token of hatred and contempt. And we must as it were spit at the pleasures, and profits, and honours of the world, and manifest our defiance, and hatred, and contempt of them.

They buffeted Christ in manifestation of their malicious enmity. And the world and our flesh must not escape our hands ; though our war be but defensive, yet must we offend that we may defend. “ So fight I, (saith Paul, 1 Cor. ix 26, 27.) not as one that beateth the air, (that maketh a show of enmity when there is none, as children in sport, or fencers that have no intent to kill,) but I keep under my body, and bring it into subjection ; lest that by any means when I have preached to others, I myself should be a castaway.” *ὑποπιάζω με τὸ σῶμα καὶ δουλαγωγῶ.* The first verb signifieth to buffet and beat black and blue, as we say, ‘ Et validis ictibus subjicere reluctantem,’ as Beza speaks, and the second verb signifieth to bring into servitude, or into the state of a servant, which is indeed the very work that we have to do with the flesh and the world.

They reproached Christ when they had smote him, and tauntingly bid him “ prophesy who smote him.” And the world and all the idols of it deserve no better of us, when they will usurp the place of God ; and we may well scorn such a god, as Elias did Baal, and as God useth to do by the idols of the heathen. Fine gods indeed, that can neither save themselves nor us.

The world did strip Christ, and put on him a robe and a crown of thorns, and a reed into his hand, and again spit upon him and mocked him. And this contempt in our apprehensions must we cast upon the arrogant world ; we must strip it of its vain show, and give it the honour of a reed for levity, and of thorns for unprofitableness and vexation ; for

as thorns it vexeth when it promiseth felicity, and as thorns it choketh that word of truth, and as a reed it is shaken with every wind.

No backwardness of the judge, and no intercession of his wife, could rescue Christ from the malice of the Jews; but the more is said for him, the more they cry, "Crucify him." And as resolvedly must we persecute the world. No intercession of our flesh, or backwardness of carnal reason, must take us off; but we must be content with nothing but its crucifying.

When Pilate drew back, they knocked all dead with this malicious voice, John xix. 12. "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." So must we quicken and provoke our reason by arguments drawn from our fidelity to Christ, and say, 'If we favour this world, we are not the friends of Christ; for whatsoever would make itself our king, and our felicity, and would steal away our hearts, is not Christ's friend.'

When Pilate saith, "Shall I crucify your king?" they cry out, "we have no king but Cæsar." And when the flesh or carnal reason saith, "Will you cast away your comforts, your peace, your happiness, your lives?" we must say, 'We have no comfort but Christ, no peace but Christ, no happiness, no life but what is in Christ.'

The world crucified Christ between two thieves. And we must crucify the world between two thieves; viz. the flesh on the one hand, and the devil on the other, which would both have robbed God and us; though through the power of a crucified Christ, the one of these, even the flesh, may be so refined as to be admitted into paradise.

The world writ over the head of Christ as the cause of his death, "King of the Jews." And we must write this over the crucified world, 'This is it that would have been our king, and god, and happiness: so let all thine enemies perish, O Lord.' We must pierce the very sides of it, and let out its heart-blood. We must nail its hands and feet, the very instruments or means by which it executed its deceits. We must give it the gall and vinegar of penitent tears, and threatened judgments. The world thus "despised and rejected Christ, making him a man of sorrows and acquainted with our griefs; they hid their faces and esteemed him not.

He had no form or comeliness in their eyes, and when they saw him, there was no beauty that they should desire him;" Isa. liii. 2, 3. So must we despise and reject the world, and hide our faces from it, and not esteem it, disdaining even to look upon its pomp and vanity, and to observe its gaudy alluring dress, or once to regard its enticing charms. We must think it all into a loathsome vanity, till there appear to us no form or comeliness in it, nor any beauty that we should desire it, and wonder what they can see in it that so far dote upon it, as to part with Christ and salvation to enjoy it.

The world did even triumph over a crucified Christ, and shake their heads at him, and say, "He saved others, but himself he cannot save." And we must triumph through Christ over the crucified world, and say, This is it that promised such great matters to its deceived followers; that men esteemed before God and glory; and now, as it cannot save them from the dust, or the wrath of God, so neither can it save itself from this contempt that Christ doth cast upon it. Cast down this idol out of your hearts, and say, If he be a god let him help himself.

Lastly, The world when they had crucified Christ did bury him, and roll a stone on his sepulchre, and seal it up, and watch it with soldiers to secure him from rising again, if they could. And we must even bury the crucified world, and be buried to the world, and lay upon it those weighty considerations and resolutions, and seal thereto with sacramental obligations, and follow all this with persevering watchfulness, that may never permit it to revive and rise again.

And thus must we learn from the cross of Christ, how the world is to be crucified; as it used Christ, we must use it. For it is the whole course of Christ's humiliation that is meant here by his cross, the rest being denominated from the most eminent part; and therefore from the whole must we fetch our pattern and instructions, by the direction of the allegory in my text.

But it will not be unprofitable if we more particularly and orderly acquaint you with those acts, which the crucifying of the world to ourselves doth comprehend; overpassing those by which Christ did it for us on the cross, till anon in the due place.

1. The first act is, To esteem the world as an enemy to God and us, and so as a malefactor that deserveth to be crucified. And this must not be only by a speculative conception, but by a true, confirmed, practical judgment, which will set all the powers of the soul on work. It is the want of this that makes the world to live and reign in the hearts of so many, yea, even of thousands that think they have mortified it. A speculative book-knowledge that will only make a man talk, is taken instead of a practical knowledge. Almost every man will say, the world is a great enemy to God and us; but did they soundly and heartily esteem it to be such, they would use it as such. Never tell me that that man takes the world for his deadly enemy; who useth it as his dearest friend; enmity, and deadly enmity, will be seen. Here is no room to plead the command of loving our enemies; at least, no man can think that he must love it with a love of friendship, and therefore with no love but what is consistent with the hatred of a deadly enemy. This serious, deep apprehension of enmity is the very spring and poise of all our opposition. We cannot heartily fight with our friend, or seek his death. There must be some anger and falling out before we will make the first assault: and a settled enmity before we will make a deadly war of it. This apprehension of enmity consisteth in an apprehension of the hurtfulness of the world to us, and of the opposition it maketh against God and our salvation, and of the danger that we are in continually by reason of this opposition. So far as men conceive of the world as good for them, so far they take it for their friend, and love it. For no man can choose but love that which he seriously conceiveth to be good for him. This complacency is clean contrary to the Christian hostility. But when we conceive of it as that which we stand in continual danger of being everlastingly undone by, this will turn our hearts against it. It undoes men that they have not these apprehensions of the world, and that deeply fixed and habituated in their minds. For it is the apprehension or judgment of things that carrieth about the whole man, and setteth awork all the other faculties.

*Quest.* 'But what should we do to be habitually apprehensive that the world is our enemy?'

*Ans.* 1. You must be sure that you lay up your treasure in heaven: that you are so convinced by faith of the

glory to come, and of the true felicity that consisteth in the fruition of God, as that you take it for your portion, and make it your very end. And when once you have laid up your hopes in heaven, and see that there or nowhere you must be happy, this will presently teach you to judge of all things else, as they either help or hinder the attainment of that end. For it is the nature of the end to put a due estimate upon all things else : and it is the property of the chief good, to denominate all other things either good or evil, and that in a greater or lesser measure, according as they respect that chiefest good. For there can be no goodness in any thing else, but the goodness of a means ; and the means is so far good, as it is apt and useful for the attainment of the end. If once therefore you unfeignedly take God and glory for your end and felicity, you will presently fall upon inquiry and observation, what it is that the world will do to help or hinder that felicity.

2. And then you need but one thing more to the discovery of the enmity ; and that is, the constant experience of your souls. A real living Christian doth live for God, and is upon the motion to his eternal home ; there is his heart, and that way his affections daily work : when he findeth his soul down, he windeth it up again, and straineth the spring of faith and love. And therefore his life and business being for heaven, he cannot but be sensible of the rubs that are in his way, and take notice of those things that would stop him in this course. Whereupon he must needs find by constant experience that the world is that great impediment, and so must be apprehensive of the enmity of the world. For as he that loveth God and waiteth for the sight of his face in glory, must needs take all that to be against him, and naught for him, that would keep him from God, and deprive him of that beatifical vision ; so he that knoweth what it is to love God, must needs know by constant, sad experience, that the world is the great withdrawer or hinderer of that love. When he sets himself in any holy employment to mount his soul into a more heavenly frame, and to get a little nearer God, he feeleth himself too much entangled with inferior objects ; these are the weight that presseth down, and the water that quencheth the sacred flames ; and were it not for these, O how much higher might our souls attain, and how much freer might we be for God ? For it is a thing most

certain by our constant experience, that the more of the world is upon our hearts, the less there is of God; and the more of God, the less of the world. So that these two means alone,—the sincere intending of God and glory as our end, and daily observation of our own hearts, will easily convince us that the world is our great enemy. And when we thoroughly apprehend it to be our enemy, we have begun to crucify it.

3. The next act by which the world is crucified, is, a deep, habituated apprehension of its unworthiness and insufficiency. As the opposing world must be taken for an enemy, so the promising, alluring world must be taken, as it is, for an empty thing. The life and reign of the world in the unsanctified, lieth first in their too high estimation of it. They think of it as good, and good to them, and as a matter of some considerable worth; and though they will say with their tongues that heaven is better, yet all things considered, they take the world to be more suitable to them, and therefore they desire it more. For heaven is out of sight, and beyond their apprehension and affection, and as they imagine, it is not so certain as the things which they see, and feel, and possess. And therefore they resolve to grasp as much of the creature as they can, and take that which they can get in hand, and then if there be a heaven, they hope they may have their part in it, as well as others. But saving illumination doth put men into another mind. It makes them see, that the invisible things are of greater certainty than the visible, and that a promise without possession, is better security than possession without a promise; and that for the worth and goodness between eternal things and temporal, there can be no comparison. If the world would have been content to have kept its place, and to have borrowed all its honour and esteem from God and glory, as the end for which it must be used and regarded, it might then have had the honour of being serviceable to our salvation, and to our Master's work. But seeing it will needs be a competitor with heaven, it thereby disrobeth itself of its glory, and becometh a vile, contemptible thing: and so must it be esteemed by all the friends of God. A sound believer looks on the world, as the world looked on Christ when he hanged on the cross, not only as a malefactor but as a contemptible thing. And as the world esteemeth



the saints themselves to be hypocrites, deceivers, fools, weak, despised, a spectacle to the world, yea, as the filth of the world, and the offscouring of all things; so must the believer esteem the world, as seeming to be what it is not, as a weak and insufficient thing, as the *περικαθάρματα καὶ πάντων περίφημα*, 1 Cor. iv. 11—13, the very filth of the streets that is swept away, or cast upon the dunghill; or as a thing devoted to death for the averting of an imminent judgment. Paul's judgment is in a prevalent degree the judgment of every gracious soul; "What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ;" Phil. iii. 7, 8. Were the world but thus conceived of by a practical judgment, it were half crucified already. If men did verily think that the world is their loss, they would love it less, and less greedily seek after it, than now most do. Gehazi would not have run after Naaman for his money, if he had thought it had been his loss. Achan would not have hidden the forbidden gold, as a treasure; if he had thought it had been his loss. Who would be at so much care and pains for their loss, as worldlings and sensualists are for their delights? And if the judgment did once esteem the world as dung, they would not be so greedy for it, nor put it into their bosoms. Who would fall in love with dung, or dote upon filth or dog's-meat? As the judgment doth esteem it, the affections will be towards it. And they that know not of a better condition, will value this as the best, though common reason will call it vanity. But they that by faith have found out the true felicity, have low and contemptuous thoughts of the world. O what a carcase what a shadow is it in their eyes! What a poor, low thing is it which the sons of men do tire themselves in seeking after! What a dunghill do they wallow in, as if it were a bed of roses! What deformities do they dote upon, as if they were the most real beauties! A toad abhorreth not the company of a toad; but shall not a man abhor it? But we shall have occasion of saying more to this in the application.

3. The third act by which we crucify the world, is a kind of annihilation of it to ourselves; in our conceptions taking

it as a very nothing, so far as it would be something separated from God, or co-ordinate with him. How oft doth the Scripture call it vanity, a dream, a vain show, a shadow, yea, nothing, yea, and less than nothing before God, and lighter than vanity itself; Isai. xl. 17. Psal. lxii. 9. Job vi. 21. The princes of the earth, who are something in the eyes of themselves and others, appear as nothing when God lets out his wrath upon them; Isai. xxxiv. 12. Even as the straw when the fire hath consumed it, or the fairest buildings when it hath turned them to ashes. For though the world be really something, yet, 1. In regard of the effects which it promiseth to seduced worldlings, it may be called nothing. For that which can do nothing for us in our extremity, which hath no power to relieve or satisfy us, which leaveth the soul empty, and deceiveth them that trust it, may well be called nothing in effect: 'In genere boni,' that which can do us no good, is nothing to us. Let a needy soul betake himself to the world for comfort under the burden of sin, for quiet and true peace to a wounded conscience, and you will find it can do nothing. Seek to it for grace or strength against corruptions and temptations, and you will find it can do nothing. Cry to it for succour in the depth of your affliction, and at the hour of death, and try whether it will present you acceptable unto God, and bring your departed souls with boldness to his presence, and you will find that it can do nothing! Whatever it promiseth, and whatever it seemeth to deluded sinners, when you look for any real good from it, you will find it can do nothing: and therefore you may well take it as a mere nothing to you. 2. And 'in esse objectivo' we may make nothing of it, by excluding it from any room in our souls, as to those acts that do not belong to it. 3. And as a separated being, independent as to God, so it is indeed nothing, for there is no such thing: much less as it is a separated good or felicity to man. Annihilate then the world to yourselves. When it would appear to you to be what it is not, and would promise you to do what it cannot, let it be as nothing to you. Conceive of it as of a shadow, or a thing that seemeth to be and is not. Could you once make nothing of it, it would have no power over you, nor any unhappy effects upon you. You would not dote upon a known nothing, nor change your God and glory for nothing. As Job saith of the wicked,

"He openeth his eyes, and he is not;" Job xxvii. 19. so we may say of the world : when we open our eyes, we shall see that it is not : that which before seemed nothing to us, will appear to be all things ; and the world, that seemed all things, will be nothing.

The sum of all that hath been said is this : The opposing world must be apprehended as an enemy to God and us, and so far hated. The glozing world appearing as our felicity, or a competitor with God, must be conceived of as worthless, and contemned : and the world as it would appear as a separated good, being any thing to us, or having any thing for us, out of God, must be annihilated in our conceptions, and taken as nothing.

We are next briefly to shew you, how it is that we are crucified to the world ; having shewed you how the world is crucified to us. And in general the meaning is, that we are as dead or crucified men to it, in regard of those fore-mentioned unjust respects, in which the tempter would present it to us. So that 'crucified' here is put for the absence of that action and worldly disposition, which carnal men are guilty of. So that it is a moral, and not a natural death, that is here mentioned ; and observably differeth from a natural in these respects.

1. A natural death destroyeth the very powers or faculties of acting. But a moral death only destroyeth the disposition and action itself, but not any natural power.

2. A natural death is involuntary ; and in itself is neither a virtue nor a vice ; neither morally good or evil. But a moral death is principally in the will itself, and nothing is more voluntary, and so it is the principal virtue or vice. To be dead in sin and to God, is the sum of all evil. And to be dead to sin and the world, in Christ, is the sum of moral good.

3. Natural death hath no degree of life remaining (saving of the separated soul). But moral death may consist with much of the contrary life. For it is denominated from the predominant habits of the soul ; which may stand with much of the contrary habit, though subdued. We cannot therefore gather that Paul was absolutely free from all sin, because he was dead to it, or crucified to the world. For this is a moral death consisting in a conquest of the enemy ; who may be said to be dead, because he is overcome ; and

consisting in the prevalent habits of the soul; which yet may have too much of the remnants of their contraries.

More particularly, 1. If we are crucified to the world; our undue estimation of the world is crucified. We have no idolizing, overvaluing regard to it, (in that measure as we are dead to it). As the world do not regard the works of the Lord, (Psal. xxviii. 5. Jer. v. 12.) so the saints do not regard the things of the world. The life of faith so elevate their spirits, that they are mounted up above the creature, and look not upon the world; or look upon it as a despicable thing. They are above that which is the delight and employment of others; and that which the sensual call felicity, they still call vanity. And as a man's stomach abhorreth that which a dog or swine will greedily devour, so the soul of a believer doth despise and abhor the delights of the ungodly. As pride makes the rich look contemptuously and disregardfully upon the poor, so the holy elevation of believing souls, doth make them look contemptuously and disregardfully upon all the glory of the world. As faith doth bring them up to God, and make him their object and their all, so doth it make them somewhat like him, and minded as he is minded. And as God "regardeth not persons, (Deut. x. 17.) nor accepteth the persons of princes, nor regardeth the rich more than the poor, (Job xxxiv. 19.) but is pleased more in the least of his image on the humble, faithful soul, than with all the glittering glory of the world; so is it in their measure with his people. Where they see nothing of God, they feel no substance; but so far as God appeareth to them in any creature, or action, or any means or benefit which they possess, so far they perceive some substance in it. As "the natural man receiveth not the things of the Spirit, nor can know them, because they are spiritually discerned," (1 Cor. ii. 14.) so the spiritual man hath shut up his senses to the world, and lost his perception of them, because they are carnally so discerned. The carnal man hath his senses quick in discerning and favouring the things of the flesh, but to the things of the Spirit he is dead and senseless. And contrarily the spiritual man is dead and senseless to the things of the flesh; and hath no savour in those things that are other men's delights; Rom. viii. 5, 6. 10. He tasteth no more sweetness in their pleasures than in a chip. He wonders what they can see or

taste in the things of the world, that they so run after it. To be rich or poor, do but little differ in his eyes. To be high or low is all one to him, considering these things as accommodations to the flesh; though still he valueth any condition according to the respect it hath to God, and so that is the best condition to him that best accommodateth and advantageth him for God's service. He taketh the flesh's interest to be none of his interest; and therefore that which only concerneth the flesh, concerneth not him. And therefore he looketh in this regard upon a high estate or low, as nothing to him. Let God dispose of him as he please, that is God's work and not his. He hath "learned in whatever state he is, therewith to be content. He knows how to be abased, and he knows how to abound; every where, and in all things he is instructed, both to be full and to be hungry, both to abound and to suffer need;" Phil. iv. 11, 12. If you applaud and honour him, he takes it but as if you breathed on him; at the best it is but a sweeter kind of breath. And if you vilify, and reproach, and unjustly condemn him, he takes it for no great hurt. For "with him it is a very small thing to be judged of man, and at man's bar; for he that judgeth him is the Lord;" 1 Cor. iv. 3, 4. Nay, what if I said that if you imprison him, threaten him, torment him, yea, put him to death, he doth not much regard it, nor make any great matter of it, so far as he is crucified to the world. How joyfully could Paul and Silas sing in the stocks, when their bodies were sore with scourging? Acts xvi. What a rapture of joyful praises did the apostles break forth into, when they were threatened by the priests and elders? chap. iv. 21, 24. I will add but two more instances, Dan. iii. The three Jews that were threatened with a furnace of fire, are accused for not regarding the king, ver. 12. and their own answer is, "We are not careful to answer thee in this matter. If it be so, the God whom we serve is able to deliver us from the burning, fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy Gods;" ver. 16, 17. And sure they that "would not accept of deliverance when they were tortured," Heb. xi. 35. did set little by it in comparison of that better resurrection which they hoped for. As Christ said of satan, "The prince of this world hath nothing in me;" John xiv. 30. so in our mea-

sure, so far as we are dead with Christ, the world hath nothing in us: no interest, no carnal life to work upon, and therefore is unable to do any thing with us. Our undue estimation of the world is crucified. This is the first part.

2. If we are crucified to the world, our inordinate cogitations of the world are crucified. We must not give it that room in our fancies or power over them, as they have with other men. We should not indeed allow the creature one thought either for itself, and terminated finally in itself, nor as separated from God. Much less should we have so frequent and so pleasant or passionate thoughts of it as most have. But of this more in the application.

3. To be crucified to the world, is to have affections dead about worldly things. That which is vile in our estimation, will be ineffectual in our affections. I shall briefly instance in some particulars.

(1.) Our love to the world is crucified, if we be crucified to the world. As this is the great affection which God claimeth for himself, and which he maketh the seat of his most excellent grace; so is it that which he is most jealous of, and will least allow the creature to partake of; and the misemployment of it is the greatest sin, as the right employment of it is the greatest duty. "Love not the world, neither the things that are in the world;" 1 John ii. 15. This is a plain and flat command. If the world be not apprehended by the understanding to be our good, it will not be embraced by the will, nor be loved. Perhaps you will say, 'Though it be not our chief good, yet it is good, and therefore may be loved; though not chiefly loved.' To which I answer, that in the senses before disclaimed, it is none of our good at all. It hath no goodness to us in it, but the good of a means, which is respective to the end; and therefore we must have no love to it but that which is due to the means. God therefore being our end, we must love the world only for his sake, as it cometh from him, and leadeth to him. The least love to the world for itself, is idolatrous. As you may not allow another woman the least conjugal affections, though you allow your wife more, without some guilt of unchastity; so you may not in the least measure love the creature for itself, without some guilt of spiritual unchastity. If God must be loved with all the heart,

and soul, and strength, then there is none left for any co-partner whatsoever. When we love any thing but as a means, it is more properly the end that we love in that very act (and therefore some philosophical divines affirm that nothing but the ultimate end is properly loved), so that the love which we give the world in a due subordination to God, is not so properly a love to the world as to God; and therefore it taketh not from God the least part of that which is due to him. But if we love it in the least measure for itself, or with any co-ordinate love, so much as we allow it, is robbed from God.

(2.) Hence followeth (when our love to the world is crucified) that our desires after it is crucified also. Before we thirsted after pleasures, or honours, or riches, but now this thirst is abated; for when we obey the call of Christ (Isa. lv. 1.), and have freely drunk of the living waters, we thirst our former thirst no more (according to the measure in which we partake of him), but his Spirit will be a well of water in us, springing up to everlasting life; John iv. 13, 14. The distempered appetite of a carnal man is so eager after worldly things, that his heart is set upon them, which is called his "minding the things of the flesh;" Rom. viii. 5. But the mortified Christian as such, hath no mind of them. His appetite to them is dead and gone. He cares not for them. Now he perceiveth that they are not good for him, his heart is turned against them.

(3.) When we are crucified to the world, our expectations of good from the world are crucified. Before we looked for much from it; we thought if we had this pleasure, or that honour; if we had such lands, buildings, friends, or provision; then we were well, or at least much better than now we are! O how good did we think that these were for us! And therefore we still lived in hope of more. But when we are crucified to the world, we give up these hopes. We see then that we are deceived. We did but hope for nourishment from a stone. The breasts are dry which we thought would have refreshed and satisfied us. When we see that the world is an empty thing, a cask, a picture, a dream, a shadow, we turn away from it, and look no more after it, but look for content in something else. As a child that seeth a painted apple may be eager of it till he try that it is savourless, and then he careth for it no more. Or if a beautiful

crab deceive him, when he hath set his teeth in it, he casteth it away; so when a Christian findeth the folly of his former expectations, and tasteth the vexations of the creature which he was so greedy of, and withal is acquainted by a lively faith, where he may be better, away go all his expectations from the world; and he promiseth himself no more content or satisfaction in it. This is a notable part of mortification. As it is the hopes of some good, that sets men to work in all endeavours; so take down their hopes, and all the wheels of the soul stand still: If it were not for hope, we say, the heart would break. And therefore when all our hopes from the world are dead, the very heart of the old man is broken, and all his worldly motions cease. Then he saith, 'It is as good to sit still, as labour for nothing. I despair of ever having contentment in the creature. I see it will not pacify any conscience: it will not save me from the wrath to come: it will do nothing for me that is worthy of my regard, and therefore let it go: I will follow it no further: it shall have my heart no more.' Before he had many a promising, delightful thought of the creatures, which he could not reach. He thought with himself, 'If I were but thus placed and settled once; if I had but this or that which I want; if I were but here or there where I would be; if I had but the favour of such or such an one, how happy were I; how well should I be. I would then be content and seek no more.' But when faith hath mortified us to the world, we see that all these were foolish dreams: we knew not what it was that we hoped for; and then we give up all such hopes for ever. Such pleasing thoughts of any worldly thing while you want it, or of any place or condition which you are absent from, and such promises and hopes from any worldly state, or person, or thing, doth manifest that so far you are alive to the world, and is a folly of the same nature with theirs that idolize the world, when they do enjoy it. For one man to say, 'If I had this or that, I were well,' and for another that hath it, to say, 'Now I am well, soul take thy rest,' do both shew the same estimation, and idolatrous love to the world in their hearts; though one of them have the thing which he loves, and the other hath it not. And to be so pleased with the very fancy and conceits of those worldly things which they never had, seems worse than to be pleased with it when they have it.



I pray you lay this well to heart that I say to you. Despair, utter despair of ever being contented or well in the world, or made happy by the world, in whole or in part, is the very life of Christian mortification. It is the nature of a carnal heart, to keep up his worldly hopes as long as possibly he can. If you beat him out from one thing he runs to another; and if he despair of that, he looks after a third, and thus he will wander from creature to creature, till grace convert him, or judgment condemn him. If he find that one friend faileth him, he hopes another will prove more faithful; and if that prove a broken reed, he will rest upon a third. If he have been crossed in his hopes of worldly contentment once, or twice, or ten times, or a hundred times, yet he is in hope that some other way may hit, and some more comfort he may find at last. But when God hath opened a man's eyes to see that the whole world is vanity and vexation, and that if he had it all, it would do him no good at all; and that it is a mere deceitful, empty thing; and when a man is brought to a full and final desperation of ever finding in the world the good that he expected; then, and not till then, is he crucified to the world; and then he can let it go, and care not: and then he will betake himself in good earnest to look after that which will not deceive him.

When a worldling is in utmost poverty or in prison, he may part with all his worldly contentment at the present: but this is not to be crucified to the world. For still he keeps up his former estimation of it, and love to it, and some hope perhaps that yet it may be better with him. Yet, if he should despair of ever being happy in the world, if this proceed not from his disesteem of it, and the change of his affections, but merely because he would have the world, but sees he cannot, this is far from the nature of true mortification.

(4.) If we are crucified to the world, our delight in it is crucified. It seemeth not to us a matter of such worth, as to be fit for our delight. Children are glad of toys, which a wise man hath no pleasure in. To have too sweet contentful thoughts in the creature, and to apprehend it as our good, and to be rejoiced in it, is a sign that so far we are not crucified to it. It is not able to glad a mortified heart, so far as it is mortified; though the love of God that

is manifested by it, may make him glad. And this is it that Paul disclaimeth in my text, "God forbid that I should glory, save in the cross of Christ." If he were the lord of all the honours or wealth of the world, he would not glory in them. If he had all the pleasures that the flesh can desire, he would not glory in them. If he had the common applause of all men, and every one spoke well of him; if he had all things about him suited to a carnal heart's content, yet would he not glory in it. No more than a grave and learned man would glory that he had found a counter or a pin. "Let not the wise man glory in his wisdom, nor the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord that exercise lovingkindness, judgment, and righteousness on the earth; for in these things I delight, saith the Lord;" Jer. ix. 23. "The nations shall bless themselves in him, and in him shall they glory;" chap. iv. 2. "Thou shalt rejoice in the Lord, and glory in the holy One of Israel;" Isa. xli. 16. "In the Lord shall all the seed of Israel be justified, and shall glory;" chap. xlv. 25. The world is too low to be the joy of a believer. His higher hopes do cloud and disgrace such things.

And as these forementioned passions in the concupiscible, so also their contraries in the irascible, must be crucified: e. g. (1.) A man that is dead to the world, will not hate or be much displeased with those that hinder him from the riches, or honours, or pleasures of the world. He makes no great matter of it, and taketh it for no great hurt or loss. And therefore rather than study revenge, he can patiently bear it, when they have taken away his coat, if they take away his cloak also. He doth not swell with malice against them that stand in the way of his advancement, or hinder his rising or riches in the world. He will not envy the precedency of others, or seek the disgrace or ruin of them that keep him low. No more than a wise man will hate or seek to be revenged of him that would hinder him from climbing up to the top of a steeple, or that will take a stone or a bush of thorns out of his way.

(2.) A man that is crucified to the world, will not avoid or fly from any duty, though the performance of it cross his worldly commodity, or hazard all his worldly interest. He

seeth not reason enough in worldly losses, to draw him to the committing of sin to avoid them. An unmortified man will be swayed by his worldly interest. That must be no duty to him, which casteth him upon sufferings; and that is no good to him which would deprive him of his sensual good; and that shall be no sin to him, which seemeth to be a matter of necessity, for the securing of his hopes and happiness in the world. Whatever is a man's end, he puts a must upon the obtaining it, and upon all the means without which it will not be attained. I must have God and glory, saith the believer, whatever I want: and therefore I must have Christ, I must have faith, and love, and obedience, whatever I do.' And so saith the sensualist; 'My life, and credit, and safety in the world must be secured, whatever I miss of. And therefore I must avoid all that would hazard or lose them. And I must do that which will preserve them whatever I do.' The worldling thinketh there is a necessity of his being sensually happy; or at least of preserving his life and hopes on earth. But the mortified Christian seeth no necessity of living, much less of any of the sensual provisions, which to others seem such considerable things. And hence it is that the same argument from necessity, draweth one man to sin, and keepeth another most effectually from sin. He that hath carnal ends, doth plead a necessity of the sinful means, by which he may attain them. And he that hath the end of a true believer, doth plead a necessity of avoiding the same sins, which the other thought he must needs commit. For heavenly ends are as much crossed by them as earthly ends are promoted by them. We find a rich man in Luke xviii. 23, that had a great mind to have been a Christian. And if he had lived in our days, when the door is set a little wider open than Christ did set it, there are some that would not have denied him baptism, but would have let him in. But when he heareth that the world must be renounced, and Christ tells him of selling all and looking for a reward in another world, "he goes away sorrowful, for he was very rich." The man would have had pardon and salvation, but he must needs be rich, or at least keep something. And they that are so set upon it, that they must and "will be rich, do fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;" 1 Tim. vi. 9.

And "he that makes haste to be rich, shall not be innocent;" Prov. xxviii. 20. But the crucified world is a dead and ineffectual thing. It cannot draw a man from Christ or duty. It cannot draw a man into any known sin (so far as he is crucified). It is as Samson, when his hair was cut: its power is gone. Thousands whose hearts were changed by grace, could sell all, and lay the price at the apostles' feet, and could forsake all, and take up their cross and follow a crucified Christ to the death, and could rejoice in tribulation, and glory that they were counted worthy to suffer: though he that was unmortified do go away sorrowful. Worldly interest doth command the religion and life of the unmortified man, because it is the predominant interest in his heart. But it is contrary with the mortified believer. His spiritual interest being predominant, doth rule him as to all the matters of this world.

(3.) If you are crucified to the world, your care for worldly things is crucified. It is not in vain that Christ expressly commandeth his disciples, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what you shall put on;" Matt. vi. 25. 31. And Phil. iv. 6. "Be careful for nothing." And 1 Pet. v. 7. "Casting all your care on him, for he careth for you." I know this is a hard saying to flesh and blood, and therefore they study evasions by perverting the plain text, and would null and evacuate the express commands of Christ, by squaring them to that carnal interest and reason which they are purposely given to destroy. But you will say, 'Must we indeed give over caring?' I answer, 1. You must be in care about your own duty, both in matters of the first and second table, and how to manage your worldly affairs most innocently and spiritually, and to attain the ends propounded in them by God. But this is none of the care that is now in question; 1 Cor. vii. 32. There is a necessary "caring for the things that belong to the Lord, how to please the Lord," and that even in your worldly business. But 2. You may not care for the creature for itself, nor for the mere pleasing of the flesh. As it may not be loved for itself, so neither may it be cared for, for itself. And 3. When you have used your utmost care or forecast to do your own duty, you may not be anxious or careful about the issue which is God's part to determine of. As God himself appeareth in prosperity or adver-

sity, you may and must have regard unto the issue. But for the thing itself you must not, when you have done your own duty, be any further careful about it. God knoweth best what is good for you, and how much of the creature you are fit to manage, and what condition of body is most suitable to the condition of your soul. And therefore to him must the whole business be committed. When you have committed your seed to the ground, and done your duty about it, you must have no further care at all, which intimateth fears, anxiety, or distrust: though as care is largely taken for regard, you may care and pray for the blessing of God on it, and for your daily bread.

(4.) So far as you are crucified to the world, your worldly sorrows also will be crucified. If you miss of it, you will not be grieved for that miss. For the displeasure of God which an affliction may manifest, you ought to be grieved; but not for the mere loss of the creature for itself. As God in the creature must be loved and delighted in, and not the creature for itself; so it is God's displeasure manifested in the creature that must be our grief. If a man's flesh be dead, you may cut it off, and he never feeleth you: you may cut it, or prick it, and he will not smart. And if you be dead to the world, you will not feel it as others do, when worldly things are taken from you. You will make no great matter of it.

*Object.* 'But grace doth not make men stocks or stupid, and therefore how can we choose but feel?'

*Ans.* There is a feeling that is merely natural, and not subject to the command of reason and will; and there is a feeling which is under reason, and is voluntary. The latter only is that I speak of, which grace commandeth. The most gracious man may feel heat and cold, pain and weariness, hunger and thirst, as much as the worst. But the passions of his soul, so far as they are under the command of reason and will, do not feel them as evils to the soul, (so far as he is sanctified). Still observe that I speak of worldly things, as separated from God, in whom only they are good, and in respect to him only the absence of them is evil to the soul. And there is somewhat of the passions that bodily sense can force, perhaps in an innocent Adam. But I speak only of that passion which reason should command.

And so, it is not enough that our care and grief for worldly things be less than that for the things of God : though that much may prove our sincerity (of which more anon), yet that is not all that is our duty. But we should have no care or rational voluntary grief for any creature, but only as it is a means to God, and standeth in a due subordination to him : and so we may have both.

4. Having shewed you what affections are crucified to the world, in the last place I add, that our inordinate labour for it, must be crucified. Christ is as plain and peremptory in this, as in the former, not only commanding us to "seek first the kingdom of God and his righteousness," (Matt. vi. 33.) but also, "Not to labour for the meat that perisheth, but for the meat that endureth to everlasting life, which the Son will give us," (John vi. 27.) which is not only to be understood that our labour for earth should be less than our labour for heaven, and so comparatively none at all ; but further, that we must have no love or desire to the creature for itself, but ultimately for God ; so we should not at all seek or labour for the creature for itself, but ultimately for God ; and therefore seek and labour for it no further than it is necessary to the pleasing of God, or to our fruition of him. This is the true and plain meaning of such texts.

A man that is truly dead to the world, doth labour for God and not for the world (according to the measure of his mortification) in all that he doth. If he be ploughing, or sowing, or reaping, or threshing, if he be working at his trade in his shop, it is God that he is seeking and labouring for. He doth not stop or take up in the creature. He seeks it still but as a means to God. But an unsanctified man doth never truly seek God for himself at all, no not in his worship, much less in his trade and calling in the world. For God is not his ultimate end ; and therefore he cannot love him or seek him for himself. It is flesh-pleasing or carnal felicity that is his end, and therefore he seeketh God for the flesh. When he prayeth to him, when he loveth him, it is but as he is a means to this his carnal felicity, and not as he is himself his chiefest good. Thus you may see what it is to be crucified to the world, and wherein true mortification doth consist.

A few objections are here to be answered, that we may the more profitably proceed.

*Object.* 1. 'A man may have hunger and thirst in his very sleep, when he cannot refer the creature to God.'

*Answ.* 1. We speak only of human, that is, moral acts, and such desires as are under the command of the will. 2. A man may habitually refer things to God, when he doth not actually.

*Object.* 2. How can a man seek God in ploughing, or working in his shop, when these actions are so heterogeneous?

*Answ.* God made no creature, nor appointed any employment for man, which may not fitly be a means to himself. As all came from God, so all have something of God upon them; and all tend to him from whom they came. There are some means that stand nearer the end, and some are further from it; and yet the most remote are truly means. A man that is but cutting down a tree, or hewing stones out of the quarry, doth as much intend them for the building of his house, as he that is erecting the frame, or placing them in the building. We cannot attain the end without the most remote means, as well as the nearest.

*Object.* 'We are taught to pray for our daily bread; therefore we may desire it, and labour for it.'

*Answ.* No doubt of it. But we are taught to pray for it, but as a means to the hallowing of God's name, the coming of his kingdom, and the doing of his will; and therefore only as a means must we desire it, and labour for it; and that for these, and no lower, ultimate ends. And therefore the words are such as express only things necessary, "Our daily bread;" that we may perceive it is but as a means to God that we desire it. If our being be not maintained, we are not capable of wellbeing, nor of serving God. And if the means of our being be not continued, our being will not be continued in God's appointed ordinary way. And therefore we pray for the means of our sustentation, that we may be kept in a capacity of the ends of our being.

*Object.* 'But a man cannot be always thinking on God, and therefore not always intending him as our end, and therefore cannot do all for him.'

*Answ.* 1. If sin disable us, that is no excuse. 2. A man

may habitually intend an end, which he doth not actually think of. Yea, he may have an actual intention, which yet he doth not observe, because of other more sensible thoughts that are upon his mind. And yet his foresaid intentions may be still effectual to cause him to use the means as means.

For example; a man that hath a journey to go, is not always thinking of the end of it, by an actual observed intention in every step of his way; but perhaps may be much of the way taken up with thoughts and discourse of other things, and yet he doth truly intend his journey's end, in every step of his way, and use every step as a means to that end. And so is it with a true Christian in the work of God, and the way to heaven.

*Object.* 'But may we not use the creatures for delight, as well as for necessity? and is it not so commonly resolved?'

*Answ.* The word necessity is taken either strictly for that which we cannot be without; and so there is no doubt of it. Or largely, for that which is useful to the end. And for delights, some of them are necessary, that is, useful means to our ultimate end; and these must not be opposed to things necessary; but may be used because necessary. As any thing which truly tendeth to recreate, revive, or cheer the spirits for the service of our Master. But no other delight is lawful. To esteem our fleshly delight for itself, and the creature for that delight, and so to use it, is mere sensuality, and the great sin which sanctification cureth in the soul. If delight itself be desired truly but as a means to God, then the creature, the more remote means, may be used for that delight, as its next end; but not else.

*Object.* 'But what man living is such as you here describe? Is there any that are thus crucified to the world, as to have no separated esteem of it, or thoughts or care of it; or love, or desire, or the rest of these affections?'

*Answ.* It is one thing to inquire what we are, and another what we ought to be, and should be if we were perfect. We ought to be such as I have mentioned, but we are not such in perfection yet; but only in sincerity. And how that sincerity may be known, I have elsewhere explained. In a word, In a perfect soul there is no interest but God's.



In a sincere soul God's interest is the highest and greatest. In a perfect man God hath the whole heart; and in an upright man he is nearer to the heart than any thing else. In a perfect man there is a perfect subjection to God; and in an upright man there is none hath dominion but God; he is the highest, and his rule prevaieth in the main, though some things that rebel are not perfectly subdued.

*Object.* 'But I find that the most of my passions are stirred more sensibly about earthly, than heavenly things. How then can I say that I am crucified to the world?'

*Ans.* In point of duty all that passion that is to be commanded by reason, should be mortified, as is abovesaid. But when you go to the trial of your states, in the point of sincerity, it is hard trying by the passions; and you must rather do it by your estimation and your will, as I have discovered more fully in a Treatise of Peace of Conscience.

II. Having shewed you what it is to have the world crucified to us, and to be crucified to the world, I am next to shew you how this is done by the cross of Christ. And here I must distinctly shew,

I. What the cross, as suffered by Christ himself, hath done to the crucifying of the world to us.

II. What the same cross, as believed on and considered by us, doth towards it.

III. And what the cross of Christ which we ourselves bear in conformity to his sufferings, doth towards it. Of all which briefly.

I. It is not only his crucifixion, but the whole humiliation of Christ, which is in this and other Scriptures called his cross; the whole being denominated, from the most eminent part, as was touched before. And there are five notable blows that the world hath received by the suffered cross of Christ.

I. One is, that Christ himself, in his own person, hath perfectly crucified and conquered the world; so that we have a victorious head, and the world is now a conquered thing. It assaulted him from his birth to his death, and still he overcame. It assaulted him by fair means and by foul; by frowns and smiles, by alluring baits and persecuting storms, and still it was overcome. The threatenings and persecutions could never draw him to the committing of a sin. The

enticing offers of it could never bring him to an inordinate esteem of it, nor abate the least of his love to God. In his great combat in the wilderness he was assaulted both ways. Hunger could not make him tempt God, or distrust. The kingdoms and glory of the world were despised by him, when they were the matter of his temptation. He would not have so much as a settled habitation, nor any worldly pomp or splendour, that so he might shew that he contemned it by his actions. If he had set by it, he could soon have mended his condition. When the people would have made him a king, he passed away from them; for he would not be a king of the people's making, nor have any power or dignity which they could give. He came not to receive honour of men, but to give salvation to men. When Peter would have persuaded him to favour himself, as savouring the things of man, and not of God, Christ calleth him satan, and bids him get behind him. If he will do the work of satan, he shall have the name of satan, and the same words of rebuke that satan had. Even in their hour, and the power of darkness (Luke xxii. 53.), they could do nothing that might make the least breach in his perfection. And when they boasted of their power to crucify him or release him, (John xix. 10), they could not boast of their power to draw him to the smallest sin. Yea, upon the cross did he consummate his conquest of the world, when it seemed to have conquered him; and he crucified the world, when it was crucifying him; and he gave it then the deadly wound. And there did he openly make a show of the principalities and powers which he had spoiled, and there did he triumph over them, while they mistakingly triumphed over him; Col. ii. 14, 15.

If you say, What is all this to us? I answer, When the world is once conquered, the heart of it is broken. And when your Head hath overcome it, there is a great preparation made for our victory. Else would he not have said to his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world;" John xvi. 33. For as the consequence is good, "Because I live, ye shall live also," (chap. xiv. 19.) so it would hold, Because I have overcome the world, ye shall overcome it also. Yea, as it is said of his works, "Greater works than these shall ye do," (ver. 12.) so is it said of our conquest, "In all these

things we are supervictors, or more than conquerors through him that hath loved us;" Rom. viii. 37.

2. Another wound that the world hath received by the cross of Christ by him suffered, is this. By it, satisfaction is made to God for the sin that the world had enticed man to commit, and so 'quoad pretium,' the victory which the world had formerly obtained over us is nulled, and its captives rescued, and we are cured of the deadly wounds which it had given us. For "he healeth all our diseases," (Psal. ciii. 3.) and his stripes are the remedy by which we are healed; Isa. liii. 5. So that it is a vanquishing of the world, when Christ doth thus nullify its former victories. For thus he began to "lead captivity itself captive, which at his resurrection and ascension he did more fully accomplish; Psal. lxxviii. 18. Eph. iv. 8.

3. Another most mortal wound which the world received by the cross of Christ, was this. By his cross did Christ purchase that glorious kingdom, which being revealed and propounded to the sons of men, doth abundantly disgrace the world as a competitor. If there had been no greater good revealed to us, or the revelation had been obscure and insufficient, or no assurance of it given us, then might the world have easily prevailed. For he that hath no hopes of greater, will take up with this. And he that looketh not for another life, will make as much of the present as he can. When the will of a man is the fort that is contended for, the assault must be made by allurements, and not by force. The competition therefore is between good and good; and that which appeareth the greatest good to us, will carry it, and have admittance. If God had not set a greater good against the world, it would have been every man's wisdom and duty to have been worldlings. But when he revealeth to us another world of infinite value, yea, when he offereth us the fruition of himself, this turneth the scales with the wise men in a moment, and shameth all competitors whatsoever. Now it is the cross of Christ that opened the kingdom of heaven to all true believers, which sin had before shut up against all mankind. This mars the markets of the world: it is nothing worth to them that have tasted of the blessedness of this kingdom. Were it not for this, the temptations of the world and flesh might prevail. What should we say to them? or how should we repulse them?

Reason would say, It is better to have a small and unsatisfactory good than none. But now we have enough to say against any such temptation. One argument from the everlasting kingdom is sufficient (where grace causeth a right apprehension of it) to confound all the temptations, by which the enemies of our happiness can assault us. What! shall we prefer a mole-hill before a kingdom? a shadow before the substance? an hour before eternity? nothing before all things? vanity and vexation before felicity? The world is now silenced; it hath nothing to say, which may take with right reason. It must now creep in at the back-door of sense, and bribe our brutish part to befriend it; and to entertain it first, and so to betray our reason, and lead it into the inner rooms. The cross of Christ hath set up such a sun as quite darkeneth the light of worldly glory. Who will now play so low a game, that hath an immortal crown propounded to him? Though earth were something, if there were no better to be had, yet it is nothing when heaven stands by. This therefore is the deadly blow by which the world is crucified by the cross of our Lord Jesus Christ.

4. Another mortal wound that the cross of Christ hath given it, is this. The cross hath purchased for us that Spirit of power, and all those ordinances and helps of grace, by which we ourselves in our own persons may actually conquer and crucify the world, as Christ did before us. His cross is the meritorious cause of his following grace. And as he hath there procured our justification, so also our sanctification, by which the world is renounced by us and condemned. There shall a virtue flow from the cross of Christ, that shall give strength to all his chosen ones, to go on and conquer, and tread the world, and all its glory under their feet, and by the leaves of this tree, which seemeth dead to a carnal eye, the nations shall be healed. And thus by it the world is crucified.

5. Lastly, by the cross of Christ, a pattern is given us for our imitation, by which we may learn how to condemn and so crucify the world. "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who

when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously ;" 1 Pet. ii. 20—23. " Let this mind be in you that was in Christ Jesus—that made himself of no reputation, and took upon him the form of a servant—and humbled himself, and became obedient to death, even the death of the cross ;" Phil. ii. 5—7. " Let us therefore lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us ; looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God ;" Heb. xii. 1, 2. This leads us to the next.

11. Having shewed you how the cross, as suffered by Christ, doth crucify the world ; we are next to shew you, how that same cross, as believed in and considered, doth crucify it to us.

They that look only to the merit of the cross, and overlook the objective use of it to the soul, do deceive themselves, and deprive themselves of the full efficacy of it ; and deal like a foolish patient, that thinketh to be cured by commending the medicine, or by believing that it hath virtue to cure his disease, when in the mean time he lets it lie by him in the box, and never taketh it, or applieth it to himself. The believing meditation of the cross of Christ, doth give the world these deadly wounds :

1. It bringeth us under the actual promise of the Spirit. For though there be a work of the Spirit, which causeth us to believe, before our actual faith in nature, yet the further gift of the Spirit for mortification, is promised upon condition of our faith. And upon the performance of that condition, we have a right to the thing promised. It is by faith that we fetch strength from Christ, for the conquest of this and all other enemies. If we could believe, these mountains would be cast into the sea ; and all things are possible to us, if we could believe ; Mark ix. 23.

2. The believing meditation of the cross of Christ, doth make us apprehensive of the vanity and enmity of the world, and so doth kill our esteem of it, and affection to it. For when we consider how little Christ did set by it, and how he made it his work professedly to condemn it, this will tell us how to think of it ourselves. For doubtless the judgment

of Christ was true. He was able to discern between good and evil : if it had been valuable, he would have valued it. He would not have contemned it, if it had not been contemptible. He could have had better usage in the world, if he had desired it, and thought it meet. But he would shew us by his example as well as by his doctrine, how to judge of it, and what to expect from it. If you saw the wisest man in the world tread a thing under feet in the dirt, or throw it away, you would think it were a thing of no great worth.

When you are tempted to set too much by your credit, and to sin against God for the esteem of men, remember that Christ “ made himself of no reputation ;” Phil. ii. 7. And can your reputation be less than none ? How did he value his honour with men, that gave his cheeks to be smitten, his face to be spit upon, his head to be crowned with thorns, and his body to be arrayed contemptuously like a fool, and at last to be hanged as a contemned thing among malefactors on the cross ; to be reviled by those that passed by, and by him that suffered with him ? Learn here of him that all must learn of, how far to set by your honour in the world.

Are you tempted to set by the riches and full provision or possessions of the world ? Remember how Christ set by them ; when he might have had all things, and refused to have a place whereon to lay his head. When “ he was rich, yet for your sakes he became poor, that ye through his poverty might be rich ;” 2 Cor. viii. 9. And the best of his servants have followed him in this course, to whom he would have given more of the world, if he had seen it best for them. For when they had dishonour, they had honour with it and by it ; when they had evil report, they had also good ; when they were poor, they made many rich ; and “ having nothing, possessed all things ;” 2 Cor. vi. 8. 10.

When your flesh would have its pleasure, remember him that pleased not his flesh ; but submitted it to hunger, and thirst, and weariness, to fasting, and watching, and praying whole nights ; and at last to scourgings, and buffeting, and crucifying. When your appetites must needs be pleased in meats and drinks, remember him that had gall and vinegar given him to drink. When your bodies would be set out with such apparel as may make you seem most comely in the eyes of others, remember him that wore a seamless coat,

and was hanged naked on the cross for your sakes. When you are tender of every little hurt or suffering of your flesh, though in a way of duty, remember him that gave his hands and feet to be nailed, and his side to be pierced to death for you. When you are ashamed to be reviled for well-doing, remember him that “despised the shame;” Heb. xii. 2. And thus as the sight of the brazen serpent did cure them that were stung in the wilderness, so the believing views of a crucified Christ, may get out the poison of worldly delusions from your souls.

3. The believing thoughts of the cross of Christ will make us apprehensive also of our duty, in contemning the world in conformity to Christ. For though we are not bound to be crucified as Christ was, unless God specially put us upon it; nor bound to live without house or home in voluntary, chosen poverty, as Christ did (because there were some special reasons for his sufferings, that are not for ours), yet are we all bound to mortify the flesh, and condemn the world in imitation of him, and to submit to what suffering God shall impose on us. And in the example of Christ's cross, this duty must be observed.

III. The next thing to be declared is, How the cross which we ourselves do suffer in obedience and conformity to Christ, and for his sake doth crucify the world to us and us to the world. That the bearing of this cross is necessary to all that will be Christ's disciples; yea, the daily bearing of it is plain; Luke ix. 23. xiv. 27. Matt. x. 38. Two ways doth this tend to the crucifying of us to the world.

1. It doth more sensibly convince us of the vanity and enmity of the world, than any mere doctrine or distant examples and observations could have done. I confess we see so much of the world's deceit of others, that might satisfy a reasonable man that it is in vain. But the flesh doth draw us into a participation of its brutishness; and reason will not see the light. But the cross doth convince even the flesh itself, the grand deceiver. When the malice of wicked men lets fly at us, and the world do spit in our faces, as they did in Christ's; when we are made a common by-word and derision, and become as the filth of the world to them, and the offscouring of all things; when we have fears within and troubles without; and the sorrows of death lay

hold upon us, and enemies compass us round about ; O how effectually will this convince us that the world is vain, and worse than vain ! Who will look for happiness from a known enemy and tormentor. When we have Job's messengers of sad tidings, and troubles are multiplied ; when pain and anguish seize upon our bodies, and grief hath taken up its dwelling in our very flesh and bones, who then will admire or dote upon the world ? Who will not then cry out against it, as vanity and vexation ? When friends abuse one another, they will fall out for the time, though they turn not enemies. And even the wicked, when they suffer in the world, will speak hardly of it, though the friendship of it still dwell in their sensual dispositions. How much more will the enmity be increased in the saints, when the world doth use them as its enemies, and spit out the bitterest of their malice against them ? If we have any thoughts of reconciliation with the world, God useth to suffer it to buffet and abuse us, that strokes and smart may maintain the enemy, if nothing else will serve to do it.

Believe it, Christians, God doth not permit your sufferings in vain. He seeth how apt you are to dote upon the world, and how dangerous it will prove to you, if you be not delivered from the snares of this deceiver : and therefore he had rather that the world should make you smart awhile, than undo you for ever ; and that it should buffet you, than befool you out of your felicity. The blows which the world giveth you, do light upon itself : as it crucified itself in crucifying Christ, so doth it in crucifying his people. It killeth itself by your calamities : and if it deprive you of your lives, you will then begin to live : but the death which it bringeth on itself, is such as hath no resurrection. If it kill you, you shall live again, yea, live by that death : but thereby it will so kill itself, as never to live again in you. The cross is a happy teacher of many excellent truths ; but of nothing more effectually, than of the contemptibleness of the world. If it turn our breath into groans, we shall groan against it, and groan to be delivered, " desiring to be clothed upon with our house which is from heaven ;" 2 Cor. v. 2. We shall cry to heaven against this task-master, and our cries will come before God, and procure our deliverance. The world gets nothing by its hard usage of the saints : it



maketh a cross for the crucifying of itself, and turneth their hearts more effectually against it.

2. And as it thus declareth itself contemptible, and crucifieth itself to us, so doth it exercise us in patience, and awaken us to deeper considerations of its own vanity, and drive us to look after better things : it forceth us also to seek out to God, and to see that all our dependance is on him, and draweth forth our holy desires and other graces ; and thus it doth crucify us also to the world. It makes us go into the sanctuary, and consider of the end ; how the wicked are set in slippery places, and that at last it will go well with the just. It teacheth us to consider, that while “ the Lord is our portion, we have ground enough of hope, for he is good to them that wait for him, to the soul that seeketh him : it is good that a man should both hope and quietly wait for the salvation of the Lord : it is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him : he putteth his mouth in the dust ; if so be there may be hope : he giveth his cheek to him that smiteth him ; he is filled full with reproach : for the Lord will not cast off for ever ; but though he cause grief, yet will he have compassion, according to the multitude of his mercies ;” Lam. iii. 24—33. “ And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed ;” Rom. v. 3—5. “ For if we suffer with Christ, we shall also be glorified together : and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” And “ we ourselves do groan within ourselves, waiting for the adoption, the redemption of our body ;” Rom. viii. 17, 18, 23. When Paul suffered for Christ the loss of all things, he accounted them dung that he might win Christ ; that he might know the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death ; Phil. iii. 8, 10. He rejoiced in his sufferings, and filled up that which is behind of the afflictions of Christ in his flesh, for his body’s sake, which is the church ; Col. i. 24. And thus was he crucified with Christ and yet lived ; yet not he, but Christ lived in him ; and the life which he lived in the flesh, he lived by faith in the Son of God, who loved him and gave himself for him ; Gal. ii. 20.

III. Having thus shewed you how the cross of Christ doth crucify the world to us, and us to the world, I am next to give you the proofs of the point, that thus it is with true believers. But because the text itself is so plain, and it is so fully proved on the by in what is said already, and I have been somewhat long on the explication, I shall refer the rest of the Scripture proofs to the application, where we shall have further occasion to produce it; and I shall now only add the argument from experience. To the saints themselves I need not prove it; for they feel it in their own hearts: in their several measures they feel in themselves a low esteem of all things in this world, and a high esteem of God in Christ. They would count it a happy exchange to become more poor and afflicted in the world, and to have more of Christ and his Spirit, and of the hopes of a better world; to have more of God's favour, though more of man's displeasure. It is God that they secretly long for and groan after from day to day; it is God that they must have, or nothing will content them. They can spare you all things else, if they might have him.

And for those that never felt such a thing in themselves, they may yet perceive that it is in others.

I. You see that there are a people that seek more diligently after heaven than earth, that are hearing the word of God, which instructeth them in the matters of salvation, and are praying for the things of eternal life, when you are labouring for the world. You see that there are a people that seek first the kingdom of God and his righteousness, and labour most for the food that perisheth not, and are about the one thing necessary, which sheweth that they have chosen the better part.

II. And you see that there is a people that can let go the things of the world when God calls for them; that can be liberal according to their power to any pious or charitable uses; that will rather suffer in body or estate, even the loss of all, than they will wilfully sin against God, and hazard his favour.

You have read or heard of multitudes that have suffered martyrdom for Christ, undergoing many kind of torments, and death itself, because they would not sin against him. All these examples, together with the frequent affirmations of the Scriptures, may assure you that thus it is with true

Christians. The world is crucified to them, and they to the world.

IV. I am next to give you the reasons of the necessity of this crucifixion, the most of which also, for brevity sake, I shall reserve to the application, and at present lay down these two or three briefly.

1. The world is every man's carnal idol, and God cannot endure idolatry ; to see his creature set up in his stead, and rob him of his esteem and interest, and be loved, honoured and served before him ; and to see such contemptible things be taken as Gods, while God himself stands by neglected, he will not, he cannot endure this. Either grace shall take down the idol, or judgment and hell shall plague the idolator ; for he hath resolved that he will not give his glory to another ; Isai. xlii. 8. xlviii. 11. All sin is hateful to God, and none but the cleansed perfect soul shall stand before him in the presence of his glory ; nor any in whom iniquity hath dominion, shall stand accepted in the presence of his grace : but yet no particular sin is so hateful to him as idolatry is. For this is not only a trespassing against his laws, but a disclaiming or rejecting his very Sovereignty itself. To give a prince irreverent language, and to break his laws, is punishable ; but to pull him out of his throne, and set up a scullion in it, and give him the honour and obedience of a king, this is another kind of matter, and much more intolerable. The first commandment is not like the rest, which require only obedience to particular laws in a particular action ; but it establisheth the very relations of sovereign and subject, and requires a constant acknowledgment of these relations, and makes it high treason against the God of heaven in any that shall violate that command. Every crime is not treason : it is one thing to miscarry in a particular case, and another thing to have other gods before and besides the Lord, the only God. Now this is the sin of every worldling : he hath taken down God from the throne in his soul, and set up the flesh and the world in his stead ; these he valueth, and magnifieth, and delighteth in ; these have his very heart, while God that made it and redeemed him, is set light by. And do you think that this is a sin to be endured ? It is a more horrid thing to wish that God were not God, than to wish that heaven and earth were destroyed or turned again to nothing. He that would kill a

man deserveth death; what then deserveth he that would destroy all the world? that would pull the sun out of the firmament, or set all the world on fire, if it were in his power? - Yet is not all this so bad as to wish that God should lose his Godhead: and what less doth that man do that would have his prerogative given to the creature, and so would have the creature to be God? If God be not the chief good, he is not God. And if he be not chiefly to be esteemed and loved, he is not the chief good. What then doth that man do, but deny God to be God, that denieth him his highest esteem and love? And certainly he that giveth it to any creature, denieth it to God; for there can be but one chief, and but one God. They take him down therefore as much as in them lieth, that set up another. So also, if God be not the Sovereign ruler of all, he is not God. And therefore can be but one sovereign. What less then do they do, that deny him his sovereignty, than deny him to be God? And he that maketh the flesh or world his sovereign, denieth God to be his sovereign; because there can be but one; especially seeing also that their commands are contrary. I beseech you therefore, sirs, be not so unwise as to think that this mortification or crucifying of the world is only the perfection, or higher pitch of some believers, and not the common state of all. Do not imagine that yourselves, or any other can be true Christians without it. You may as well think that that man should be saved that is a flat atheist, and denieth God, and renounceth him, as that a worldling should be saved: and he that is not dead to the world is a worldling. If any one piece of reformation be essential to a true Christian, it is this. It is as possible for a Turk, or an infidel to be saved, as one that is not dead to the world; yea, the case of these is more desperate, if more can be; for they have not the like means of information (ordinarily) as our worldly professors have. What can any persecutor or idolater do more, than set against God, and set up his enemies? And so doth every worldling, while he denieth God his esteem and chiefest love, and giveth it to the pleasures and profits of this life. I beseech you be not so weak as to dream, that God is nothing but a bare name or title, or that you deny not God, if you refuse not to call him God; or that none are atheists that speak God fair, and give him all his titles; or that

none are impious that give him good words. It is the thing and not the bare words, the description of God (such as we are capable of) and not bare names, that we must inquire of. If you will call your prince by all his royal titles, but will set another in the throne, and give him the rule over you, and obey him alone, which of these is it that you take indeed for your prince? "If I be a Father (saith God), where is mine honour? If I be a Master, where is my fear?" Mal. i. 16. Many "profess that they know God, that in works deny him, being abominable and disobedient;" Tit. i. 16. God is not taken indeed for your God, if he be not taken for your chief good and happiness, and have not the chief of your desire and love; and if he be not taken for your absolute Sovereign, and have not the subjection and obedience of your souls. You may easily see then, that it is not meet, it is not possible, that an unmortified person, or a worldling can be saved. For if they shall be saved that would have God to be no God, then no man should be damned; for there cannot be a worse man than these. Nay, if he be not God, how should he save them, or how should he make them happy, if he be not their chiefest good?

If God should cease to be God, the world and all things would cease to be. For if the first cause cease, the effects must all cease. And if the ultimate end cease, the means, and all use of means must cease. And as the cessation of God, as the first Efficient, would destroy all natural being, so the cessation of God, as the ultimate end, would destroy all moral good whatsoever. Other sins destroy some part or branch of moral good; but the sin of idolatry, the violation of the first commandment, the taking to ourselves some other god, this doth at once subvert all goodness, and destroy the very being of morality itself.

Sirs, I am afraid many, yea, most among us, have not well considered the nature of worldly mindedness, or the greatness of the sin of valuing and loving the creature before God. If they did, it would not be a sin of so good repute among us, but would have contracted more odium before this time than it hath done. There are many sins far smaller than this, that men are ashamed for, and that men are hanged for. But we must not judge by outward appearances, nor make the judgment of the sinner himself to be the rule by which to discern the greatness or smallness of

the sin. A worldling, a fleshly minded man, an unmortified man, that is not dead to the world; all these are terms that are proper to men in a state of damnation under the curse and wrath of God, and are equipollent terms, with "a child of the devil." O how the devil hath deluded multitudes, by making them think that this mortification is some higher pitch of grace than ordinary, but not essential to the life of grace itself; and therefore that a man may be saved without it: when they may as well think to be saved, if they defy the God of heaven, if they despise the Lord that bought them, and if they renounce salvation itself, for indeed so they do. It must needs be that God must look first and chiefly to his own interest, in all his works, even in the collation of his freest grace. And therefore he will be glorified in all his saints, and no man shall have salvation dividedly from his honour. He doth not bring men to heaven to hate and condemn him, but to love and praise him; and he will fit them for that work, before they come thither, and make them love and praise him initially on earth, before they come to do it in heaven. And therefore he will make them condemn all those things that stand in competition with him, and hate all that stands against him.

· II. I have shewed you the necessity of crucifying the world, as from God's interest, which the world doth contradict; I shall next shew it you from your own interest. And in these conjunct considerations it will appear, 1. The world is not your happiness. 2. The world is occasionally, through the corruption of our nature, a great enemy to your happiness. 3. God only is your happiness. 4. God is not fully to be enjoyed in this world. 5. It is by knowing, loving, and delighting in him as God that he is to be enjoyed to make us happy. 6. As therefore it is impossible to have two ultimate ends, two chief goods, and to enjoy them both; so it is impossible, that God and the world should both have our chiefest estimation and affection. All this set together, doth demonstrate the necessity of being crucified to the world, unless we will renounce our own felicity.

1. For the first proposition, That the world is not your happiness; I think all your tongues will readily confess it, I would your hearts would do so too. Do you think that God doth envy you your happiness, or that he would take

the world from you, because he esteemeth it too good for you? No, it is because he pitieth your self-deceit, when he seeth you take that for your happiness that is not; and because he hath far better things to bestow. If the world were as good for you as you take it to be, and had that in it to satisfy you, as you may imagine it to have, you might keep it, and much good might it do you; for God would not go about to take it from you. He that made you to be happy, doth not grudge you that which should procure it. Doubtless if he did not see that it is vanity, and that you have made a wrong choice, and do mistake your mark, he would never trouble you in a worldly course, nor call you off. But it is because he seeth your folly and deceit, and wisheth you much better. Woe to you that ever you were born, if you have no better happiness than the world can afford you. Is it not necessary then that you discern your error, and be brought into your right way, and spend not your time and pains for nothing? If God should let you alone to catch at this shadow, and please yourselves with worldly toys, till the time of grace were passed; and then let you see that you were befooled, when it is too late; you would then be left to a fruitless repentance, and to the sense of that unhappiness which you chose to yourselves.

2. And that the world is an enemy to your happiness, may appear two ways. First, in that it deceitfully pretendeth to be your happiness, when it is not; and so would turn away your hearts from that which is. Secondly, in that by allurements or discouragements, it is always hindering you in the way to life, and is a snare to you continually in all that you do. And is it not necessary to your salvation that you be delivered from the enemies of your salvation? and freed from such perilous snares? Can you conquer while you are conquered? And if the world be not crucified to you, it doth conquer you: for its victory is upon your will and affections: and if it conquer you, it will condemn you. To be servants to the world, is to be servants to sin: and "the servants of sin are free from righteousness," Rom. vi. 20. and free from Christ, and free from salvation. A miserable freedom!

3. The following propositions I shall speak of together. That God only is our happiness and chief good, I need not prove to any that indeed believeth him to be God. That

salvation consisteth in the fruition of this happiness, is past doubt. And as sure is it that God is not fully enjoyed in this world; much less in the creature, when it is loved for itself, and not esteemed as a means to him. All that believe a life after this, do surely believe that there is our felicity. And lastly, that the soul doth enjoy its own felicity, by knowing, and loving, and delighting in its object, is also past doubt. So that you may see that a worldly state of mind is in itself inconsistent with a state of salvation. To be saved is to have the blessed vision of God, and to love him and delight in him perfectly to everlasting. And can you do this, when you love and delight in the world above him, or in opposition to him? Would you have God to save you, and yet not to take off your affections from the world to himself? That were to save you, and not to save you; to feed you by that which is not food; to comfort you by that which cannot comfort. If a worldling would be saved, and not be mortified, either he speaks he knows not what, but plain nonsense or contradictions, or else he meaneth one of these two things: either that he would have a heaven of worldly riches, or honours, or fleshly pleasures (there is no such to be had); or else, that he would have the world as long as he can, and have heaven when he can keep the world no longer, and so would have the world crucified to him, when there is no such world, or when he is taken from it. But as, 1. No man can truly desire future grace and holiness, that doth not desire it at the present, this being rather an unwilling submission to it, as a tolerable evil, than a true desire of it, as a certain good. So 2. God hath determined that this life only shall be the way, and that the end: here only must we use the means; and there must we partake of the success of our endeavours. You may better expect that God should give you a crop at harvest, who refused to plough and sow your land; or that your children should be men, before they are born; than that he should be your happiness in the life to come, if you finally reject him in this life, and choose to yourselves a secular happiness. Such as you now make choice of, such and no other shall you have. Heaven and earth were set before you. You knew that earthly happiness was short; if yet you would choose it, think not to have heaven too; for if you do, you will prove deceived at the last.



*The Uses.*

V. Beloved hearers, I suppose you will give me leave to take it for granted, that you are all the rational creatures of God, made subject to him, and capable of enjoying him, and such as must be happy or miserable for ever; as also that you are all unwilling to be miserable, and willing to be happy; and that this life is the time for the use of those means on which your everlasting life dependeth; and that judgment will turn the scales at last, as grace or sin shall turn them now. I hope also that I may suppose that you are agreed that Christianity is the only way to happiness, and consequently that you are all professed Christians. And one would think that where men are so far satisfied of the end, and of the way, we might conceive great hopes of their sincerity and salvation. But when we see that men's lives do nullify their professions, and that while they look towards God, they row towards the world; and while they hope for heaven, their daily travel is towards hell; and while they plead for Christ, they work against him; our hopes of them are turned to necessary lamentation. But how comes this to pass that reasonable men, yea men reputed wise and learned, yea many that seem religious to others and to themselves, should be so shamefully overseen, in a matter that so concerneth their everlasting state? As far as I am able to discover, the causes of this calamity are these two.

I. One part of the professed Christians of the world, understand not what Christianity is, and so profess but the empty name, when indeed the thing itself which is in their conception, and which they mean in that profession, is nothing like to true Christianity.

II. The other part of miscarrying professors, though they do conceive of the Christian religion as it is, yet not with an apprehension intensively answerable to the thing they apprehend; though their conceptions of the Christian verities have a moral truth in them, it being not false but true which they conceive; yet there is no firmness and solidity in the act, and so they do not effectually apprehend them. Nothing more easy, more common and more dangerous, than to make a religion either of names and words, which he that useth doth not understand; or of mere speculations and su-

perfcial conceits, which never became practical, habituate and predominant; nor were the serious, effectual apprehensions of the man. A right object, and a sincere and serious act, do essentially constitute the Christian's faith. If either be wanting, it is not that faith, whatever it may pretend to be. Nothing but the Gospel objects will suffice to a man's salvation, were it never so firmly apprehended. And nothing but a firm and serious belief of those objects, will make them effectual, or saving to the believer. Were we able to cure the two forementioned defects, and to help you all to these two requisites, we should make no question but you would all be saved. We cannot expect that men should let go their sensual delights, till they hear of somewhat better to be had for them, and till they firmly and heartily give credit to the report.

And because the matter before us in my text is fitted to both these needful works, and containeth those very truths which must rectify you in both these points, I shall draw them forth, and distinctly apply them hereunto.

*Use 1.* And in the first place you are here informed that the cross of Christ, is the crucifier of the world. Which containeth in it these two parts, which make up the point: 1. That this is the use of the cross, and one great end of the doctrine of Christianity, to crucify the world to us, and us to the world. 2. That where the cross of Christ and his doctrine are effectual, this work is always actually done: in all true Christians the world is thus crucified.

O that these truths were as plainly or truly transcribed upon your hearts, as they are plainly and truly contained in my text!

1. For the first, That this is the end of Christ crucified, and of his doctrine, I shall briefly shew, 1. The necessity of this information. And 2. The certain truth of it.

1. Both the commonness and the dangerousness of erring in this point, do shew the necessity of this information. It is not only the contemners of religion, but also too many that go among us for very godly men, that know not where their happiness lieth, nor what the Christian religion is. Almost all the apprehensions which they have of happiness; are sensual; as if it were but a freedom from sensible punishments, and the possession of some delights of which they have merely sensual conceits. And so they think of Christ

as one that came to free them from such punishments, and help them to such a happiness as this. And as for the true knowledge and fruition of God, in love and heavenly delights, they look upon these either as insignificant names or terms, or as certain appurtenances and fruits of religion, which we ought to have, but may possibly be without, though we be true believers. A confidence that Christ hath freed them from torments, and made them righteous by imputation of his obedience unto them, they take to be all that is essential to their Christianity. And the rest they call by the name of good works : which, if it be not with them a term of as low importance as the name of 'Works' alone, or 'Works of the law,' is taken to be in Paul's Epistles, yet at least they take it for that which doth not constitute their religion. So that true sanctification is either not understood, or taken to be of less necessity than it is. A man that makes a great deal of talk and stir about religion, and is zealous for his opinions and pious compliments, goes current with many for a true believer, though the interest of his flesh and of the world be as near and dear to him in this way of religiousness, as other men's is to them in a way of more open, professed sensuality.

And is it possible for a man to be a Christian indeed, that so far mistaketh the very nature and ends of Christianity itself? It is not possible. By what is said already, and will be by and by, it is evident that this is a damning error, for any man to feign a Christianity to himself that excludeth mortification, or is separable from it, in a capable subject. When men look at a predominant fleshly interest, or worldly mind, as they do at some particular sin, consistent with true faith : I say, this is an error about the very essence of Christianity, and which hazards their salvation.

2. And that it is the end of the cross of Christ, and his doctrine, to crucify the world to us, and to sanctify us to God, I have already manifested in part, and shall now further manifest.

1. It is the end of Christ, and his cross and doctrine, to recover God's interest in the souls of men : but it is by mortification, as a part of true sanctification, that God's interest in men's souls is recovered. Therefore, &c. As God could have no lower ultimate end than himself in our creation, so neither in our redemption. Christ himself as Me-

diator, is but a means to God who is our end ; he is the way to the Father, "and no man cometh to the Father but by him ;" John xiv. 6. He is the Truth that revealeth the Father ; and the Sun of the world, "which enlighteneth every man that cometh into the world ;" John i. 9. revealing to us both the end and means ; that as there is no light in the earth, but what is communicated by the sun, which enlighteneth some by the moon at midnight, and some by its direct approaching light, at the break of day, before they see the sun itself, and others by its glorious rays when it is risen, and visible to them, and hath also in itself an objective sufficiency to enlighten those that shut their eyes, or want eyesight by which they should receive it : even so is Christ the Sun of the redeemed world, which actually affordeth all that light to all which they do possess ; even some (to all that have the use of reason) which hath a tendency to recovery ; and he hath an objective sufficiency to the saving illumination of those that through their own fault are never so illuminated. The pure Godhead is the beatifical light to be enjoyed for felicity. The Mediator is the mediate light, to shew us the way to God. And in these two consisteth life eternal ; to know God the beginning and end, who himself hath no beginning or end ; and to know Jesus Christ whom he hath sent, to recall us to himself ; John xvii. 3. Whether he that is now to us 'Mediator acquisitionis,' will also hereafter be 'Mediator fruitionis,' and whether the glorified do only see the Godhead in the glass of the glorified body of Christ, and of the most glorious effects which then they shall partake of, or also shall immediately behold it in itself, and see God's essence, face to face, I shall not presume to determine, while Scripture seems so silent, and learned conjectures are so much at odds. But as he is the redeeming, restoring Mediator, it is that we speak all this while of Christ : and so his office is to recover God's interest in the souls of men.

Now his interest lieth in our estimation, and our love ; and these the world hath dispossessed him of. It is therefore the work of Christ to pull down this idol, and set up God in the throne of the soul. And therefore though faith be the principal mediant using grace ; yet love is the most principal, final, enjoying grace ; and more excellent than

faith, as the end, or that act which is next the end, is more excellent than the means.

2. It is the end of Christ, his cross and doctrine, to heal us, and to save us ; to heal us of our sin, and to save us from it, and its destroying fruits. But by sanctification, and so by mortification, doth Christ thus heal and save us. If health be worth nothing, the physician and all his physic is worth nothing. The health of the soul objectively is God, and formally is its holiness, or perfect disposedness, and devotedness to God ; of which anon. These therefore doth Christ come to restore : and therefore he comes to call us off the creature, and bring our affections back to God.

3. It is the end of Christ, his cross and doctrine, to conquer satan and destroy his works, and with him the rest of the enemies of God, and of our salvation ; but the world is one of these enemies, and the means by which the devil doth prevail ; therefore it is Christ's end to overcome the world, and cast it out of the hearts of men ; Luke xi. 22. John xvi. 33. 1 John iii. 5. 8. " He was manifested to this end, to take away our sins, and destroy the works of the devil ;" and therefore he causeth his followers to overcome him ; 1 John ii. 13, 14. And herewithal observe, that it is essential to the relation, to respect the end ; to the physician, that he be for the health of the patient ; and to Christ the Redeemer, that he be the Saviour of his people from their sins, and the restorer of their souls to the love of God : so that Christ is denied and made no Christ, where mortification and sanctification are denied ; he is not believed in as Christ, where he is not believed in for these ends. And therefore he that cometh not with this intent to Christ, that he may restore the image of God upon him, and bring him off from the creature unto God, that he may live to him, doth not come to Christ as Christ, and is not indeed a true Christian.

The doctrine of Christ doth lead us from the world, in these several parts of it, and by these steps, (how the cross doth it, I shewed before). 1. It declareth to us what God is, and what man is ; and so that God is our absolute Owner and Governor ; and that he is the only primitive, simple, necessary being ; and that man was made by him, and therefore for him, and disposed to him. 2. It declareth to us that the state of our integrity consisted in the closure of the

soul with God. 3. It sheweth us that our felicity consisteth in his love, and in the fruition of him by a mutual complacency. 4. It sheweth us that our first sin was by turning from him to carnal self and the world. 5. And that this is our lost estate, wherein both sin and misery are conjunct, to adhere to self and creatures, and to depart from God. 6. It sheweth us what Christ hath done and suffered, to reconcile God to us, and open us a way of admission into his presence, and how far God is reconciled to us; and thus revealeth him in the face of a Mediator as amiable to our souls, that so we might be capable of loving him, and closing with him again. For if he had remained in his wrath, he would have been the object of our hatred, or mere terror at least, and not of our love. And no man can love him that is not presented to him, and apprehended by him as lovely, that is, as good. For it is impossible that there should be an act without its proper object. Nothing but appearing good is loved. If a lost, condemned sinner have no hope given him of God's reconciliation, or his willingness to receive him to mercy, it is ('*ex parte objecti*') an impossible thing that the mind of that sinner should be reconciled to God. And therefore the Gospel publisheth God's reconciliation to sinners, (*viz.* his universal, conditional reconciliation,) before it beseech them to be reconciled to God; 2 Cor. v. 19, 20. And before they believe we cannot give any one man the least assurance that God is any more reconciled to him, than to others that are unconverted, or that he is any more willing to receive him, than others.

This therefore is the great observable means whereby Christ by his Gospel recovereth the heart of a sinner unto God, even by turning the frowning countenance of God, by which he deterred the guilty into a more lovely face, as being reconcilable, and conditionally reconciled to the world through Christ, and so become to all the sinful sons of Adam a fit object to attract their love, and draw off their hearts from the deceiving world, to which they were revolted; and as being actually reconciled to all true believers, and thereby become a yet more powerful attractive of their love. 7. It doth also more fully reveal the face of God, the object of our love, and the transcendent glory that in him we shall enjoy. 8. And it disgraceth the creatures which have diverted our affections, that we may be taken off our

false estimation of them. 9. It earnestly persuadeth and soliciteth us to obey ; and calls on us to turn from the world to God. 10. It backeth these persuasions with terrible threatenings, if we do not forsake the creature and return. 11. It prescribeth to us the standing ordinances and means by which this work may be further carried on. 12. And lastly, it directeth us to the right use of the creatures, instead of that carnal enjoying of them that would undo us. By all these means, (which time doth permit me but briefly to mention) the Gospel of Christ doth tend to crucify the world to us, and to recover our hearts to the chiefest good.

And besides all this which the cross and the doctrine of Christ do to this end, that you may yet more fully perceive how much it is the end of Christ's very office, and the execution thereof, let me add these two things: 1. That it is the end of Christ's providential dispensations. 2. And the work which he sendeth the Holy Ghost to perform upon the souls of his elect.

1. As the mercies of God are purposely given us to lead up our hearts to him that gave them ; so when we carnally abuse them, and adhere unto the creature, it is the special use of affliction to take us off. If the rod have a voice, it speaks this as plain as any thing whatsoever ; and if it reprehend us for any sin, it is for our overvaluing and adhering to the creature. The wounds that Christ giveth us, are not to kill us, but to separate us from the world, that hath separated us from God.

2. And that this is the very office or undertaken work of the Holy Ghost, is past all controversy : his work is to sanctify us ; and that is by taking us off the creature, to bring us to be heartily devoted unto God. Sanctification is nothing else but our separation from the creature to God, in resolution, affection, profession and action. So that in what measure soever a man hath the Spirit, in that measure is he sanctified ; and in what measure he is sanctified, in that same measure is he crucified to the world : for that is the one half of his sanctification, or it is his sanctification from the ' terminus à quo ;' as many texts of Scripture do manifest.

By this time I hope it is plain to you, that mortification is of the very being of Christianity, and not any separable

adjunct of it, and that if you profess not to be dead to the world, you do not so much as profess yourselves Christians.

1. And as you see that the Christian doctrine teacheth this : So 2. It is thence clear without any more ado, that wherever the cross and doctrine of Christ are effectual, the world is crucified to that man, and he to the world. There are some great duties which a man may possibly be saved, though he omit in some cases ; but this is none such. It is a wonder to see the security of worldlings, how easily they bear up a confidence of their sincerity, under this sin which is as inconsistent with sincerity as infidelity itself is ! If they see a man live in common drunkenness, or adultery, or swearing, they take him for a profane and miserable wretch ; and good reason for it : when in the mean time they pass no such sentence on themselves, who may deserve it as much as the worst of these. It is one notable cheat among the Papists, that occasions the ruin of many a soul, that they make a religious, mortified life to be a work of supererogation, and those that profess it, (and some of their own inventions with it, which turn it into sin) they cloister up from the rest of the world, and these they call religious people, and some few even of these, that are either more devout or superstitious than the rest, they call saints. So rare a thing is the appearance of religiousness and sanctity among them, that it must be enclosed in societies, not only separated from the world, as the church is, but separated as it were out of the church itself. And yet the common people are kept in hope of salvation in their way. By which means they are commonly brought to imagine that it is not absolutely necessary to salvation to be a religious man, or a saint, or one that doth really renounce and crucify the world ; but that these things belong to certain orders of monks and friars, and that it is enough for other men to honour these devout and mortified saints, and to crave their prayers, and do some lower and easier things. And indeed their vows of chastity, and separation, and unprofitableness, and other inventions of their own, they may well conceive unnecessary to others, being noxious to themselves. But they will one day find that none but religious men and saints shall be saved, and that every true member of Christ is dead to the world, and not only monks, or votaries, or such like. And a conceit



too like to this of the Papists, is in the minds of many of our auditors. They think, indeed, that those are the best men that are resolved contemners of all the riches, and honours, and pleasures of the world; but they think of them as the Papists do of their votaries, as people of a higher pitch of sanctity than the rest, but think not that it is essential to sanctity, and to true Christianity itself. They confess they should be all contemners of the world; but, God forbid, say they, that none but such should be saved! But, I tell you, God hath forbidden already by his laws, and God will forbid hereafter by his sentence and execution, that any other but such should be saved. Do you think in good sadness that any man can be saved that is not truly dead to the world, and doth not despise it in comparison of God, and the great things of everlasting life? Let me satisfy you of the contrary here once for all, and I pray you see that your flesh provoke you not to mutter forth such unreasonable self-delusions any more. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;" 1 John ii. 15. What can be spoken more plainly, or to a worldlyminded man more terribly. "For whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith;" chap. v. 4. "Know ye not that the friendship of the world, is the enmity with God? Whoever therefore will be a friend of the world, is the enemy of God;" James iv. 4. Will not all this serve to convince you of this truth? "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live;" Rom. viii. 5—7. 13. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit; John iii. 6. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other;" Gal. v. 16, 17. vi. 8. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit,

shall of the Spirit reap life everlasting." Col. iii. 1—3. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." Matt. vi. 19—21. 24. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also. No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." chap. x. 38, 39. "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." chap. xvi. 24. "If any man will come after me, let him deny himself, and take up his cross and follow me." Luke xiv. 26, 27. "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple." ver. 33. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Heb. xi. 13—15. and to the end. But I will cite no more. Here is enough to convince you, or condemn you. If any thing at all be plain in Scripture, this is plain, that every true Christian is dead to the world, and looks on the world as a crucified thing; and that God and the life of glory which he hath promised, have the ruling and chiefest interest in their souls. Believe it, sirs, this is not a work of supererrogation, nor such as only tendeth to the perfecting of a Christian, but such as is of the essence of Christianity, and without which there is not the least hope of salvation.

*Use 11.* By all that hath been said, you may perceive what it is to be a Christian indeed, and that true Christianity doth set men at a further distance from the world, than carnal, self-deceiving professors do imagine. You see that

God and the world are enemies ; not God and the world as his creature, but as his competitor for your hearts, and as the seducer of your understandings, and the opposer of his interest, and the fuel and food of a fleshly mind, and that which would pretend to a being or goodness separated from God, or to be desirable for itself, having laid by the relation of a means to God. To be a friend to the world in any of these respects, is to be an enemy to God. And God will not save his enemies, while enemies. An enmity to God is an enmity to our salvation : for our salvation is in him alone. If then you have but awakened consciences, if the true love of yourselves be stirring in you, and if you have but the free use of common reason, I dare say you do by this time perceive, that it closely concerneth you presently to look about you, and to try whether you are crucified to the world or not. Seeing my present business is, for the securing of your everlasting peace, and the healing of your souls of that which would deprive you of it, let me entreat you all in the fear of God to give me your assistance, and to go along with me in the work ; for what can a preacher do for you, if you will do nothing for yourselves ? How can we convert, or heal, or save you, without you ? I do foresee your appearance before the Lord ; a jealous God ; that will not endure that any creature should be sweeter and more amiable to you than himself. I do foresee the condemnation that all such must undergo, and the remediless, certain misery that they are near. I know there is no way that the wit of man or angels can devise, to prevent the damnation of such a soul, but 'by crucifying the flesh and world by the cross of Christ, and dethroning these idols, and submitting sincerely to God for their happiness. This cannot be done while you are strangers to yourselves, and will not look into your own hearts, and see what abominable work is there, that you may be moved to return with shame and sorrow for that which hath been formerly your glory and your joy. O do not keep out the light of conviction, that you may keep up your idols in the dark : your sin is nevertheless, because you wilfully keep it out of sight : and your danger is nevertheless for being unknown. If you will sin in darkness, you shall suffer in darkness : as you have a fire of fleshly and worldly lusts within you, which abhors the light of saving truth, so God hath a fire of perpetual torment for you,

which is as far from the consolatory light of his countenance. As the fire of concupiscence is dark, so is the tormenting fire dark. If you hate the converting light, because your deeds are evil, and will not by this light be made manifest to yourselves (John iii. 18—21.), this will be your condemnation, and by this will you deprive yourselves of the glorifying light. If you love darkness, who can you blame but yourselves, if you be cast into outer darkness? and if you hate light, you cannot reasonably expect to be partakers of the inheritance of the saints in light; Col. i. 13.

What say you then, beloved hearers, are you willing to know your hearts, or not? Whether you are dead to the world, and the world to you? Methinks you should be willing; when you see the question is as great, as whether you are Christians indeed or not; and as great, as whether you are in a state of salvation or not. Methinks you that naturally love knowledge, and would be at some pains to know all that is about you in the world, should not be unwilling to know yourselves, and specially, so great a matter by yourselves, as whether you are the heirs of salvation or damnation; for in the issue it is no less. Especially when your disease is such as must be cured by the light, if ever it be cured. You cannot lament your worldliness and sensuality, you cannot lament your disaffectedness to God, and intolerable neglects of him, till you find them out. You cannot betake you to Christ for the pardon of this sin, till you have discovered it. A sin unseen will never humble you and break your hearts, nor fit them for Christ to bind them up. If you see not that the world is yet alive in you, you will not apply the cross, for the crucifying of it, nor have recourse to a crucified Christ for that end. Moreover, it is the nature of all sin, and worldly vanities to seem best in the dark, and basest in the light. As God and heavenly things seem best in the greatest light, and worst in the darkness. None do set light by God, and grace, and glory, but those that know them not. And none do set much by worldly, fleshly things, but those that know them not. As illumination brings in God into the soul, so doth it help to cast out satan and the world. When men's eyes are opened, and they are turned from darkness to light, they are presently turned "from the power of satan unto God;"

Acts xxvi. 18. These infernal worldly spirits cannot endure the light: they walk not by day, but haunt them whom they captivate, in the night of ignorance; and if we do but come in upon them with light, they are gone. It is the same devil that is called "the prince of this world, and the ruler of the darkness of this world," (Eph. vi. 12.) and this power is "a power of darkness," (Luke xxii. 53.) and therefore as light immediately expelleth darkness; so if you will admit the light of Christ, it will deliver you from the power of darkness (Col. i. 13.), and cause you "to cast off the works of darkness," (Rom. xiii. 12.); that is, your worldly, fleshly works.

For my part, I have not access to your hearts, unless grace persuade you to open me the door. I cannot promise to illuminate you, and go with you into the inmost rooms; but I shall stand at the door and hold you the candle, by which you may see yourselves what is within, if you will but consent and take the pains of a thorough inquiry. I do therefore earnestly entreat you, to set up a judicature in yourselves, and by the word which you have heard to try your states, and let conscience be judge, and do it speedily, faithfully, and effectually. By this means you may prevent a sharper trial. If you are afraid of conscience, how much more should you be afraid of God? Will not his judgment, think you, be more dreadful than your own? What madness is it to leave all to that terrible judgment, rather than to judge yourselves for the preventing of it? Believe it, you shall be condemned by yourselves or by God; yea, both by yourselves and by God, unless your self-condemnation be seconded by an effectual execution of the sin which you condemn. Willing or unwilling, you must to the bar either of conscience or of God, or both. Come on then, beloved hearers; rouse up your sleepy souls, and remember that your salvation is the thing in question; and therefore put it not to a wilful hazard, and leave not loose a matter of such consequence: but if you are men of common reason, if you do not hate yourselves, and have not a resolved plot to damn yourselves, take time while you may have it, and accept the light and help that is offered you, and speedily and strictly examine your own hearts, whether they are crucified and dead to the world, or not. Is it so,

or is it not sirs? Cannot you tell? If you know but what this mortification is, and know but your own hearts, no doubt but you may tell. And if you are ignorant of either of these, it is because you are shamefully negligent, and have not much regarded the things which you should know.

For those that are willing to be acquainted with their state, I shall, besides the foregoing discoveries, here give you a few more signs, by which you may discern whether you are crucified to the world. And I beseech you do what you can in the trial, as we go, and make up the rest at the next opportunity, when you come home, and follow it on till you come to a resolution.

It is not a perfect work of mortification, that I shall now inquire after; for that no man on earth hath obtained; nor is it any high degree, which only the stronger and better sort of true Christians do attain; for if I convince you that you want either of these, you will not much be humbled by the conviction. But it is the very least and lowest measure that is consistent with sincerity, and which is in all that are heirs of heaven. This is it that I shall now discover to you.

1. If you are sincerely crucified to the world, it is not carnal self that is your end, but your ultimate end is God and glory. Can you but tell me what is the main design of your life? Whether it be for earth or for heaven? Know this, and you may resolve the case. A worldling may speak contemptuously of the world, and speak most honourably of God and the life to come. But speculative knowledge and practical are frequently contradictory in the same man. Still it is this world that hath his chief intentions, and is the end of his designs and life; and the world to come is regarded but as a reserve, because of their unavoidable separation from this world. The main end of every upright Christian, is to please and enjoy God; and the main end of all the rest of the world, is how to please their carnal minds in the enjoyment of some earthly things. If you could but discern which of these is your chiefest end, you might discern whether it be Christ or the world that liveth in you. For Christ liveth in you, when he is your end, and the world liveth in you when it is your end.

But because some are such strangers to themselves, that

they do not know their own ends, the rest of the signs shall be for the discovery of the former, that you may discern whether the world or God be your ultimate end.

1. That which is your principal end, is most highly esteemed by your practical judgment. Not only by the speculative, but by that which moveth and disposeth of the man. Is God or the world, heaven or earth, thus most highly esteemed by you? Let your practice shew it.

2. It is your principal end, that hath the principal interest in you. That can do most with you, and prevail most in a contest. Can God or the world do more with you? Which of them doth prevail, when an opposition doth arise? I speak not of God in his efficiency; for so I know he can do what he lists; and will do it, whether you will or no; and will not ask your consent to do it. But it is God as your end, that I now speak of; as he worketh morally by your own consent, and upon your wills. Honours, and profits, and pleasures are before you, and these would draw you to something that he forbids. And God and glory are propounded to you to take you off, and turn your hearts another way; which of these can do more with you? which is it that can nullify the persuasions of the other?

3. It is your principal end, that hath the principal ruling and disposal of your whole life. You do purposely contrive the main part of your life in order to it. If you are indeed Christians, and God be your end, the main drift of your life is a contrived means for the obtaining of that end; that is, to please God, and to enjoy him in everlasting glory. If you were such as you should be, you should have no other end at all, nor should you ever do one work, or receive or use one creature, or speak one word, or behold one object, but as a means to God, intending the pleasing and enjoying him in all; as a traveller should not go one step of his journey, but in order to his end. But while we are imperfect in our love, and other graces, this will not be. But yet the main bent and drift of our lives must needs be for God and the life to come; and thus it is with every true believer; and you are none, if it be not thus with you. I say it again, lest you should slightly pass it over, though you may through infirmity sometimes step out of the way, yet if God be your end and happiness, that is, if he be your God, and you be Christians, the main scope, and bent, and

drift of your lives is for to please God and enjoy him in glory. But if the main scope and drift of your life, be for the flesh and the world, and God and religion come in but upon the by, you are then no better than unsanctified worldlings. Though you may do much in religion, and be zealous about it, and seem the most devout and most resolved professors in all the country where you live; yet if all this be but in subordination to the flesh and the world, or if co-ordinate it have the smaller interest in your hearts, and when you have done or suffered most for Christ, you will do and suffer more for the flesh and the world, you are carnal wretches, and no Christians. O that you would let conscience do its office, and judge you as we go along according to evidence! It is not by one or two actions that you can judge of your estate, but by the main scope, and bent, and drift of your life. What is your very heart set upon? What is your care, and your chief contrivances? Are they for heaven or earth? Speak out, and take the comfort of your sincerity if you are Christians! and if you are not, know it while there is remedy, and do not wilfully deceive yourselves. Have you been so far illuminated by the word and Spirit, as to see the amiableness of the Lord by faith, and have you so firm a belief of the everlasting glory, where we shall see his face immediately or more nearly, and praise him among his angels for ever? I say, have you so firm a belief of this, that you are unfeignedly resolved upon it as your happiness, that you take it for your portion, and there have laid up your hopes? Can you truly say, that God hath more of your heart than all the world, and heaven is dearer to your thoughts than earth? Can you say, that whatever you are tempted to on the by, that the main care, design, and bent of your life is for God and the glory to come: and that this is your daily work and business? If so, you are Christians indeed: you have crucified the world by the cross of Christ. The world is dead and down, where God reigneth and is exalted, and nowhere else. But if all this be clean contrary with you; and if the flesh and the world have the prevalent interest, and these cut out your work, and form your thoughts, and choose your employments; if these choose the calling that you live upon; and the manner of managing it, and your very religion; or set limits to it; if it be these that rule your tongue and hands,



and they can make a cause seem good or bad to you, and that seemeth best which most conduceth to your fleshly, worldly interests; and that seemeth worst which destroyeth it or is against it; if God be loved and worshipped but as a necessary means to your carnal happiness; or if he have but the second place in your hearts, and the leavings of the flesh and world (be they never so much), and if your religion and endeavours for salvation, for pleasing God, and for the invisible glory, but on the by; and the flesh and the world hath the main scope, and bent, and drift of your life; flatter not yourselves then: most certainly you are but carnal wretches and drudges of the world, and slaves to him that is stiled by Christ, the prince of this world. Methinks, sirs, you might be able by this time to be somewhat acquainted with your own condition, and either to condemn yourselves as worldlings and carnal men, or to see Christ by his Spirit and interest reigning in your souls, and give him the glory, and take to yourselves the joy of your sanctification. Can you tell me but what it is that you would have, if you had your wish? and what it is that is predominant in your hearts? What! know you not your own minds, and thoughts, and desires? Can you tell me what it is that is your very business in the world? even the great business that you live for, and that you study, and care, and labour for? and what is the design that you are daily carrying on? Know but this, and the question is resolved. If you see any man at work, and ask him what he is doing, and why he doth it, it is likely he is not so sottish but he can tell. If you meet a man upon the way, and ask him whither he is going, it is like he will not be so foolish, but he can tell you. He that hath no end, hath no way, and therefore is never in his way, nor out of it; nor will he care which way he goes, so he be going; and a circular motion is as good to him as a progressive. You are doing somewhat all; you are going somewhither every day: whither is it? and what is it for? Is it for heaven or earth? The texts which I before cited to you, fully give you the ground of the trial and judgment that I am urging you upon. "Where your treasure is, there will your hearts be also;" Matt. vi. 21. "Seek first the kingdom of God, and its righteousness, and all these things shall be added to you;" chap. vi. 33. "Whom have I in heaven but thee, and there is none upon earth that I desire

besides thee ;” Psal. lxxiii. 25. “ If any man come to me and hate not all, even his own life, he cannot be my disciple ;” Luke xiv. 26. So ver. 33. “ He that forsaketh not all that he hath :”—But let us proceed a little further in the trial.

4. As that which is a man’s end (if satisfactory) will content him when he can attain it, so without it nothing will content him. No man will be content without that which is the principal end of his life, though he may without some inferior end. If God be your end, nothing else will content you. If you had all the honours and prosperity of the world, and this secured to you, it would not content you. These are not the things that you live for, or that the predominant inclinations of your souls are suited to, and therefore it is not these that will please you, and serve your turn. But if the world be your end, you could be content with it if you could get it. Let who will take the world to come : if the carnal wretch were but sure of this, he would think himself a happy man, and could spare the other. He would not change his worldly happiness for the hopes of that which he never saw, nor doth not firmly and heartily believe.

5. It is a man’s end that puts the estimate upon all things else. All other things are counted good or evil, so far as they help to it, or hinder it. If heaven be your end, you will account of all things as they respect that end. Those will be the best companions to you, and that the best calling and condition in life, the best speech, the best actions, the best way of disposing what you have, which you think will most promote your heavenly end. Suffering will be better in your eye than prosperity, if it do but help you best to heaven. To give your money will seem better to you than to keep it, to lose it than to gain it, when it apparently conduceth more to the pleasing of God and your salvation. That will be the best ministry and means that tendeth most to this : and so you will estimate all things else ; for it is most evident that it is the end that prizeth the means, according as they are suited to the attainment of that end.

But if fleshpleasing and worldly prosperity be your end, that will seem the best calling to you, and that the best employment and course of life, which tends most to advance and please your flesh : that will be the best company to them

and those their most beloved friends, that further this prosperity : that will seem the best way of disposing of what they have, as to the main, whatever they may do on the by. Their practical judgment esteemeth this most eligible.

6. It is only a man's end, and the inseparable necessary means thereto, that he can by no means spare. Other things he can spare, and be without, but not without this. If God be your end, your heart is so upon him that you cannot be without him : you can be without honour, or riches, or life itself, but not without God. But if the world be your end, then it is clean contrary ; and that is the thing that you cannot be without. Hence it is that men plead necessity of that which is their end, and the necessary means. One thing seems necessary to the Christian : he must have God in and by Christ. I must use his means (saith he), I must avoid the contrary. How shall I do this evil, and sin against God ? But the carnal man's necessity is on the other side : ' I must raise my family if I can ; at least I must keep my estate : I must not be undone : I must preserve my name, my life.

7. A man will hazard or part with any thing to secure or attain his principal end. Nothing can be too good, or too dear to purchase it : nothing can stand in competition with it. If God and glory be your end, away goes all that is inconsistent with it. You will part with a right hand or eye, as thinking it better to have heaven with one, than hell with both. You can part with house, and land, and country, because you seek for a city " that hath foundations, whose builder and maker is God ;" Heb. xi. 9, 10. You can live as strangers and pilgrims on earth, and mind not to return to the world which you have renounced, " because you desire a better, even an heavenly country ;" ver. 11—16. You will rather " choose to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season, esteeming the very reproach of Christ greater riches than the treasures of the world, because you have respect to the recompence of the reward ;" ver. 24—26. The fear of man, even of the princes of the earth will not prevail against your hope, " because you see him that is invisible ;" ver. 27. You can endure " to be made a gazing-stock, by reproaches and afflictions, and become the companions of them that are so used." You cannot only part with your substance when God calls for it,

but even "take joyfully the spoiling of your goods, as knowing that you have a better and more enduring substance in heaven;" chap. x. 33, 34. You "will reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" Rom. viii. 18. In a word, you can "deny yourselves, forsake all, and follow Christ in expectation of a treasure in heaven;" Luke xviii. 22. Never tell me that heaven is your end, if there be any thing which you cannot part with to obtain it. For that which is dearest to you is your end. Why else is it that labour and sufferings, yea and the apparent hazard of their salvation, seems not to a worldling too dear a price for the purchasing of their present prosperity, but because they have laid up a treasure upon earth, and earthly things are their chiefest end.

8. Lastly, that is your ultimate end, which you think in your practical judgment you can never love or labour for too much. I know there is scarce a worldling to be found, which will not give it you under his hand as his settled judgment, that it is God and glory that cannot be loved too much, and he will confess that he loveth the world too much. But yet he doth it while he confesseth it; and he denieth his chiefest love to God, while he acknowledgeth it due to him. And therefore it is not his practical, effectual judgment that is for it, but only he hath an ineffectual notion or opinion of it. But it is otherwise with the unsanctified. Philosophers and divines use to say, that virtue is in the middle, between two extremes; but that is only to be interpreted of the subservient virtues, which are exercised about the means; but the chiefest good and ultimate end is such as cannot be loved too much. The measure here is, as Austin speaks, that it be without measure. It is our all that is due to that which we esteem and take for our all. God is our all objectively for fruition; and the all of our affections and endeavours should be his. With all our heart, with all our soul and might, is the due measure of our love to him. We can never seek our end too diligently, nor buy it too dearly, nor do too much for it, in God's way. And as the believer thinks he can never have too much of God, nor do too much for him; so the lives of worldlings tell us, that even while they speak disgracefully of the world, they think they can never have too much of it, nor would they think they could

ever do too much for it, were it not that overdoing for one part of their worldly interest, doth deprive them of another part.

I have now told you how you may discern whether it be God or the world that liveth in your hearts, and whether you are dead to God or to the world. What remaineth but that you take it home, and apply it yet closer than I can do, and try what God it is that you adore; and what felicity it is that you esteem and intend, and consequently what you are, and what will become of you if you persevere. I beseech you make this your serious work, and take some time for it purposely when you come home, to do it more effectually than now on the sudden hearing may be expected. What say you? will you take yourselves apart some time, and purposely search your hearts to the very quick, till you have found whether the world be crucified to you by the cross of Christ, and the hopes of glory? If you did but know the use of the discovery, I am confident you would not need so much entreating.

Truly brethren, it is one of the mysteries of sin and self-deceit, that such a multitude of people, yea, seemingly religious, can think so well of themselves as they do, and bear it out with such audacious confidence, as if they were the real servants of Christ, when it is apparent even to the eyes of others, that they are not crucified to the world but live to it, and serve it day by day. How anxiously are they contriving for it, while their care to please God is so exceeding slender, that it takes up but little of their time and thoughts. How sweet are their thoughts of a plentiful estate! To have the world at will, houses, and lands, and full provisions for themselves and theirs, that they may be clothed with the best, and fare of the best, and sit with the highest, and be honoured and revered of all, how fine a life doth this seem to them! If they have but a fair opportunity to rise, how little tender are they of the lawfulness of the means, at least where they are not so wicked as to dishonour them! They can believe that to be the truth which befriendeth their worldly interest; and that to be false and erroneous which is against it. The world chooseth many of their opinions for them, and much of their religion, and telleth them what party they should side with, and what not. It telleth them how far they shall tolerate other men's sin,

and how far not; how far they shall make profession of their faith, and how far they shall conceal it from the knowledge of the world; and so as Paul saith, they account "gain to be godliness," (1 Tim. vi. 5.) not only esteeming it better than downright godliness, but measuring out their godliness by their gain; making that to seem religious which fitteth their carnal ends, and easily believing that which is for their worldly interest. How weak and silly reasons will persuade them that the point is true, the cause is good, the means is lawful, which serveth their turns for worldly ends! And the clearest, unquestionable evidences are nothing to them, that are brought for the contrary. So potent a persuader is worldly interest, that any thing will serve where it takes part, and nothing prevail that it doth contradict. A powerful disputant, that most commonly hath the best, whatever side it takes, and the cause goes for it, be it right or wrong. Either they will not read such long and tedious discourses as are against them, or they find some passage presently to quarrel with, that is too displeasing, and makes them cast away the rest. Or if they read the whole, or hear you to the last, it is with a resisting spirit all the while. Before they know what you will say, they have confuted you. For they have resolved to believe that your reasons are insufficient, and their cause is good. They read and hear not only with a prejudice answerable to the reasons that formerly resolved them, but with an opposing enmity and fixedness of will. Had we only their understandings to dispute with, it were the less; but our main dispute is with will and passion, which have no ears, nor eyes, nor brains, though sense enough. Their deceiving baits first catch the sensual part, and so come to bribe the intellect and the will; and their strongest root is still in the brutish part where it began, which will hear no reason. When Paul was told of the truth of that doctrine which he before had persecuted, and must himself be persecuted if he should entertain it, he sticks not at that, but immediately consulteth not with flesh and blood, but falls to work; Gal. i. 16. But these men will scarce do any thing but flesh and blood must be consulted with. The word was David's counsellor; and the world is theirs. The first question is, Is it for my honour or dishonour, my profit or disprofit, my pleasure or my trouble? and as it relisheth with their flesh,

so is it esteemed of and concluded. And which is more, their carnal interest so blinds their eyes, that they see not oftentimes their most palpable delusions. When their actions are such as unprejudiced standers by do blush at, and the wisest and most faithful of their friends lament, and the shame of them is open to the view of the world, yet flesh doth so befool them, that they see not their nakedness, but glory in their shame. Commodity cannot blush. The applause of flatterers justifieth their crimes against the accusations of God and all good men. Have these men crucified the world indeed?

A Christian looketh so much to his rule, as well as his end, that he dare not say of heaven itself, that every means is lawful which seemeth to conduce to it. But these men think that any thing is lawful that brings them gain, or makes them great.

And as for the improvement of their talents for God, What is to be seen? What self-seeking and unprofitable servants are they? They will confess that they have all from God, and that all is due to him again; but it is but a self-condemning confession. How many charitable and pious uses do call aloud for much of their estates! but how little of it is so expended! Now and then two-pence or a groat to the poor is a great matter with them, and the wealthy can come off with the quantity of the widow's mite. Let God call, and ministers call, and the poor call and cry for it, all cannot extort their idol out of their purses. So fast do they hold their money, that scarce any thing but thieves, or soldiers, or death can wring it out of their hands. But so loose do they hold spiritual good, which they seem to mind, that if a seducer cannot easily entice them from it, or a derision shame them from it, yet at least a good bargain for the world can hire them from it, and the frowns of men in power, or the change of the times can affright them from it. Long will it be before they will go from house to house through the parish, and see what poor want clothing, what children want means to set them to trades, and what families want Bibles and other books that may promote their salvation, and go as far as they are able in procuring them, and set their friends to work where their own ability is too short. O the disproportion that there is between the verbal service and the more costly service of wordly, hypocritical profes-

sors ! How far do their formal duties exceed their charitable communications and distributions ! Most commonly the world doth cut short even these their religious actions. They can scarce find time to be constant in worshipping God in their families, or in secret ; in instructing and exhorting their children and servants ; there is some business to be done, or some gain to be got ; or while they seem to be deepest in their devotions, their thoughts run after their covetousness, and it is one God that hath their tongues, and another that hath their hearts. So that they pray as if they prayed not, and hear as if they heard not, and possess God's ordinances as not possessing them, and use them merely as abusing them, as apprehending no great benefit to come by them, but the fruit of them were nothing but mere conceits, or all God's ordinances were but (as the Scottish sacrilegious lord called their Book of Discipline) devout imaginations. But yet for all the shortness of their devotions, their real devotions and works of charity are much more short. And for pious contributions and communications, some of them scarce know what they mean. They will sooner learn to scorn such duties, and plead against them as no duties, than conscientiously to perform them. They say they are sanctified, and the people of God ; and if they were so indeed, they would be devoted to him without reserve : and if themselves were devoted or sanctified to him, all that they have must needs be so too. But it is a holy name that they have received, and not a consecrated heart or purse. I doubt it will be long before the piety of this age will give as much to holy uses, as the seeming piety of it hath taken from them. And if there be more piety in taking from holy uses, than in giving to them, we may next be taught that it is a more pious work to destroy preachers than to preach, and to destroy praying than to pray, and to curse God than to praise him. I have oft wondered that so many that we take for godly persons do so overlook the many and exceeding urgent precepts to liberal distributions for God and his service, which Scripture doth contain ; and how they can think to be saved without obeying these commands, any more than without obeying the commands for hearing, praying, or any other religious duty. Do they not read these passages as well as others, in their Bibles ? How comes it to pass that conscience then stirs not, when they



neglect such important duties? They read that the Christians of the primitive times sold all, and delivered the money to the apostles: to manifest practically the nature and power of the Christian religion, which consisteth in renouncing all for Christ, and devoting ourselves and all that we have to God, upon his promise of a treasure in the heavens. They read that it was an appointed duty in the churches, to lay by in the church's stock every Lord's day for the relief of needy Christians, according as God had prospered them the week before; 1 Cor. xvi. 1—3. They read that Christ so regardeth this duty, that the sentence at judgment is described by him, as passing upon this account. And yet for all this, flesh and blood will be wiser than to trust God, and to obey so chargeable a command. They will venture on damnation to save their money; and let go heaven for fear of losing by it. And that they may be wise indeed, they can justify all, and labour to bring their duty into scorn. 'We are not capable,' say they, 'of giving to God; because that all is his already.' Self-condemning wretch! Is all his? Why then hath he not all! Give then to God the things that are his own. It is not a proper donation that we call you to. You cannot give him a propriety who hath it already; nor alienate it from yourselves, who never had it, in respect to God; but yet you may give it to him by tradition; you may deliver him his own in the way that he requires it, and lay out your Master's stock for his service! And if he will so far honour your fidelity, as to call this a giving or a lending to him, methinks this should encourage you to liberality, but I see not how it can excuse your denying him his own.

*Object.* 'But it is to satisfy the covetousness of the priests, that we are called on to give to God, as if they were God, or God had that which they have.'

*Ans.* Adding reproach to covetousness, will prove one day but a sad excuse for sin. If this age understood the fifth commandment, and the heinousness of ingratitude to God and man for the greatest mercies, and how it is that Christ teacheth and ruleth, and how he is obeyed or despised in the world, they would tremble to think of the scorn and contempt of a faithful ministry. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of

the valley shall pick it out, and the young eagles shall eat it ;" Prov. xxx. 17. " Whoso curseth his father or mother, his lamp shall be put out in obscure darkness ;" Prov. xx. 20. " And he shall die the death ;" Exod. xx. 17. And for your objection ; the priests of the Lord under the law were not God ; the apostles and Gospel ministers were not God ; nor any that serve upon the altar, who yet must live upon the altar ; the poor themselves be not God, and yet you shall understand one day, that " inasmuch as you did it not to one of these, you did it not to Christ : " and in despising them, you despised him ; Matt. xxv. Luke x. 16. The vanity of your fond pretence was sufficiently told you by Christ himself, Matt. xxv. 45. where he tells you how he will answer your companions that shall use it, " Inasmuch as you did it not to one of these, you did it not to me. " And yet will you say, " Lord, when did we see thee hungry, naked, " &c. when you have your answer beforehand. Worldly wretches ! you would not part with your wealth, if you could help it, to Christ himself, if he should come and ask it of you. For you read in his word, that it is he that asketh it, and commandeth it from you now. But if you will not believe that it is Christ that requireth it, till he is come himself in person to demand it ; and if you are such faithful stewards, that you will part with none of your Master's stock, till he ask you for it face to face, for fear of misemploying it ; be patient awhile, and he will come and seek his own with advantage, but to the eternal woe of unprofitable servants. You can spare God the tithe of your words, in formal duties, when the devil and the world have had the rest ; but not so much as the old legal proportion of your estates, much less the evangelical all. What makes you drop prayers so much thicker than alms or distributions ? Do you think that God doth not as strictly require the one as the other ? If speaking were not cheaper to you than giving, your prayers and religious talk would be so seldom and so short, as that it would be as your distributions are, next to none. If words cost money, your tongues would be as strait as your purses are, and the world should scarce hear whether you were of any religion or none. Do these men glory only in the cross of Christ, and is the world by it crucified to them, and they to the world ? We have their

answer in their actions, what need we any more? They are dead in and by the world, but not to the world. They are its slaves, though they are called the servants of Christ.

Honorable, worshipful, and all wellbeloved, it is a weighty employment that occasioneth your meeting here to-day<sup>a</sup>. The estates and lives of men are in your hands. But it is another kind of judgment which you are all hastening towards: when judges and justices, the accusers and accused, must all appear upon equal terms, for the final decision of a far greater cause. The case that is then and there to be determined, is not whether you shall have lands or no lands, life or no life; (in our natural sense;) but whether you shall have heaven or hell, salvation or damnation, an endless life of glory with God, and the Redeemer, and the angels of heaven, or an endless life of torment with devils and ungodly men. As sure as you now sit on those seats, you shall shortly all appear before the Judge of all the world, and there receive an irreversible sentence to an unchangeable state of happiness or misery. This is the great business that should presently call up your most serious thoughts, and set all the powers of your souls on work for the most effectual preparation; that if you are men, you may quit yourselves like men, for the preventing of that dreadful doom which unprepared souls must there expect. The greatest of your secular affairs are but dreams and toys to this: were you at every assize to determine causes of no lower value than the crowns and kingdoms of the monarchs of the earth, it were but as children's games to this. If any man of you believe not this, he is worse than the devil that tempteth him to unbelief: and let him know that unbelief is no prevention, nor will put off the day, or hinder his appearance; but ascertain his condemnation at that appearance. And if you all do believe this, you will sure be content that I speak to you of it as one that also do believe it. Faith is the evidence of things not seen: by it we may foresee the judgment set, the world appearing, and yourselves there waiting for your final doom. And because we clearly find beforehand, who then shall die, and who shall live, I shall desire of you that you would presently improve the discovery. Some think we cannot know in this life what

<sup>a</sup> This was preached at an assize at Worcester, before the judges, and therefore here are these passages suited to that occasion.

will become of us in the next : but God hath not bid us try in vain, nor in vain delivered us so many signs by which it may be known, nor is the difference between the saved and the damned so small as to be undiscernible. Our own reason may tell us that the righteous God would not send some to glory with angels, and others to endless misery with devils, and make such difference between men hereafter, if there were not a considerable difference here. He that knows the law and the fact, may know before your assizes what will become of every prisoner, if the proceedings be all just, as in our case they will certainly be. Christ will judge according to his laws : know therefore whom the law condemneth or justifieth, and you may know whom Christ will condemn or justify. And seeing all this is so, doth it not concern us all to make a speedy trial of ourselves in preparation to this final trial ? I shall for your own sakes therefore, take the boldness, as the officer of Christ, to summon you to appear before yourselves, and keep an assize this day in your own souls, and answer at the bar of conscience to what shall be charged upon you. Fear not the trial ; for it is not conclusive, final, nor a peremptory, irreversible sentence that must now pass. Yet slight it not ; for it is a necessary preparative to that which is final and irreversible. Consequentially it may prove a justifying accusation, an absolving condemnation, and if you proceed to execution, a saving, quickening death, which I am now persuading you to undergo. The whole world is divided into two sorts of men : one that love God above all, and live for him ; and the other that love the flesh and world above all, and live to them. One that lay up a treasure in earth, and have their heart there ; the other that lay up a treasure in heaven, and have their heart there. One that seek first the kingdom of God and his righteousness ; another that seek first the things of this life. One that mind and savour the things of the flesh and of man ; the other that mind and savour most the things of the Spirit and of God. One that account all things dung and dross that they may win Christ ; another that make light of Christ in comparison of their business, and riches, and pleasures in the world. One that live by sight and sense upon present things ; another that live by faith upon things invisible. One that have their conversation in heaven, and live as strangers upon earth ;

another that mind earthly things, and are strangers to heaven. One that have in resolution forsaken all for Christ, and the hopes of a treasure in heaven; another that resolve to keep somewhat here, though they venture and forsake the heavenly reward, and will go away sorrowful that they cannot have both. One that being born of the flesh is but flesh; the other that being born of the Spirit is spirit. One that live as without God in the world; the other that live as without the seducing world in God, and in and by the subservient world to God. One that have ordinances and means of grace, as if they had none; the other that have houses, lands, wives, as if they had none. One that believe as if they believed not, and love God as if they loved him not, and pray as if they prayed not, as if the fruit of these were but a shadow; the other that weep as if they wept not, (for worldly things,) and rejoice as if they rejoiced not. One that have Christ as not possessing him, and use him and his name, as but abusing them; the other that buy as if they possessed not, and use the world as not abusing it. One that draw near to God with their lips, when their hearts are far from him; the other that corporally converse with the world, when their hearts are far from it. One that serve God, who is a Spirit, with carnal service, and not in spirit and truth; the other that use the world itself spiritually, and not in a carnal, worldly manner. In a word, one sort are children of this world; the other are the children of the world to come, and heirs of the heavenly kingdom. One sort have their portion in this life; and the other have God for their portion. One sort have their good things in this lifetime, and their reward here; the other have their evil things in this life, and live in hope of the everlasting reward.

I suppose you know that all this is from the word of God, and therefore I need not cite the texts which do contain it! But lest any doubt, I will lay them all together, that you may peruse them at leisure, Matt. xxii. 37. x. 37. vi. 12—21. 33. John vi. 27. Isa. lv. 1—3. Rom. viii. 5—7. 13. Phil. iii. 9—11. Matt. xxii. 5. 2 Cor. iv. 18. Heb. xi. 1. throughout. Phil. iii. 19—21. Psalm cxix. 19. Heb. xi. 13. Luke xiv. 33. xviii. 22. John iii. 6. Ephes. ii. 12. 1 Cor. x. 31. Psalm xvi. 8. Ezek. xxxiii. 31, 32.

1 Cor. vii. 29—31. John ii. 23, 24. Psalm lxxviii. 35—73. John xv. 2. i. 9—11. Matt. xv. 8. Psalm lxxiii. 23—25. 1 Thess. v. 17, 18. Matt. xv. 9. John iv. 22, 23. 1 Cor. x. 31. Luke x. 8. xx. 34. Rom. viii. 16, 17. Psalm xvii. 14. xvi. 5. lxxiii. 26. Luke xvi. 25. Matt. vi. 5. v. 12. Luke xviii. 22. In these texts is plainly contained all that I have here said to you.

Well then, beloved hearers, seeing you that sit here present are all of one of these two sorts, let conscience speak, which is it that you are of? These are the two sorts that shall stand on the right and left hand of Christ in judgment. They that gave Christ his own with advantage, and lived to him, and studiously devoted their riches and other talents to his use, as men that unfeignedly made God their end, these are they that are set on the right hand, and judged as blessed to the kingdom which they so esteemed. And those that hid their talents, by keeping or expending them to their private use, denying them to Christ, and living to themselves, these are they that are set on the left hand, and adjudged to the everlasting fire, with the devils whom they served. It is a desperate mistake of self-deceiving men, to think that a state of holiness consisteth only in external worship, or that a state of wickedness consisteth only in some gross sins. I tell you from the word of God, the difference is greater, and lieth deeper than so. If you would know whether you are Christians indeed, and shall be saved, the first great question is, What is your end? What take you for your portion? And what is it that hath the prevalent stream of your desires and endeavours? As it is not every step that we set out of the way to heaven, that will prove us ungodly; so it is not any religiousness whatsoever that standeth in a subserviency to the world, that will prove you godly. Would you know then what you are? And whether you are in the way to heaven or hell? And what God will judge of you, if you so continue? Why then deal faithfully with yourselves, and answer this question without deceit! What is it that hath your hearts, your very hearts? What is it that is the matter of your dearest love? And what is the matter of your chiefest care? What is it that is the very bent and scope of your life? Is it for this world, or the world to come? What do you daily labour and live for? Is it for God, or your carnal selves?

What interest is it that is predominant in you? Know but that and know all.

And now I shall apply myself to those of you that are guilty; in whose souls the worldly interest is predominant, and in whom the world is not crucified by the cross of Christ, but rather Christ again crucified by the world. I have no mind to dishonour you, or exasperate you; but if faithfulness to Christ and you will do both, there is no remedy. I do here prefer an indictment against you in the court of your consciences, and before this congregation: the articles I shall distinctly read. And first, I require you, study not a defence; excuse not, extenuate not your crimes; but confess your sin freely, and condemn yourselves impartially, and return to God, and forsake them speedily, or you shall do worse. Self-condemnation may be saving and preventive; and the death of sin thereupon may be the life of your souls: but if this be neglected, and you hold on awhile till the great assize, you shall have another kind of charge than this, even such an one as shall appal that face that now can merrily smile at the accusation; and such an one as shall bring down the stoutest of your spirits, and make the hardest heart to feel, and the most stubborn of you all to stoop and tremble. O how easy is it to hear your sin and danger from such a worm as I! or to hear your state discovered, and yourselves condemned, by a minister of Christ in a pulpit! But how dreadful will it be to hear all this from the Lord of glory! and that when the case is past remedy, which now might have been remedied if you would, and if your obstinate hearts had not resisted.

The general charge that I put in against you is, That you are carnal flesh-pleasers, and have loved and lived to the world which you should have crucified, and have not lived as devoted unto God, nor hath he been your end, or his interest predominant in your hearts and lives.

I speak only to the guilty; and for evidence of the fact, I need none but your consciences, seeing it is only to your consciences that I accuse you, which are acquainted, or should be, with the whole. But lest conscience itself should be bribed and corrupted, I shall, besides all that is before said, produce a little evidence more.

1. If indeed the world be crucified to you, what meaneth your eager pursuit after it? Are not your thoughts con-

triving for it, and your wit and interest all improved for it? Are not those taken for your chief friends, that further your advancement or worldly ends? and those for your chief enemies that hinder it most? Is it not in your mind in the night when you awake, and in the day, when you are alone? Do you not rise earlier for your worldly business, than for prayer, or any holy exercise? Ask your family, whether you do not oftener call them up to work than to pray? and whether you drive them not on harder to your own service than to God's? and whether you examine them not more strictly about your business, than about the matters that their salvation doth depend upon? and whether you be not more deeply offended with them for crossing your commodity, than for sinning against God? Ask your neighbours whether you talk not with them many hours of worldly vanities, for one hour's serious discourse about the life to come? What a stir do poor men make to be rich, or to live in some content to the flesh, and what a stir do rich men make to be richer, or to keep that they have; and yet have they the face to pretend that they are crucified to the world.

2. If you are dead to the world, how comes it to pass that it hath so powerful an influence upon your judgment? and that you change your minds as your carnal interest doth change? and can set your sails to any wind that is like to drive you to the harbour (as you call it, but indeed upon the sands) of your worldly ends? What would you not give in troublesome times, to know certainly which will be the prevalent side, that you might resolve to what side to take yourselves; and perhaps what religion to be of, or to seem so to be? Among all the books that are written, if there were but one that taught the art of growing rich, or a directory for obtaining dignities and honours in the world, how eagerly would you buy it, and how diligently would you read it? more diligently than you read the Bible, or any book of that nature. If preachers did teach you the way of prosperity and advancement, and could tell you how to be all great and honourable in this world, O how early would you come to the congregation! how attentively would you hear! how retentively would you remember! and how faithfully would you practise! Then how beautiful would the feet be of them that bring you the tidings of such good



things? What honourable persons should ministers be! and how well worthy of your tithes, and more! Then you would not swell against their doctrine or application; nor cavil at them instead of understanding them, nor scorn them as men of a useless office, nor take them for your enemies, nor refuse to come to them and ask their advice. Wretched hypocrites! It is our office to help them to the everlasting kingdom; and the more diligent we are in this, the more they hate us. If we send for them to instruct them personally, or catechize them, or help them in the matters of salvation, they scorn to come, and ask us by what authority we send for them. But if we could teach them all to be princes, or lords, or gentlemen, yea, or but to get a few shillings more than they have, none would draw back. None of them would ask us, 'By what authority do you send for us?' Had we but money enough to feed them all, O what good men should we be! and how many friends should we have! and how easily might we persuade them! If one man had all the money in the land, and could secure it, and the disposal of it, from violence, what might not that man do? and who is it that would not be on his side, except those few that have crucified the world? The multitude would even follow that man that hath money, as a horse will follow him that hath provender; and yet they will hypocritically pretend to be crucified to the world. But if indeed they are so, how comes it to pass that conscience is so often stretched and wracked, to make it own a gainful cause! and that many that have seemed godly, can break over all bounds of law and charity, friendship and religion, to attain the dignities or riches which they so desire! and will tread down the nearest friend, and Christ himself, as much as in them lieth, if he stand in the way of their affected exaltation. Yea, soul and all shall be ventured in this game. Rise they must, and rise they will, if they can procure it. Whatever become of heaven, they must have earth. Seeing it is their god, their end, 'per fas aut nefas,' it must be had. As the commonwealth's man saith, 'Salus populi suprema Lex esto;' and the Christian saith, 'The pleasing of God is the supreme law;' so the worldling's maxim is, that the 'Interest of the flesh is the supreme law.' And are these men crucified to the world?

3. If the world were a crucified thing in your eyes, you

would not so much overvalue the rich, and vilify or neglect the poor as you do. A humble, godly man that walks the streets in a threadbare coat, may pass by you without the least respect; but if a shining gallant be in the place, how observantly do you behave yourselves! If a poor man, though never so wise and pious, have any business with you, how cold his entertainment! how strange is your deportment towards him! and how slightly do you shake him off! But if they be rich and honourable in the world, you are their servants, and no respect is too much for them, nor no entertainment too good. Wisdom and piety clothed in rags may pass by you unobserved; when a silken sot is bowed to like an idol. As reverently as you now speak of Peter and Paul, and Christ himself, now you hear them magnified, and see not their outward appearances as they did that conversed with them on earth, I make no doubt but if you had lived in those days, and seen them of so low a presence, and walk up and down in so mean a garb, attended or regarded by few but the poor, you would have set as light by them as others, and looked at them as poor contemptible fellows; if not as the filth and the offscouring of all things; and if you had not laid hands on them as too saucy reprovers of you, at least you would have given them one of Julian's jeers, or Hobbs's scorns. It was this worldly spirit that caused the Jews to be such obstinate unbelievers, and to persecute Christ and his servants. Men reverence not the face of the poor. And this is it that continueth them in their unbelief to this very day. We have many of their own writings and disputations against Christ published by themselves; and we find this the very sum of all their reasonings: "Shew us a Messiah that fetcheth us from captivity, that gathereth the whole nation of the Jews to Judea, and restoreth them to their ancient possessions and dignities, with much more, and makes the nations stoop to them and serve them, and sets up again the temple and the law, and we will believe in him as the true Messiah; but in no other will we believe." For though they cannot deny but the prophesied time of the Messiah's coming is past, yet taking it for granted that this only is his true description, they say they must look more at the description than the time; and to solve the prophecies, they do believe that the Messiah did come about Christ's incarnation, but is somewhere hid with Enoch and

Elias, and will appear when the Jews do mend their lives, and are worthy of him. Thus a worldly, carnal mind that blindly admireth worldly things, and savoureth not the things of the Spirit, nor discerneth the excellency of the heavenly riches, doth make them to be open infidels, and makes the Turks adore their Mahomet, and makes the nominal bastard Christian to set so light by the true riches of the Gospel, and only to honour the name of Christ; for they cannot receive the things of God, because they are spiritually discerned; 1 Cor. ii. 14. Were not you worldlings you would discern more matter for your admiration, reverence, and love in the poorest heavenly minded man, than in the greatest prince on earth that is ungodly. But you have the faith of Jesus Christ the Lord of glory with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, you have respect to him that weareth the gay clothing, and say to him, 'Sit thou here in a good place;' and say to the poor, Stand thou there;' despising the poor, and committing sin by respect of persons, as if you believed not that God had chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him; James ii. 1—10.

*Object.* 'But must we not honour the gifts of God? Riches are his gifts.'

*Answ.* Yes; according to their nature and use. Riches are a gift which he giveth even to his enemies, and to those that must perish for ever; and few that have them come to heaven. But holiness is a gift which he giveth to none but his beloved, and is the beginning of eternal life. Which then should be most honoured?

*Object.* 'But would you draw man to despise dignities and authority?'

*Answ.* Authority is one thing, and worldly riches is another. We reverence authority more than you do. We look on it as a beam from God, as participating of somewhat that is divine. I look on a magistrate as God's officer, and one that deriveth his authority from him, and I no more acknowledge power which is not efficiently from God as the supreme Rector of the universe, than I acknowledge any natural being, which is not efficiently from God as the Author of nature and the first Being. I look at a magistrate as ultimately for God, as a man authorized to do

his work, and none but what is ultimately his. So that as his office is so human, as to be also participatively divine, and he is so a human creature, as to be by participation divine, so the reverence and obedience which I owe to a magistrate is by participation divine; and therefore though I judge not peremptorily that those ancients were in the right that made the fifth commandment to be the last of the first table, yet I doubt not but our moderns are less likely to be in the right, that confine it only to the second table. And as I think it standeth so between the two as in several respects to belong to each, so I rather think that it more principally belongeth to the first. You see then the difference between a true Christian's honouring of magistrates and yours. You honour them but for your worldly ends; and because they are able to do you good or hurt. But we honour them as God's officers, speaking and acting for him and from him by his commission, and we obey their power as participatively divine; but as they can do us good or hurt, we less regard them: And this honour and obedience we owe them, not for their wealth, but their authority; and if the meanest man have this authority, he shall be honoured and obeyed by us, as well as the richest.

4. If the world be crucified to you, how comes it to pass that you are so tenderly sensible of every loss or dishonour that doth befall you? If you are wronged in your estate, what a matter do you make of it? If a man should deprive you but of a few pounds, you can hardly put it up, but you must go to law for it, or you must seek revenge; or if you pass it by, you think you have done some great meritorious act. If one slander you, or dishonour you, how sensible are you of it! How it sticks upon your stomachs, as if you had lost your treasure! Death is not sensible. If you were dead to the world, and the world to you, these things would all seem smaller in your eyes; and you would have more ado to remember them, than now you have to forget them. You could not be so sensible of a loss or an injury, if you were not too much alive to the world. And if you be poor, what an impatient, complaining life do you live! as if you wanted your treasure or your God; and if you grow rich or gain, how glad are you! Were you dead to the world, and the world to you, you would be more indifferent to these matters, and poverty and riches would not seem so much to differ as now they do; but godliness with contentment,

which is profitable to all things, would seem to you the great gain; 1 Tim. iv. 8. vi. 6.

*Object.* 'But may not a man go to law to recover his own, or to right his own reputation, if he be slandered?'

*Ans.* Distinguish carefully in all your wrongs, between God's interest in them and your own. Your own you must forgive, but God's you cannot. If he have intrusted you with talents for his service, and any would fraudulently or violently deprive you of them, you must look after them as your Master's stock. If a wound in you name or state disable you from doing God service, you must use all lawful means to heal it, that you may be in a capacity of serving him again; and if your children, or others, have remotely a right in what you are defrauded of, you may look after their right. And you must not remit the crime, as oft as you remit the injury; for that God hath imposed penalty upon; and the rule is good, that the punishment of the notoriously vicious is a due to the commonwealth, because of the necessity of it to its good. In a word therefore, if you would do these things, you might yourselves resolve when it is lawful to go to law, or seek your right, and when not. 1. If you can well distinguish between God's interest and your own. 2. And be sure you forgive all your own injuries. 3. And that you watch your hearts narrowly, lest they pretend God's cause, and intend your own. 4. And be able by the consideration of circumstances, to discern in probability, whether God's interest will be more promoted by going to law, or passing it by.

But alas, how rare a course is this! Of all the suits that are before you at this assize, I fear there are few that are commenced unfeignedly for the interest of God. If the Lord himself should ask both plaintiff and defendant, Do you follow this suit for me, or for yourselves? What answer think you they must make, if they speak the truth? But of this anon.

Having thus given in my general charge against the carnal worldling, and some evidence of his guilt; I shall now give you the quality and aggravations of your crime in several articles, as followeth:

1. You are guilty of idolatry, which is high treason against the God of heaven. That which hath your highest estimation, and dearest affection, and chiefest service, is

your god. But this the world hath; therefore it is your god. That which hath the most of your hearts is your god. But it is the world that hath most of your hearts. You know that the main drift of your life is for the world. And that which hath the main bent of your life, hath your heart. If reason be no evidence, you cannot refuse Scripture: "Mortify therefore your members upon earth," (Col. iii. 5.); and one is, "Covetousness, which is idolatry. For this ye know, that no whoremonger, nor unclean person, nor covetousness man, who is an idolater, hath any inheritance in the kingdom of Christ and of God;" Eph. v. 5. The case is plain in Scripture and in the effects. The world hath that love that God should have, that care, and trust, and service which belongs to God; and therefore it is your god. I do therefore here on the behalf of God, indite every worldly, carnal sinner of you at the bar of your own conscience, as a traitor against the Lord that made you, and against the Son of God that did redeem you! And what greater sin can man be guilty of? (besides the blaspheming of the Holy Ghost.) He that would have another god, would have the Lord to be ungodded, and to lose his sovereign power and goodness! And is such a man fit to live in his sight? Why wretched traitor! if he be not thy God, thou canst not expect to live by him, or be sustained, preserved, and provided for by him. Thou canst not live an hour without him! and yet wilt thou cast him off? Wouldst thou pluck up thy own foundation? and cut off the bough on which thou standest? Would thou fire the house thou dwellest in? and sink the ship that keepeth thyself and all that thou hast from sinking! Relations are mutual. If he shall be no God to thee, be it known to thee, thou shalt be none of his people! If he shall be no Father to thee, thou shalt be none of his child. And, wretched soul, what wilt thou do without him? It is he that keeps thy soul in thy body while thou art serving his enemy. Thou wouldst be in hell within this hour if his mercy did not keep thee out. And is this thy requital of him? He hath but one trinity of enemies, the flesh, the world, and the devil; and wilt thou turn to these, and forsake him by whom thou livest? Why, I tell thee, the Lord must be thy God, or thou must have no God indeed. The world is like the heathen's idols; that hath eyes, but cannot see thy wants; ears, but cannot hear thy

cries ; hands, but cannot help thee in thy distress. All thy riches, dignities, and pleasures are silly things to make a god of. They may have the room of God in thy heart ; and in that sense be thy god ; but indeed they are no more God than a mawkin is a man ; nor more able to help and save thee. Wouldst thou then have a God or no God ? If thou wouldst have no God, thou wouldst have no helper, no governor, no preserver, nor no happiness. And dost thou think that thou art sufficient for thyself ? What ! canst thou live a day without God ? Canst thou save thyself from danger without him ? Canst thou relieve or shift for thyself at death without him ? Darest thou tell him so to his face, and stand to it ? But if thou wouldst have a god, what god wouldst thou have ? Wouldst not thou have a god that can preserve, and help, and save thee ? The world cannot do it, man ! I shall tell thee more of this anon, that the world cannot do it. If thou trust to it, it will deceive thee. But if thou say then, ‘The Lord shall be thy God,’ away then with all thy idols. God will have no partner, much less a superior, that is exalted above himself in thy soul. As Joshua said to the Israelites, so I say to you, “ Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the world (which hath been your god), and serve ye the Lord. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve ; but as for me and my house, we will serve the Lord ;” Josh. xxiv. 14. And if you say as they, “ God forbid that we should forsake the Lord to serve other gods,” I answer you as he, “ Away then with the world, and all other idols ;” or else, “ ye cannot serve the Lord, for he is a holy and a jealous God, and will not forgive such transgressions and sins ; but if ye will forsake the Lord and serve the world, he will turn against you and consume you ;” ver. 19, 20. God will not stoop to be an underling in your hearts. He should have all, and will at last have all or none. But in the mean time he will have the best or none. I do witness here to every soul of you in his name, that if he have not the sovereignty, and be not nearer and dearer to your hearts than all the honours, and riches, and pleasures of the world, he is not, he will not be, he cannot be your God. And if he be not thy God, thou wilt be godless, as thou art ungodly ;

thou wilt be without his help, as he was without thy heart.

Well, this is the first article of my charge against every one of you that hath not crucified the world, you are idolators and traitors against the God of heaven. And he that would have no God, deserves to be no man, and worse; and shall either by repentance wish with groans that he had never been a worldling and a neglecter of God, or else in hell with groans shall wish that he had never been a man. As the first commandment is the fundamental law, and informeth all the obligations of the particular precepts following; so idolatry which is against that commandment, is the fundamental crime, and is the life of all the rest. He that would overthrow the godhead, would overthrow all the world.

2. The next article of my charge is this: You are guilty of most perfidious covenant-breaking with God. Did you not in your baptism, solemnly by your parents, renounce the world, the flesh, and the devil, and promise to fight against them to the end of your life under the banner of Christ? And have you performed that vow? No; you have turned treacherously to the enemy that you renounced, and fought for the world and the flesh, against the word and the Spirit of Christ. And if you renounce your baptismal covenant, you renounce in effect the benefits of that covenant. And if God deal with you as perfidious covenant-breakers, thank yourselves.

3. Moreover, you are guilty of debasing your human nature, and so of wronging God that made it, and is the Owner of it. God made you not as brutes, that are capable of no higher things than to eat, and drink, and play, and die, and there is an end of them. But he made you capable of an everlasting life of glory with himself. And as he suiteth all his works to their uses and ends, so did he suit the nature of man to his immortal state. As we were made by God, we were fitted and disposed to everlasting things. And you have turned your hearts to the vanities of the world, and set your mind on them as your happiness, as if you had no greater things to mind. Objects do either ennoble or debase the faculties according as they are. That is the vilest creature which is made for the vilest uses and ends, or



employs himself in such. And that is the most excellent creature which is exercised about the most excellent object. God made you for no less than his everlasting praises, before his face, among his angels; and you have so far debased your own nature, as to root like swine, in earth and dung, and to live like brutes that have not an immortal state to mind. How will you answer this dishonour done to the workmanship of God? that you should blot out his image, and employ your souls against his laws, and live as moles and worms in the earth. He put you on earth but as travellers towards heaven; and you have taken up your home in the way, and forgotten your end and resting-place.

4. The next part of your guilt is, that you have perverted the use of all the creatures, and turned the works and mercies of God against himself. He gave them all to you, to lead you to himself, and to furnish you for his service. He made this world to be a glass in which you might see the Maker, and a book in which you might read his name and will. And will you overlook him, and forget the end and use of all? What shame and pity is it that men should live in the world, and not know the use of it! That they should see such a beauteous frame, and not understand its principal signification! That they should daily converse with so many creatures, which all proclaim the name of God, and with one accord declare his praise, and yet that this language should be so little understood! Like an illiterate man in a library, that seeth many thousand books, and knows not a word that is in any of them. Or like an ignorant man in an apothecary's shop, that seeth the drugs, but knoweth not what they are good for, nor how to use any of them, if he had the greatest need. The poorest courage, and smallest pittance of these earthly things might be a greater blessing to you, if you could understand their use and meaning, than all the world be to him that understands it not. Your possessions in themselves, if you have not God in them, are but the very corpse or carcase of a blessing! The life of them is wanting! And without the life they will but trouble you. For you have the burden without the use. Your horse will carry you, while he hath life and health; but take away his life once, and you must carry him if you will have him any further. Verily, it is no wiser

a trick to make a stir in the world, and seek the profits and pleasures of it without God, than it is to ride a dead horse, where you may spur long enough before you are one mile further on your way. While your friend is living, you may delightfully converse with him; but when he is dead, you will have little pleasure in his company; the corpse of a learned man will actually teach you no more than a block. Were it the wife of your bosom, who through prudence and beauty were never so lovely to you, when her carcase is left without a soul, you will hasten to bury it out of your sight, and would be loath so much as to keep it in your house, much less in your bed and bosom as heretofore. He that knoweth not that God is the life and soul of our blessings, doth neither know what God is, nor what a blessing is. They are but the empty casks and shells, and not the blessings themselves without him. You have the burden, and not the benefit. You must carry them, but they can do nothing to the supporting of you. It is the absence of God, that denominateth them vanity and vexation; and it is he only that can make them strengthening and consolatory. That must have some life in it, that must be ‘*pabulum vitæ*,’ and must sustain our lives. Souls cannot feed upon mere terrene, corporeal things, any more than the body upon mere spirituals. As we have both a soul and a body to be sustained, so have we a sustenance suitable to them both; even the creature animated by God, or God in and by the creature.

How great then is your sin, that destroy your blessings by depriving them of their life, and that in a sort destroy the world as to yourselves, by separating it from its soul! and so most heinously injure God, and rob yourselves of the comfort of all, and turn your blessings into burdens, and your helps into hindrances and snares to your souls. Have you lived so long in the school of the world, yea, and of the church too, where you have not only the library of nature, but supernatural revelations to teach you to understand it, and yet do you not know a word or letter? You do but lose and abuse the creatures of God, if you see him not in them; and if you be not in the use of them led up to himself. “The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech or

language where their voice is not heard ; their line is gone out through all the earth, and their words to the end of the world," (Psal. xix. 1—3.); and yet poor carnal wretches will not understand them. " All the works of God do praise him ; for he is righteous in all his ways, and holy in all his works," (Psal. cxlv. 10. 17.); and yet the wicked will not understand. O how many talents must the ungodly be accountable for, as having neglected them, and perverted them from the prescribed use ! Every creature that you see is a teacher of divine things to you ; and you shall answer for your not learning by them. Every creature is an herald sent from heaven to proclaim the will of your Maker, and your duty ; and you gaze upon the messenger, and note his garb, and hear his voice, and never understand or regard his message. I would you did but consider what you lose by this your folly ! and what life and sweetness there is in creatures which the heavenly believer draweth forth, and you have no taste of ; and till the Spirit of sanctification have fitted you to such a work, you are never like effectually to taste it. For it is not every fly that can suck honey from the sweetest flower, though the bee can do it from that which we call a stinking weed. An ignorant countryman hath a meadow that aboundeth with a variety of herbs ; he can make no other use of them than to feed his cattle with them ; or if he walk into his garden, he can only smell the sweetness of a flower ; but a skilful physician that knows their use, can thence fetch a medicine that may be a means to save his life. But the believing soul can yet go further, and there find that which may further his salvation. If you have a lease of your lands, or a pardon for your life, that is written in an excellent character ; there is a great deal of difference between another man's delight in viewing the character, and yours in considering of the security you have by it for estate or life. But the difference is much greater in our present case, between those that have only the superficial sweetness and beauty of the creature, to the pleasing of the flesh, and those that have God in it, to the spiritual refreshing of their souls. Believe it, sirs, it is not a small sin to pervert the whole creature (that is within our reach) to a use so contrary to that which it was appointed to, as foolish worldlings do ; not only to lose that use and benefit of the creatures which we might have, but to turn all into poison

and death to ourselves ! Not only to rob God of that love, and honour, and service which they should procure him, but also to turn all this upon themselves ; I tell you this will prove no venial sin.

5. And your guilt herein is further aggravated, in that you do hereby, as much as in you lieth, frustrate the works of creation and redemption. For God made all things for himself, and you use nothing for him. The Redeemer hath reprieved and restored the creature for its primitive use, that God might yet have the glory of his works, and yet you will not give it him ; but when you pretend to know God, you glorify him not as God, but become vain in your imagination, your foolish hearts being darkened as Paul tells them, Rom. i. 21. And what doth that man deserve that would, as to the use, destroy all the world, and frustrate all God's works both of creation and redemption ?

6. Herein also you are guilty of enmity against God. For this is the greatest wrong that an enemy can do him, to rob him of the glory of his goodness and power, and to prefer his creatures, as if they were more amiable than himself. You cannot dethrone him from his glory ; but you may possibly deny him the preeminence in your hearts. You may deny him the kingdom within you ; but you cannot dispossess him of his eternal power or kingdom without you. The worst enemy that God hath, can do him no harm ; but this is no thanks to you ; he will not be beholden to you for it. You may as truly shew your enmity by wronging, as by hurting. And what greater injury can you offer to the Almighty, than to set up the silly creature in his stead, and give it that love and service which is his due ?

7. Moreover you are guilty of wilful self-murder ; you choke yourselves with that which should be your food ; you turn your daily blessings to your bane, by dropping your poison into the cup of mercies, which bountiful Providence putteth into your hands. There is not a surer way in the world to undo you, than by turning to the creature, and forsaking God. You cry for more of the world, and you are unsatisfied till you have it ; and when you have it, you do but destroy your souls with it, by giving it your hearts, which must be given only unto God. What a stir do men make for temptation and destruction. What cost and pains are men at to purchase them an idol, and to make provision

for the flesh, to satisfy its desires, when they confess it to be the greatest enemy of their souls. Like a man that would give all that he hath for a coal of fire to put into the thatch ; even such is your desires after the world, and the use you make of it.

What abundance of precious time and labour do you lose, which might and should be better spent ! Doth not this world take up the most of your care, and strength, and time ? You are about it early and late ; it is the first and last, and almost always in your thoughts. It findeth you so much to do, that you have scarce any time so much as to mind the God that made you, or to seek to escape the everlasting misery which is near at hand. It hath taken up so much of your hearts, that when God should have them in any holy duty, or service for his church, you are heartless. When you shall see your accounts cast up to your hands (as shortly you shall see it, though you will not now be persuaded to do it yourselves), and when you shall there see, how many thoughts the world had, in comparison of God ; and how many hours were laid out upon the world, when God's service was cast by for want of time ; and how near the creature was to your heart, while God as a stranger stood at the door ; and in a word, how the world was your daily business, while the matters of God stepped in but now and then upon the by ; you will then confess that you laboured in vain, and that your life and labour should have been better employed. Hath God given you but a short, uncertain life, and laid your everlasting life upon it ; and will you cast all away upon these transitory delights ? How short a time have we for so great a work ! and shall the world have all ? O that you did but know to how much greater advantage you might have spent this time and labour in seeking God and an endless glory ! One thing is needful ; make sure of that ; and waste not the rest of your days in vanity. What wise man would spend so precious a thing as time is, upon that which he knows will leave him in repentings that ever it was so spent ? The world doth rob poor sinners of their time ; but when they see it is gone, and they would fain have a little of that time again, to make preparation for their everlasting state, it is not all the world then that can bring them back one hour of it again. Certainly such

a loss of time and labour is no small aggravation of a worldling's sin.

9. You are also guilty of the high contempt of the kingdom of glory, while you prefer these transitory things before it. Your hearts and lives speak that which you are ashamed to speak with your tongues. You are ashamed to say that earth is better for you than heaven, or that your sin is better for you than the favour of God ; but your lives speak it out. If you think not your present condition better for you than heaven, why do you choose and prefer it ? and why do you more carefully and laboriously seek the things of earth, than the heavenly glory ? If your child would sell his inheritance for a cup of ale, you would think he set light by it. And if he would part with father and mother for the company of a beggar or a thief, you would say he had no great love to you. And if you will venture your part in heaven for the pleasures of sin, and will part with God for the matters of this world, would you have him think that you set much by his kingdom or his love ? O the unreasonableness of sin ! the madness of worldly, fleshly men ! Is it indeed more desirable to prosper in their shops, their fields, and their pleasures for a few days or years, than everlastingly to live in the presence of the Lord ? Shall Christ purchase a kingdom at the price of his blood ; and offer it us freely, and shall we prefer the life of a brute before it ? Shall God offer to advance so mean a creature to a heavenly station among his angels ; and shall we choose rather to wallow in the dung of our transgressions ? Take heed, lest as you are guilty of Esau's folly, you also meet with Esau's misery ! and the time should come, that you shall find no place for repentance, that is, for recovery by repentance, though you seek it with tears. Contempt of kindness is a provoking thing, for it is the height of ingratitude. And especially when it is the greatest kindness that is contemned. As it will be the everlasting employment of the saints, to enjoy that felicity, and to admire and praise that infinite love which caused them to enjoy it, so will it be the everlasting misery of the damned, to be deprived of that felicity, and to think of their folly in the unthankful-contempt of it ; and of the excellency of that kingdom which thus they did condemn. God sets before you earth

and heaven. If you choose earth expect no more. And hereafter remember that you had your choice.

10. To make short of the rest of the aggravation of your sin, and sum it up in a word: Your love of the world is the sum of all iniquity. It virtually or actually containeth in it the breach of every command in the decalogue. The first commandment, which is the foundation of the law, and especially of the first table, is broken by it, while you make it your idol, and give it the esteem, and love, and service that is due to God. The second, third, and fourth commandments it disposeth you to break. While your hearts and ends are carnal and worldly, the manner of your service will be so, and you will suit your religion to the will of men, and your carnal interest, and not to the will and word of God. The name and holy nature of God is habitually contemned by you, while you set more by your worldly matters than by him. His holy days you ordinarily violate, and his ordinances you do hypocritically abuse, while your hearts are upon your covetousness or sensual delights; and are far from him while you draw near him with your lips. Worldliness will make you even break the bonds of natural obligations, and be unthankful to your own parents, disobedient to your superiors, unfaithful to your equals, and unmerciful to your inferiors. There is no trusting a worldling, he will sell his friend for money. He careth not to wrong your life, your chastity, estate, and name, for his lustful, ambitious, and covetous desires. For he directly breaketh the tenth commandment, which is the sum of the second table, requiring us to regard the welfare of our neighbour, and not to maintain a private, selfish interest against it. So true is that of Paul, 1 Tim. vi. 10., "The love of money is the root of all evil." As adhering to God is the sum of all duty and spiritual goodness, so adhering to the creature instead of God, is the sum of all wickedness and disobedience.

And seeing all this is so, I require you here in the name of God, to cast out this wickedness, and cherish it no longer. Bring forth that traitor that hath dethroned God in your hearts, and exalted itself, and let it die the death. It subverteth commonwealths, and all societies; it causeth perjury, perfidiousness, and sedition; it raiseth wars, and sets the world together by the ears; it overturneth all right order, and strikes at the heart of morality itself, and would make

every man a wolf or tiger to his brother. It is a murderer of your own souls; and the cause of cruelty both to the souls and bodies of others. It is a liar that promiseth what it cannot perform. It is a cheater that would deceive you of your everlasting happiness; and entice you into hell, by pretences of furthering your profits and contents. It causeth parents to neglect the souls of their children, and children to wish the death of their parents, or be weary of them, or disregard them; and causeth lawsuits and contentions between brother and brother, and neighbour and neighbour; and fills the heart with rancour and malice; and turneth families and kingdoms into confusion. It maketh people hate their teachers, and too many ministers to neglect their flocks. It adulterously seeketh to vitiate the spouse of Christ, and take up the heart which was reserved for himself. It robbeth him of his honour, of our affections, and obedience; and sacrilegiously defaceth the temple of the Holy Ghost. It will not allow God one free thought, nor full affection of your heart, nor one hour entirely improved for his honour.

This is the world: and thus it is used by sensual men. Judge now whether it deserve not to die the death, and to be cast out of your souls; and whether we have not reason to say, "Crucify it, crucify it?" Ask me no more what evil it hath done! You see it is such an enemy to the God of heaven, that if you cherish it, and let it live in your hearts, you are not friends to Christ or your salvation. Away with it then without any more ado; and use it as the world did use your Lord; and as it nailed him on the cross, so go to his cross for a nail to fasten it, and for strength to crucify it, that you may be victors and super-victors through him that loved you, and overcame the world for you. Choose not to be slaves, when you may be freemen and triumphers. Take warning by all that have gone before you. Serve not a master that casteth off all his servants in distress, and leaveth them all in fruitless complaints of its unprofitableness! Think not to speed well where never man sped well before you; nor to find content where none have found it. If all the world's followers complain of it at the parting, take warning by them, and foresee the end. Find out one man that ever was made happy by the world (in a true and durable happiness), before you venture your own hopes and hap-



piness in such hands. Put not yourselves and all that you have in such a leaking vessel that never yet brought man safe to shore. Will neither the experience of your own lives; nor the experience of all the world before you, delivered in the history of so many thousand years, be a sufficient warning to you to avoid the snare? What will you take then for a sufficient warning? Were not reason captivated, one would think that a walk into a churchyard might satisfy you. The sight of a grave or a dead body should kill and disgrace the world in your eyes. Do you see where you must lie, and what that flesh which you so regard must be turned to, and what is the most that can be expected from the world, and in how poor and despicable a case it will then leave you? and yet will you dote upon it, and neglect and lose the life everlasting for it? Will you be wilfully seduced by the vain-glory and ostentation of blinded worldlings, when you are certain beforehand that they will not be long of the mind themselves, that now they are? Name me one man if you can, that rejoiceth in his worldly prosperity now, and speaketh well of it, who rejoiced in it, and spoke well of it two hundred years ago! It is a child indeed that would have a house builded by every fine flower that he seeth in his way, and forgetteth his home, his friends, and his inheritance! when it is two to one but the flower will be withered before his house be finished, and the pleasure will not answer the trouble and cost. Indeed, if the world were a better place, than that which we are going to, I could not then blame any to desire to keep it as long as they can. And yet if it were so, the certainty of our removal should make us less regard it, and look more to the place where we must evermore remain. Much more when our home doth exceed this world in worth, as much as in continuance. It is folly enough to set a man's heart upon the fairest inn that is in his way; but to prefer a swine-sty before a palace where his father dwells, and his inheritance doth lie, is somewhat worse than mere folly; and it is meet that such be used according to their choice. It is meet indeed that we be patient in our wilderness, and murmur not at God for the sufferings that it casteth us upon. But to love it better than the promised land, and to think or speak hardly of our happiness itself, and those that would lead us to it, this is unreasonable. The Israelites were never

so foolish as to build cities in the wilderness, as desiring to make them their fixed habitations ; but contented themselves with moveable tents. What a curse were it if God should put you off with earth, and give you no other treasure and felicity, but what it can afford ? You might well then look on your inheritance as Hiram did on his twenty cities in Galilee (1 Kings ix. 11, 12.), and disliking it, call it the Land of Cabul. It is the description of miserable wicked men to have their portion in this life ; Psal. xvii. 14. Suppose you had the most that you can expect in the world ; would you be contented with this as your portion ? What is it that you would have, and which you make such a stir for ? Would you have larger possessions, more delightful dwellings, repute with men, the satisfying of your lusts ? &c. Dare you take all this for your portion, if you had it ? Dare you quit your hopes of the life to come for such a portion ? You dare not say so, nor do it expressly, though you do it impliedly and in effect. O do not that which is so horrid, that your own hearts dare not own without trembling and astonishment !

I pray you tell me ; do you think that a sufficient portion which the devil himself would give you, if he could, or is willing you should have ? He is content that you enjoy your lusts and pleasures ; he is willing to let you have the honours and fulness of the world, while you are on earth. He knows that he can this way best deal with your consciences, and please you in his service, and quiet you awhile, till he hath you where he would have you. He that told Christ of all the kingdoms of the world, and the glory of them, would doubtless have given him them, if it had been in his power, to have obtained his desire. Though you think it too dear to part with your wealth or pleasures for heaven, and to be at the labour of a holy life to obtain it ; the devil would not think it too dear to give you all England, nor all the world, if it were in his power, that thereby he might keep you out of heaven ; and he is willing night and day, to go about such kind of work, that may but attain his ends in devouring you. If he were able, he would make you all kings, so that he could but keep you thereby from the heavenly kingdom. Alas, he that tempteth you to set light by heaven, and prefer this world before it, doth better know himself to his sorrow, the worth of that everlasting

glory which he would deprive you of, and the vanity of that which he thrusteth into your hands. As our merchants that trade with the silly Indians, when they have persuaded them to take glass, and pieces of broken iron, and brass, and knives, for gold or merchandize of great value, they do but laugh at their folly when they have deceived them, and say, 'What silly fools be these to make such an exchange : ' For the merchants know the worth of things, which the Indians do not. And so is it between the deceiver of souls, and the souls that he deceiveth. When he hath got you to exchange the love of God and the crown of glory, for a little earthly dung and lust ; he knows that he hath made fools of you, and undone you by it for ever.

Do you not think yourselves, that it is abominable madness in those witches that make a covenant with the devil, and sell their souls to him for ever, on condition they may have their wills for a time ? I know you will say it is abominable folly. And yet most in the world do in effect the very same. God hath assured them that they must forsake him or the world, and that they must not love the world if they would have his love ; nor look for a portion in this life if they will have any part in the inheritance of the saints : he offers them their choice, to take the pleasures of earth or heaven ; and satan prevaieth with them to make choice of earth, though they are told by God himself, that they lose their salvation by it.

And here you may see what advantage satan gets, by playing his game in the dark, and doing his work by other hands, and keeping out of sight himself, and deceiving men by plausible pretences. Should he but appear himself in his own likeness, and offer poor worldlings to make such a match with them, how much would the most of you tremble at it, and abhor it. And yet now he doth the same thing in the dark, you greedily embrace it. If you should but see or hear him, desiring you to put your hands to such a covenant as this is, ' I do consent to part with the love of God, and all my hopes of salvation, so I may have my pleasures, and wealth, and honour till I die.' Sure if you be not besides yourselves, you would not, you durst not put your hands to it. Why then will you now put both hand and heart to it ; when he plays his game underboard, and implicitly by his temptations doth draw you to the same consent ? What do

the most of the world but prefer earth before heaven, through the course of their lives? They prefer it in their thoughts, and words, and deeds. It hath their sweetest and freest thoughts, and words, and their greatest care, and diligence, and delight. And what then do these men do, but sell their salvation for the vanities of the world? Believe it, sirs, if you understood the word of God, and understood sathan's temptations, and understood your own doings, you would see that you do no less than thus make sale of your precious souls. And it is not your false hopes, that for all this you shall be saved, when you can keep the world no longer, that will undo the bargain. If the law of the land do punish murder and theft with death, he that enticeth you to commit the crime, doth entice you to cast away your life; and it will not save you to say, 'I had hoped that I might have played the thief or murderer, and yet be saved.'

O sirs, if you knew but half as well what you sell and cast away, as the devil doth that tempts you to it, sure you durst never make such a match, nor pass away such an inheritance, for a little earthly smoke and dust.

#### *Use of Exhortation.*

Men, fathers, and brethren, hearken to the word of exhortation which I have to deliver to you from the Lord. I know that this world is near you, and the world to come is out of sight. I know the flesh which imprisoneth those souls, is so much inclined to these sensual things, that it will be pleased with nothing else; but yet I am to tell you from the word of the Lord, that this world must be forsaken before it forsake you, and that you must vilify and set light by it, and your heart and hopes must be turned quite another way, and you must live as men of another world, or you will undo yourselves, and be lost for ever. If you have thought that you might serve God and mammon, and heaven and earth might both be your end and portion, and God and the world might both have your hearts, I must acquaint you that you are dangerously mistaken. Unless you have two hearts, one for God, and one for the world; and two souls, one to save, and one to lose. But I doubt when one soul is condemned, you will not find another to be saved. I must plainly tell you, that the case of multitudes, not only of the sottish vulgar, but of persons of ho-

nour, and worshipful gentlemen, is so palpably miserable in the eyes of impartial, discerning men, that we are obliged to lament it. We hear you speak as contemptibly of the world in an affected discourse, as any others; but we see you follow it with unwearied eagerness; you dote upon it; you contrive and project how you may enjoy it; you think you have got some great matter when you have obtained it; a filthy stir you make in the world, some of you, to the disquiet of all about you, that you may be richer or greater than you are. It takes up your heart, your time, your strength; and visibly it is the very work you live for, and the great game that you play, and the main trade that you drive on; and all your religious affairs come in but on the by, and God is put off with the leavings of the world; and if you are low in the world, or miss of your desires, and suffer in the flesh, you whine and repine, as if you had lost your God and your treasure. If you will deceive yourselves by denying this, that bettereth not your case. Neither God, nor any wise man that seeth your worldly lives, and how much you set by worldly things, and how little good you do with your wealth, and how much the flesh and your posterity have as devoted unto them, and how little God hath devoted unto him; I say, no wise man that seeth this will believe that you are mortified, heavenly men. I do here proclaim to you this day, from the word of the Lord, that "this your way is your folly" (Psal. xlix. 13. Luke xii. 20.), and that you are at present in a damnable condition, that you are the "enemies of God, whoever of you are the friends to the world," and that if "you love the world, the love of the Father is not in you" (1 John ii. 15.), and that you must, in affection and resolution, forsake all that you have in the world, and look for a portion in the world to come, or you are not Christians indeed, nor can be saved; Luke xiv. 33. It would grieve the heart of a believing man, to see how desperately many civil, ingenuous gentlemen, and others, delude and destroy themselves insensibly. You will I hope all cry shame upon a common swearer, drunkard, or whoremonger: you will hang a thief, murderer, or a traitor. But you seem not sensible of the misery of your own condition, that are perhaps in a more dangerous case than these. I beseech you consider! Is not that the most sinful and dangerous state, where God hath least of the heart, and the

creature hath most? What know you, if you know not this? Why it is apparent, that there is less love to the world, in many a one of the forementioned wretches, than in many civil gentlemen, that live in good reputation in their country, and little suspect so much mischief by themselves. That is the most wicked man, that hath in his heart the strongest interest which is opposite unto God; and all that is not subordinate, is opposite. Sin hath not so deep and strong an interest in some murderers, that kill a man in a passion; in some swearers that get nothing by it, but swear in a passion; or in some thieves that steal in necessity, as it hath in many that seem sober and religious. I say again, the greater creature-interest, the more sinful is the estate. Alas, sirs, the abstaining from some of these crimes, and living like civil, religious men, if the world be not crucified to you, and you to it, doth but hide your sin and misery, and hinder your shame and repentance, but not prevent your damnation. Nay, the very interest of the flesh itself, may make you forbear disgraceful sins; and so finally that may be your greater vice, which you so much glory in, and which is materially your duty. All the privilege of your condition is, that you shall serve the devil in more golden fetters, than the poorer and contemned sort of sinners, and that you may be the children of wrath with less suspicion; and that you may go to hell with more credit than the rest; and by your self-deceit, you may keep off the knowledge of your misery, and the disquiet of soul that would follow thereupon, till death make you wiser when it is too late. And is this a benefit to rejoice in? Indeed you have your good things in this life; you may be clothed in the best, and fare deliciously, and when you are in hell torments, where you would be glad of a drop of water, your kindred on earth may nevertheless honour your name, and little suspect or believe your misery. And this in the privilege you have above more disgraced offenders. You leave a better esteem of you on earth, when your souls are in hell; but alas, if a pope should saint you, and his followers pray to you and worship you, as it is possible they may do, this will not ease your torments. I confess I am sensible that this kind of discourse is not very like to please you; but it is not my errand to please, but to profit. For my part, I bear you as much respect, as you are magistrates, or otherwise qualified for

the common good, as others do. But I must deal plainly with you, in hope of your recovery, or at least of the discharge of my soul. I confess to you I look upon a worldly prince, or judge, or justice, or gentleman, or freeholder, yea or minister, as men, as wicked before God, and in as damnable and dangerous a case to their own souls, as the thieves that you burn in the hand and hang. I am far from extenuating their sin and misery; but I am shewing you your own. Your sin may be as deep rooted, and the interest of the world may be more predominant in you than in them. Your lands, and houses, and hopeful posterity, and the other provisions that you have made for your flesh, may have more of your hearts, than the world hath of the heart of a poor prisoner that never had so much to idolize. Believe it, gentlemen, Christ was not in jest, when he so often and earnestly warneth men of your quality of everlasting peril: even more than ever he did adulterers or thieves. It is not for nothing that he tells us how "the cares of the world, and the deceitfulness of riches choke the word, that it becometh unfruitful;" Luke viii. 14. Matt. xvi. 22. "The Pharisees that were covetous derided Christ when others did believe;" Luke xvi. 14. They cannot be true believers that "receive honour one of another, and seek not the honour that cometh from God only" (John v. 44.); that is, who prefer the former. It is not for nothing that Christ assureth you, that "it is as hard for a rich man to enter into the kingdom of God, as for a camel to go through a needle's eye." Which, though it be possible, doth plainly shew some extraordinary difficulty; Matt. xix. 23, 24. Such used to go away sorrowful, when they hear of "forsaking all, because they are rich;" Luke xviii. 23. "Hath not God chosen the poor of this world rich in faith, to be heirs of the kingdom, which he hath promised to them that love him?" James ii. 5. And the Holy Ghost saith not without a cause, that "not many wise men after the flesh; not many mighty, not many noble are called;" 1 Cor. i. 26. "But God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, and things that are not, to bring to naught things that are, that no flesh should glory in his presence;" ver. 27—29. It is the common case of prospering worldlings, to play the fool after all God's warnings, and in their

hearts to say, "Soul, take thy rest;" when they know not but "that night their souls may be called for;" Luke xii. 20. O that you would be pleased but considerably to read over those two parables, or histories, chap. xii. 16. xvi. 19. which you have so often read or heard inconsiderately. I beseech you think not we wrong such men, if we rank them with the most notorious sinners. The apostle reckoneth them with the most heinous sinners that should arise in the last days (2 Tim. iii. 2. 4.); "Covetous, and lovers of their own selves, and lovers of pleasures more than God," and bids us "turn away from such." And he reckoneth them among such as the church must excommunicate, and with whom a Christian may not eat; 1 Cor. v. 10, 11. And with the notorious wicked men that "shall not enter into the kingdom of God;" chap. vi. 10. Eph. v. 5. It is a sin "not to be once named among the saints;" ver. 3. In a word, if you are worldly or covetous, you are certainly wicked, and abhorred by God, how highly soever you may be esteemed of men. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth;" Psal. x. 3. If yet you think I use you unmannerly in speaking so hardly of you, hear the Holy Ghost a little further: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days;" James v. 1—3. And mentioning their oppression, he addeth, "Ye have lived in pleasure on earth, and been wanton. Ye have nourished your hearts as in a day of slaughter." In a word, if Christ called Peter himself a satan, when he would have had him favour himself, and avoid suffering, because "he savoured not the things of God, but of men;" Matt. xvi. 22. You may see that we call you not so bad as you are.

I shall now take the freedom to come a little nearer to you, and close with you upon the main of my business. Poor worldling, I come not hither to beat the air, nor to waste an hour in empty words; but it is work that I come upon. An displeasing work to flesh and blood; even to take away your profits, and pleasures, and honours from you! To take away the world from you, and all that you have



therein ! Not out of your hands, but out of your hearts ! Not against your wills (for that is impossible), nor by irresistible force (I would I could do that), but by procuring your own consent, and persuading you to cast them away yourselves. I cannot expect the consent of your flesh, and therefore I will not treat with it ; but if yet you have any free use of your reason in matters of this nature, look back upon the reasons that I have before laid down, and tell me whether you see not sufficient cause to forsake this world, and betake yourselves to another course of life, and look another way for your felicity ? This then is the upshot of all that I have been saying to you, and this is the message that I have to you from God ; to require you presently to renounce this world, and unfeignedly to despise it, and proclaim war against it, and to come over to him that is your rightful Lord, and will be your true and durable rest. What say you ? Will you be divorced from the world and the flesh this day ? and take up with a naked Christ alone, and the hopes of a heavenly felicity which he hath promised ? Will you bring forth that traitor that hath had your hearts and lives so long, and let him die the death ? Shall the world this day be crucified to you, and you to it ? I am to let you know, that this is the thing that God expecteth, and nothing less will serve the turn, nor will any worldly kind of religiousness bring you to salvation. This world and flesh are enemies to God, and you have been guilty of high treason against his Majesty by harbouring them, and serving them so long. And I am moreover to let you know that God will have them down one time or other ; either by his grace or by his judgment ! Had you rather that death and hell should make the separation, than that saving grace should do it ? Will you still hide it as sugar under your tongue ? Will you obstinately cleave to it, when you know its vanity, and the mischief that such contempt of God will bring ? If you do so, God will embitter it to you in the end ! And he will make it gall in your mouths, and torment to your hearts, and you shall spit it out, and be forced to confess, that it is no better than you were told. I do charge you therefore in the name of the Lord, that you renounce this world without delay, and presently and effectually crucify it to yourselves. You once did it by your parents in baptism, and you have proved false to that pro-

fession. Now do it by yourselves, and stand to what you do. If it had not been a part of Christianity, you had not been called to do it then. And therefore you may understand, that it is but to be Christians indeed that I persuade you. A Christian worldling is as mere a fiction as a Christian infidel. Enter now into your own hearts with a reforming zeal. It should be the temple of the Holy Ghost. Down then with every idol that is there erected. Whip out the buyers and sellers, and overthrow the money-tables, and suffer it not to be made a den of thieves. Down with your Dianas! Though the world worship her; God and his sanctified ones despise her. What the ungodly say of your Zion, we say of your Babel, Down with it, raze it, even to the foundation. It is a thing to be destroyed. Happy is he that dasheth the brats of worldly concupiscence against the stones; Psal. cxxxvii. 7—9. Mortify your members that are on earth. Crucify this your pretended king. Away with the world out of your hearts, it is not fit that it should there live.

Honourable, worshipful, and all well beloved; I beseech you hear me not as if I speak but words of course to you, or read you but a formal lecture. I mean as I speak, and I profess to the faces of you all, that either the world and flesh, or you shall die. Kill it, or it will kill you; and Christ will destroy both it and you. Think not any more of a fleshly, earthly minded man, that hath his affections on this world, as a tolerable sinner of the smallest size. I tell you, the devil may as soon be saved, as a man that liveth and dieth a sensualist. I mean not only the notorious misers, or the infamous drunkards, gamesters or idle gallants; but all men, even the most civil or seemingly religious, in whose hearts a worldly, fleshly interest is predominant; if you are such, your honours and riches will not keep you from being firebrands of hell. Down therefore with the world, and set up God alone in your souls.

I cannot but understand, that I am like to be an unwelcome messenger to you, that come of such an ungrateful errand. If I came as the Levellers or Quakers, to cry down your pride and worldliness, with such mixtures of distraction as might make you laugh at me as a self-conceited, fantastical person, perhaps it would trouble you less to hear me: for you look upon them as histrionical actors. Quakers

do but jest with you, or harden you by their vanity ; but we are in good sadness, and God himself is in good sadness with you. We must have your worldly interest out of the very hearts of you ; Christ will have your heart-blood for it, if he shall not have it.

And here you may see, that it is no wonder if the serious, faithful ministers of Christ, be men detested by most of the world, even of professed Christians themselves. For, alas ! what an errand is it that God doth send us on ! If I should take the crown from the prince's head, and tread it in the dirt, what must I expect ? If I came to take away your honours, or your estates, your houses, lands or money, what must I expect ? Do you not prosecute and hang thieves, for robbing you of some of these ? Why, though I do less in some respects, it is more that I am sent to do in other respects. Though we take not the prince's crown from his head, we must take it from his heart. Though we take not the money out of your purses, nor your goods out of your houses, nor your houses out of your possessions, we must attempt to take them out of your hearts. No wonder then if we be hated of all such ; for at the heart it is that the world is sweetest to you ; there it is nearest and dearest to you ; and there is your carnal interest most deeply rooted. To be let blood in the very heart, will be more grievous to you than in the hand. And yet so it must be, that the heart-blood of worldly interest may be let out in the crucifying of it, as the world did let out the heart-blood of Christ. What are all your suits at this assize about, but against one man that robbed you of your money ; against another that took your cattle ; against another that would deprive you of your estate ; and against another that hath wounded your honour and reputation ; and another that somehow provoked you to revenge, by contradicting your will. What wonder then if you should all turn your spleen against me, that would take, not one of these, but all, and that from you all, and that from your very hearts ! The flesh would be all, and have all ; or else it were not the chiefest idol : no marvel then if it storm, when we would take all from it.

And yet let me tell you, to abate your indignation, that though we talk of casting down your temple, we add withal, that it shall be built again in three days : and the casting of it down will tend to its greater glory. The world will be

more honourable and useful to you when it is crucified, and the flesh when it is subjected, than now they be; but of that more anon.

*Object.* ‘O but,’ saith the carnal heart, ‘have my honours and dignities cost me so dear; have I been so long in getting my riches, and shall I now part with all for your speeches? And do you think I am such a fool as to be worded out of them? Soft and fair; I came not by them so easily, nor will I so easily part with them, nor with the content and comfort that my heart hath in them.’

*Answ.* Because that worldlings think themselves so wise, and put such a face of confidence on their dotage, I shall yet draw nearer you, and reason the case a little further with you, and to that end I shall propound these following questions, desiring your serious answer.

*Quest.* 1. Because you presume to call it folly, to part with all at Christ’s command, tell me, whether is God or you the wiser, and whose judgment is most fit to determine which is the wisest way? Who are like to be the fools indeed? those that you call so, or that God calleth so? Sure you should easily be resolved of this; for if you be wiser than God, then you are gods, and God is no longer God. For he that is wisest and best, is God. And, methinks, as bad and as mad as you are, you should not be so mad yet as to say or think that you are gods, or that you are wiser than God. Well then, hold but there, and then let us consider, whether God and you be both of a mind about the matters of the world; Psal. xlix. 13. When he hath described the life of a prosperous worldling, he saith, “This their way is their folly: yet do their posterity approve their sayings.” And in Luke xii. 20. we find Christ’s censure on such a one as you, that said within himself, “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry:” to whom God saith, “Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?” And that you may learn to make a due application of this, and not think it is nothing to you, Christ addeth, “So is he that layeth up treasure for himself, and is not rich towards God.” Where you may note the exact description of a graceless worldling, such as throughout this discourse we mean: he is one that layeth up treasure for himself, and is not rich towards God,

as all the sanctified are. The difference lieth in the matter and end, or use of riches. The worldling layeth up earthly treasure, the sanctified man layeth up a treasure in heaven with God. The worldling is rich for himself, and all that he parteth with for God's service or the poor, is but the leavings of the flesh, and that which it can spare when its own desires are satisfied, (for so much an epicure may part with to good uses); but the sanctified doth employ his riches for God, as being rich to him, and not to his carnal self.

You see by this time, who they be that are the fools in God's account. And that though "the children of this world are wiser in their generation than the children of light" (Luke xvi. 8.); yet "the wisdom of the world is foolishness with God, and the foolishness of God is wiser than men;" 1 Cor. iii. 19. i. 20. 25.

And you know that it is Christ that requireth you to forsake all that you have for him; and dare you say that Christ commandeth you to be fools? Is not that the wisest way which he requireth?

*Object.* 'But Christ would not have us cast away that which he giveth us, but only rather to forsake it, than to forsake him: and that I would do.'

*Ans.* But if you forsake it not first in affection and resolution, you will never forsake it actually, when he calls you to it; though you may be confident you should, while you look not to be put to it. In your hearts all must be now forsaken, though you may keep some in your hands until God require it. 2. And even in prosperity you must devote your wealth to God, and use it more for him than for yourselves, if you will prove yourselves to be his servants.

*Quest. 2.* 'My second question to you is this; You that are so loath to part with the world, and be crucified to it, tell me, what hath it done for you? that you should be so fond of it, and that it should seem worthy of such estimation and affection? Hath it not put you to more care and sorrow than it is worth? It never gave you solid peace! It never made you acceptable to God! You are not a jot better when you are rich, than when you are poor, unless grace do that for you that riches cannot; nay, and grace must do it not only without, but against your riches. All that the

world can do for you, is but to satisfy your sensual appetite, and by the superfluity to please a covetous mind. And is this matter of so great worth? A beast may have his sensual appetite as well as you: and if man be better than a beast, do you think he is not capable of a better and higher delight than beasts? Will you call yourselves men and Christians, and yet take up with the pleasures of a brute, and there place your happiness? If a drunkard have a hundred barrels of ale or wine more than he can drink, this doth not so much as please his appetite, but only his fancy: so if you have never so much riches more than your flesh itself hath use for, this only pleaseth a covetous fancy. All that you enjoy is but so much as may satisfy the lusts of your flesh. And I pray you tell me, whether you do not yourselves believe, that a sober, temperate, heavenly Christian doth live as comfortable a life as you? And, whether they have not more peace in their minds without your sinful, sensual delights, than you have with them? Indeed it is but the distemper of your minds that makes that so pleasant to you, which another that is well in his wits would be weary of; as the swine takes pleasure to tumble in the mire, which a wise man would not do. Do you not sin against your own experience? Have you not found that the world is an unsatisfactory thing, and cannot help you in a day of trouble? And yet will you stick to it?

*Quest. 3.* 'My next question is, What hath the world done for any other, that should persuade you to set so much by it as you do? Did it ever save a soul; or heal a soul; or make a man truly happy at the last? Look back in any credible records, to the beginning of the world, and down to this day, and tell me where is the man that is made happy by the world? And consider what it hath done for them all! He that had most of it, and made the best of it for the pleasing of his flesh, had but a short taste of sensual pleasures, which quickly left him worse than before; like cold drink to a man in a fit of the ague. And will you so far lay by your reason, as to go against the experience of all the world? Do they all cry out against it as vanity, and yet will you take no warning? Can you think to find that by it that no man ever found before you? What art have you to extract such comforts from the creature, that never man could do till now? It is the shame of them that spent so

much cost, and time, and labour, in seeking that seed of gold which they call the philosopher's stone, because never any that sought it could find it, but have all lost their labour. So is it your far greater shame to run a hazard so much greater, for that which never man from the beginning of the world could find, till now. Solomon went as far as any in the pleasing of his flesh with the fulness of the world, and in the conclusion he passes this sentence on it, that "All is vanity and vexation of spirit."

*Quest. 4.* My next question to you is, 'What is it that you do seriously expect from the world for the time to come that should persuade you to stick so close to it as you do?' Some great matter sure you do think it will do for you; or else you would never so esteem it. I pray you tell me what it is? Do you think verily, that it will make you truly happy? Do you expect that it should bring you to heaven? I suppose you do not. What then will it do for you? It will neither prevent a sickness, nor remove it: it cannot take away a toothache, nor a fit of the gout or stone: it will not save you from the jaws of death, nor keep your bodies from rotting in the grave, nor bribe the worms or corruption from devouring them. When your physician tells you that your disease is incurable, and you see that there is no way but one with you, and you must be gone, there is no remedy; if then you cry to the world, it cannot help you: friends cannot save you, riches and honours, houses and lands cannot preserve you; death will obey his will that sendeth it, and you must away. O who would love that, and love it at so dear a rate, which cannot help you in the time of your necessity? Who would serve such a master, such an idol god, as cannot relieve you in the day of your distress? When conscience is awakened, and begins to stir, and gripe you, and the wrath of God doth look you in the face, will your honours ease you? Will your friends deliver you, and give you a solid, lasting peace? You know they will not. You cannot with all the wealth in the world procure the pardon of the smallest sin. You may get the pope's pardon for money, but not God's. You must go to judgment, and if you be worldlings, must be damned for ever for all your wealth. Were you lords of all the world, it would not save your souls from hell: no, nor procure you a drop of water to cool your tongues. What is it then that you expect by this

world? Sure you would never so much love it, and make such a stir for it, if you looked for nothing from it? Why, is it that your flesh may have some satisfaction in the mean time? And is that all? Yea, that is even all. I shall then proceed to the next question.

*Quest. 5.* 'How long can you say that you shall keep the riches and honours which you possess?' Can you say that they shall be yours this time twelvemonth? or to-morrow? I know you cannot. You know not when you arise in the morning, whether ever you shall lie down again alive. Nor when you lie down at night, whether you shall rise alive. And is a state of such uncertain tenure so valuable? You glory in your honours, and pleasures, and possessions, and for aught you know, within this week, or hour, they may be none of yours. However, you are certain to be deprived of them ere long. It is a dull understanding indeed, that cannot foresee the day when he must be stript of all, and take his final farewell of the world! You know as sure as you shall live, that you must die, and your corpse be laid in the common dust: and whose then shall all your pleasures be? When God calls you away, there is no resisting: or if he call for any of your earthly comforts, there is no withholding. Then keep them if you can. The bones and dust of your forefathers will not say, 'This house and land is mine!' Nor do they retain any impress of their former earthly pleasure and felicity. Alexander could not know his father Philip's bones by the sight of them, nor find any print of the crown upon his skull. If you open the grave and coffin of your grandfathers, you shall find there no great sign of riches or of honour, or any delights. And should you not look on that which will be, even as if it were already? I cannot but take that which certainly will be, in a manner as if it were in being; and that which certainly will not be, as if it were not: for interposing time is such a nothing as makes the difference next to none. What if you might be the emperor of the world to day, and must be as you are again to-morrow, were it desirable, or worthy to be regarded? It disgraceth the greatest felicity on earth, to say, that 'It will have an end; the time is near when it will not be;' as it extenuateth the labours and sufferings of a believer into a kind of nothing, to say that 'they will shortly be at an end.' That which will be nothing, is next to nothing.



*Quest. 6.* My next question to you is this, 'How do you think you shall value the world, when it is parting from you? Or at the furthest, when you are newly parted from it?' If a man come to you on your deathbed, when you see that there is no hope of life, and ask your opinion then of the world, will you magnify it as now you do? When your spirits are languishing, and your heart fainting, and your body even possessed with pain, if then one should ask you, 'Are the wealth and honours of the world such excellent things as once you deemed them? Do you now think it folly to renounce and forsake them all for Christ?' What would you then say? I beseech you tell me, what think you that you shall then say? Do you think you shall then extol the world, and count them fools that will be persuaded to forsake it? Or rather will you not wish yourselves, 'O that I had forsaken it, before it did forsake me!' Will you not cry out, 'Oh vain world! deceitful world!' and wish you had more regarded the durable riches? I think you will.

*Quest. 7.* 'What is it that dying men do commonly think and say of the world?' If you can observe what all others say of it, you may partly conjecture what mind you shall be of yourselves. You have sometimes, sure, been about dying men; (if you have not, you were best draw near them hereafter; for "the house of mourning is better than the house of mirth.") Do you not hear them all cry out of the world as a worthless thing? Do you not see how little good it can do them? And will no warning serve you? Surely the judgment of one of these men (much more of many) is more to be valued, than of many that are in health and prosperity, that overvalue the world. You are but in the chace, and know not what it is which you do pursue; but they have overtaken it, and find it but a feather. You are but in the trying of it, but they have tried it already, and have found how little or nothing it can do. You are entangled in the midst of its deceits; but they begin to see it barefaced. Your senses are more violent in withdrawing you, and perverting your judgments; but so are not theirs who are languishing unto death. If you come to one of them, that know they must die within a few days, and tell them that such a lordship is fallen to them, or such honour is bestowed on them, or such a friend hath given them great possessions; how will they regard it? Will they not say, 'Alas, what is

this to me, that am presently to leave the world, and appear before the eternal Judge!' If you then come to them, and offer them such baits as were wont to catch the glutton, or drunkard, or fornicator, do you think they will regard them? Would they not rather cry shame against him that would then entice them to any such thing? Why then should you so value that now, which all the world will vilify at the last.

*Quest. 8.* You that now say, you are not such fools as to be talked out of your estates, or honours, or delights, and that wilfully stick to them against all that we can say, I pray you tell me, 'Whether you will stand to this at the bar of God?' Will you then own these resolutions and sayings, or will you not? Dare you look the Lord Jesus in the face, and tell him, 'I did well to set more by the world than by thee, and the glory which thou didst promise! I did well to take my pleasure for a time, and to venture my salvation!' You dare not stand to this at judgment; I know you dare not: and will you now insist on that which you dare not stand to? And be of that mind which then you must condemn yourselves? Do you think that this is a reasonable course to be ventured on in so great a matter?

*Quest. 9.* My next question is this, 'Do you ever mean to repent of your fleshly and worldly mindedness or not?' If you do not, it seems you are far from a recovery. Many a one perisheth with bare, ineffectual purposes of repenting; but those that have not so much as such a purpose, are graceless indeed. But if you do purpose to repent, I would further ask you, Do you think that is a right mind, or a wise course which must be repented of? If it be right and wise, what need you to repent of it? If it be not wise and right, why will you now retain it, yea and wilfully maintain it, against the persuasions of God and man? Doth not this proclaim that you are wilful sinners? And that you know you sin, and yet will do it, even against your own knowledge and conscience? That you know the world to be a deceitful vanity, and yet for all that you will stick to it as long as you can, with the neglect of God, and true felicity? And can you expect mercy and salvation, that wilfully and knowingly do set yourselves against it, and reject it?

*Quest. 10.* My next question which I desire you to answer is this, 'Do you in good sadness take the world for

your enemy, or for a hindrance to you in the way to heaven? If you do not, why did you in your baptism renounce it, and promise to fight against it? And why have you professed since to stand to that covenant? And how then can you believe the word of God, which so often telleth you, what a hindrance riches and honours are to men's salvation? But if indeed you believe that the world is your enemy and hindrance, why then will you love it, and be impatient if you want it, and take such pleasure in it, and desire to have more of it? Do you love to have your salvation hindered or hazarded? and will you love and long for that which is an enemy to it? I think the way to heaven is hard enough to the best: they need not make it harder than it is, and be at so much labour all their lives to make themselves more enemies, and more work, and to block up the way, while they pretend to walk in it. O the hypocrisy of a carnal heart! How notoriously do men's lives contradict their tongues! When they will call the world their enemy, and vow to fight against it to the death, and at the same time will labour for it, and greedily desire it, as if they could never have enough! That they will make so much of it, as to neglect God himself, and their salvation for it, and make it the greatest care and business of their lives to get and keep it, and all the while profess that they take it for their enemy! This is dissembling beyond all bounds of shame. Remember this when you are impatient of your low estate; or contriving further accommodation to your flesh, or hunting after a full estate. Are these the signs of enmity to the world? Do you hate your salvation, that you so love the hinderers of it? Either live as you profess, or profess as you live.

*Quest. 11.* Yet further I demand, 'Whether indeed you do intend to renounce your Christianity, and all your hopes of heaven, or not?' If you do, you know whom to blame when you are deprived of it; and I could wish you would first find out some better way, or something that may be of valuable consideration, to repair your loss. But if you say, you have no such intent, I further ask, Why then do you do it? and do it after so much warning? Do you disclaim your Christianity in the open light, and yet say that you intend no such thing? You cannot do it against your will. And that it is in effect a renouncing or denying your Christianity,

yea, and your salvation, is plain; for your Christianity containeth a renouncing of the world; and therefore it is part of our baptismal covenant. If then you return to the world which you renounced, you forsake your Christianity. Had you rather forsake the world, or Christ? One of them you must forsake; for he hath told you that "except you forsake all that you have, you cannot be his disciples;" (Luke xiv.) and that you cannot serve God and mammon. Had you rather renounce the world, or your salvation? One of them you must let go; for God hath said, that "the love of the world is enmity against God;" and that, "if any man love the world, the love of the Father is not in him." If therefore you will still say, you hope you may keep both; what do you less than give God the lie? If you will still adhere to the world, and yet say that you do not renounce your Christianity or salvation, you may as well say, that though you join in arms with open rebels, yet you do not forsake your loyalty to your prince! Or, though you live in adultery, yet you do not forsake your conjugal fidelity and chastity; and that you do not cast away your life, though you take poison, when you know it to be such, or though you commit those crimes which must be punished with death. I beseech you consider well, why you forsake Christ, and why you will destroy yourselves, before you do it past remedy.

*Quest. 12.* My last question which I desire your answer to is this; 'Do you indeed think that God is not better than the world, and that heaven is not more desirable than earth, and an endless glory than a transitory shadow?' Or is there any comparison to be made between them? Have you considered what a sad exchange you make? O unthankful souls! hath not God done more for you than ever the world did? He made you, and so did not the world! He redeemed you, when none else could do it! He preserveth you, and provideth for you, and all that you have is from his bounty. He can give health to your bodies, peace to your consciences, salvation to your souls, when the world cannot do it. If the world be better than God in prosperity, what makes you call upon God in adversity? When any torment seizeth on your bodies, or death draws near and looks you in the face, then you do not cry, 'O riches, help us! O pleasures or honours, have mercy upon us!' But,

'O God, have mercy upon us and help us.' Can none else help you in your distress, and yet will you prefer the creature in your prosperity? Ah poor deluded souls! that follow the world, which will cast you off in your greatest need, and neglect Him that would be faithful to you for ever! The time is coming when you shall cry out, 'The world hath deceived me! I have laboured for naught!' But if you had been as true to God as you were to it, he would never have deceived you. He would have received your departed souls, and made you like angels, and raised your bodies to glory at the last, and perpetuated that glory. Will your riches, or pleasures, or honours do this? He would have rescued you from the devouring flames which your inordinate love of the world will bring you to. O miserable change! to change God for the world; it is to change a crown of glory for a crown of thorns; the love of our only friend, for the smiles of deceitful enemies; life for death, and heaven for hell! O what thoughts will arise in your hearts, when you are past the deceit, and under the sad effects of it, and shall review your folly in another world! It will fill your consciences with everlasting horror, and make you your own accusers and tormenters, to think what you lost, and what you had for it; to think that you sold God and your souls, and everlasting hopes for a thing of naught; more foolishly than Esau sold his birthright for a mess of pottage. If the sun, and moon, and stars were yours, would you exchange them for a lump of clay? Well, sinners! if God and glory seem no more worth to you, than to be slighted for a little fleshly pleasures, you cannot marvel if you have no part in them.

If reason and Scripture evidence would serve turn, I dare say you would by this time be convinced of the necessity of being crucified to the world, and the world to you. But sensuality is unreasonable, and no saying will serve with it: like a child that will not let go his apple for a piece of gold. But yet I shall not cease my exhortation, till I have tried you a little further; and if you will not yield to forsake the world, you shall keep it to your greater cost, as you keep it against the clearer light that would convince you of your duty.

1. As you love God, or would be thought to love him, love not the world: for so far as you love it, you love not

him; 1 John ii. 15. As ever you would be found the friends of God, see that you be enemies, and not friends to the world. For the friendship of the world is enmity to him; James iv. 4. You are used to boast that you love God above all; if you do so you will not love the world above him: and then you will not labour and care more for it, than for him: your love will be seen in the bent of your lives: that which you love best, you will seek most, and be most careful and diligent to obtain. As they that love money are most careful to get it; so they that love heaven will be more careful to make sure of that. As they that love their drink and lust will be much in the alehouse, and among those that are the baits and fuel of their lust; so they that love the fruition of God will be much in seeking him and inquiring after him, and much among those that are acquainted with such love, and can further them any way in the accomplishment of their desires. If you love God then, let it be seen in the holy endeavours of your lives, and set your affections on things above, and not on the things that are on earth: for that which you most look after, we must think that you most love. Can you for shame commit adultery with the world, and live with it in your bosoms, and yet say that you love God?

2. As you love your present peace and comfort, see that you love not, but crucify the world. It doth but delude you first, and disquiet you afterwards; like wind in your bowels, which can tear and torment, but cannot nourish you. And if God do love you with a special love, he will be sure to wean you from the world, though to your sorrow. If you do provoke him to lay wormwood on the breasts, and to hedge up your forbidden way with thorns, when you find the smart and bitterness you may thank yourselves. It is the remnant of our folly and our backsliding nature, that is still looking back to the world which we have forsaken, that is the cause of those successive afflictions which we undergo. Did you love the creature less, it would vex you less; but if you will needs set your minds upon them, and be pleasing your worldly, sensual desires, God will turn loose those very creatures upon you, and make them his scourges for the recovery of your wits, and the reducing of your misled, revolting souls. Are you taken up with the hopes of a more plentiful estate; and think you are got into a thriving way?

How soon can God blast and break your expectations? By the death of your cattle, the decay of trading, the false-dealing of those you trust, the breaking and impoverishing of them, by contentious neighbours vexing you with law-suits; by corrupted witnesses, or lawyers that will sell you for a little gain; by ill servants, by unthrifty children; by thieves, or soldiers, or the raging flames; by restraining the dew of heaven, and causing your land to deny its increase, and make you complain that you have laboured in vain. How many ways hath he in a day or an hour to scatter all the heap of wealth that you have been gathering, and to shew you that by sad experience, which you might have known before at easier rates! At the least, if he meddle not with any thing that you have, yet how quickly can he lay his hand upon yourselves, and lay you in sickness, to groan under your pain and sin together: and then what comfort will you have in the world? When head-aches, and back-aches, and nothing can ease you? when pain and languishing make you weary of day and night, and weary of every place, and weary of your best diet, your finest clothes, your merriest companions? Where then is the sweetness and beauty of the world? Then if you look on house, or goods, or lands, how little pleasure find you in any of them? Especially when you know that your departure is at hand, and you must stay here no longer, but presently must away. Oh then what a carcase will all the glory of the world appear! and how sensibly then will you read, or hear, or think of these things, that now in your prosperity are very little moved by the hearing of them!

Is it your children that you set your hearts upon, in inordinate love or care? Why, alas! how quickly can God call them from you by death! and then you will follow them to the churchyard, and lay them in the grave with so much the sadder heart, by how much the more inordinately you loved them. And perhaps God may leave them to be graceless and unnatural, and make that child, by rebellion or unkindness, to be the breaking of your heart, whom you most excessively affected. If it be a wife that you overlove, you know not but they may fall into that peevishness and forwardness, that jealousy or unkindness, that perverseness of tongue, or other distempers, that may make your lives a very burden to you! Do you look after the favour of great

ones ? Perhaps you shall feel their injustice and cruelties ; and God will be so merciful to you, as to cure you by the means of their frowns, who would else have been infatuated and poisoned by their favours. Is it popular applause that you so much regard ? and doth it tickle you to hear of your own commendations ? Take heed lest you provoke God to give you such a bitter corrective for your pride, as may make you as vile in the eyes of men, as you desired to be honourable. He can quickly give you such a prick in the flesh, or suffer such a messenger of satan to buffet you, as shall humble you to your sorrow. Perhaps he may let you fall into some disgraceful sin, which the world may ring of to your reproach : or, if you be never so innocent, the tongues of men may make you guilty. If you be as chaste as any man, it is easy for a slanderous tongue to make you incontinent, and to lay some odious blot upon your name, which shall never be wiped off, until the Judge of the world shall justify you. If you give to the poor and other charitable uses as far as you are able, it is not hard for slanderous tongues to make you seem uncharitable and covetous. If you be never so temperate in meat and drink, apparel and recreations, it is easy for a slanderer to make you seem a proud, or luxurious, scandalous man. The weathercock is not more inconstant, nor the waves more impetuous than the giddy, raging vulgar are. And will you repose yourselves in the thoughts of such ? They that applaud you in prosperity, and when you fit their turns, will despise you in adversity, and rage against you, as if you were unworthy to live, when once you cross their opinions and desires. If you are so puffed up that you love the praise of men, perhaps God may make you run the gantlet through town and country, and suffer every venomous tongue to speak swords to your heart, and have a lash at your reputation, until you have learned to stand to God's approbation, and to account it a small thing to be judged of man.

Yea, if it be reputation with godly men that you dote upon, it is possible that the tongues even of godly men may become your scourge. Sometimes their ears lie open to the slanders that worse men have raised, and they think it no great sin to report the reproaches which they have heard from others ; and sometimes, through temptations, and the remnant of their corruptions, they are ready to be the prin-



cipal authors themselves. If you differ from them in any opinion in which they expect reputation themselves, or if you contradict them, or stand in the way of their sinful designs and ends, or any way diminish their honour with men, you may possibly find that you had but a slippery standing in their esteem. Even godly men in passion may offer you as base indignities as others, and may tread down your desired reputation the more successfully, by how much their credit is stronger than other men's, to carry on their reports. For, if one that is esteemed godly do accuse you, the most will think they are obliged to believe it, and to say, 'Such or such a godly person spoke it,' doth seem to many enough to warrant the spreading of the falsest reports, to your disgrace.

Or if it be your honour in the eyes of ministers, and learned men, that you inordinately regard, perhaps you may find from some of them, that their learning doth but make them the more skilful in abusing you, and the keener instruments to prick you to the heart, and to cut in pieces that reputation which you overvalued. You shall be reproached more learnedly by them than by others, and slandered a great deal more cunningly, and so with more success. They may perhaps differ from you in some points of judgment; and so may think that they do God service by proclaiming you to be erroneous, or heretical; and their own errors may persuade them that it is their duty to defame you, and accuse you of the guilt, which is indeed their own; like a man that hath a stinking breath, and thinks it not his own, but his companion's, and therefore runs out of his company, and tells him he cannot abide his breath.

It is possible also that their interests and yours may clash, and they may be tempted to tread your reputation in the dirt, as a necessary means for the maintaining of their own; especially if in a faction they find you of a party which they are engaged against, whatever you are yourselves, you must bear the reproaches of your party; and it will be crime enough to be one of that side which they abhor. And it is likely they will not want engines to execute their wrathful zeal. Perhaps they will have some nick-name of reproach for you, and join you with this or that heresy, which they perceive to be odious with those they speak to; and so they will do more by reproachful names and titles,

than they could do by plain argument, or any ingenious course. At least it is likely they will not be wanting in the bitterest censures behind your back : and the hearers will think, be it never so false, that sure there is some truth in it, or else such a learned, well-esteemed man would never have reported it. So that if satan can get but one tongue or pen of a learned man in credit to slander you, it is ten to one but he will get many hundred ears and hearts to drink in the venom, and either to believe it, or entertain uncharitable suspicions of you ; and as many tongues to divulge the report (though with pretended compassion and charity) to taint the minds of others with the same infection. It may be those very learned men whom you admire, and whose esteem you are sinfully ambitious of, may be given over to set themselves against you, with the most malicious, shameless calumnies, and lay to your charge the things that never entered into your thoughts, and the things that you never did nor spoke ; for a better man than you was so served, Psal. xxxv. 11, 12. " They laid to my charge the things which I knew not, they rewarded me evil for good, to the spoiling of my soul." Thus did " false witnesses rise up against him, even such for whom he had humbled his soul, and mourned in their affliction, and behaved himself to them as his brethren and friends ;" yet, saith he, ver. 15, 16. " In my adversity they rejoiced and gathered themselves together, yea, the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not ; with hypocritical mockers in feasts, they gnashed upon me with their teeth."

*Object.* ' But is it possible that godly men can be guilty of such things as these?'

*Answ.* Through the remnant of their corruptions, and the power of temptations, even learned, godly men may be made the powerful instruments of satan, to shatter and destroy your reputation for ever (on earth), and make even countries and kingdoms to believe that of you, from generation to generation, which never entered into your soul ; and by their means, if you were persons of so much note, you might be recorded in history to posterity, as guilty of the crimes of which you were most innocent, yea, much more innocent than the reporters themselves. So that it will be the work of Christ, at the day of judgment, to clear the

names of many an innocent one, that hath gone under the repute of a heretic, a proud, malicious man, an adulterer, a deceiver, and a mere unconscionable and ungodly person, even from age to age, and that among the godly themselves by receiving the slander at first from some one that had the advantage to procure a belief of it; it is like it was a seeming godly man that had been David's "familiar friend, in whom he trusted, and which did eat of his bread;" Psal. xli. 6, 7. 9. Yet was he used in this kind by such. And he saith, "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked to the house of God in company."

*Object.* 'But (perhaps you may think) I will walk so carefully and innocently that no man shall have any matter of such reproach.'

*Ans.* 1. There is none of the imperfect saints on earth that can be free from giving all occasions of reproach. 2. And were you perfectly innocent, it would not free you. Nay, your innocence itself may be the occasion of those reports that proclaim you wicked. For it is not that which really is a fault, but that which they think so, that is the matter of such men's accusations. The apostles of Christ that walked in such eminent holiness and self-denial, and consumed themselves for the good of others, could not escape the tongues of slanderers, but were accounted as the very scum and offscouring of all things, and as a by-word, and even a gazing-stock to angels and men. And the blessed Son of God, who was holy, harmless, undefiled, and separated from sinners, was yet reputed one of the greatest sinners, and crucified as such. And he that could challenge them, "which of you convinceth me of sin," was commonly defamed of what he was innocent of. If John came fasting, they say 'he hath a devil.' If Christ eat and drink temperately with sinners, that he might take opportunity to feed their souls, they say, "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners;" Matt. xi. 18, 19. They that saw him eat and drink with sinners, had so fair a pretence to raise their reproach, that they might the more easy procure belief, though it was perfect in-

nocence in itself which they reproached. The best men on earth have ever had experience, that there is no caution that can defend from a slanderous tongue. As Erasmus, once calumniated, saith, ‘Fatalis est morbus calumniandi omnia. Et clausis oculis carpunt, quod nec vident, nec intelligunt : tanta est morbi vis : atque interim sibi videntur ecclesiæ columnæ, quam nihil aliud quam traducant suam soliditatem, pari malitia conjunctam ;’ &c. Leg. Eras. Epist. ad Alphons. Valet. de annuli sui sigillo. How oft was good Melancthon fain to complain, that there is no defence against a quarrelsome, slanderous tongue ; and the too much sense of it did almost break his heart.

*Object.* ‘But at least I can say as the philosopher : If they will reproach me and speak evil of me, I will so live that nobody shall believe them.’

*Answ.* Wherever there be men to make the report, there will likely be enough to believe it. And if they that know you will not believe it, yet that it is but a few to the most of them abroad that hear of you, and know you not.

You may see then by this time, if reputation with men be the thing you overvalue, what a vain, uncertain thing it is ; and how easily God can make your sorrow arise, even from thence where you expected your vain applause.

And you will find by experience, if you do not prevent it, that while you overvalue this or any earthly thing, you are in the road to these afflictions. It is God’s ordinary dealing with his children, and frequently with others, to punish them by their idols, and to make them sickest of that which they have most greedily surfeited of. Could you but crucify the world, and use it for God, it would have no power thus to vex and crucify your mind. It is you that sharpen it, and arm it against yourselves, and give it all the strength it hath, by your overvaluing and overloving it. It is like a spaniel, that will love those best that beat him ; but if you cocker it, it will fly in your faces.

*Object.* ‘But I may fall under all these afflictions whether I love the world or not.’

*Answ.* 1. But your perverse affections do provoke God to multiply such afflictions. Had you not rather bear a smaller measure, and taste a cup that hath less of the gall ? 2. And if you were but crucified to the world, the same afflictions would be as nothing to your mind, which now

seem so grievous to you; and cast you into such vexations and discontents. If it did as much to your flesh, it could not reach the heart; and if all be sound and well within, it is no great matter how it is without. The very same kind of afflictions, whether it be poverty, sickness, slanders, or other wrongs, are as nothing to a man that is dead to the world, which seem intolerable to unmortified men. For the heart and soul of the unmortified are the seat and subject of them; when the mortified Christian hath a garrison within, and bolts the door, and keeps them from his heart. What great trouble will it be to any man to part with that which he doth not care for? especially while he keepeth that which hath his heart. It is no great trouble to a worldling to want the love of God, or communion with him, nor to be without the life of grace, nor to lie under the burden of the greatest sins, and to be the slave of the devil; because he is dead in sin, and dead to God, and the things of the Spirit, and therefore he perceiveth not the excellency of them, but is well content to live without them. And if spiritual death can make men so contented, without the great invaluable treasure, and can make men set light by God and glory; what wonder if they that are dead to the world do set as light by such inconsiderable vanities? And if the dead in sin can bear so easily the greatest misery that man on earth is ordinarily capable of, as the slavery of the devil, the guilt of sin, the curse of the law, the danger of damnation, &c. what wonder then if they that are crucified to the world can bear a little poverty, or sickness, or reproach? which is to the other, but as the prick of a pin, or the scratch of a thorn, to a deadly poison, or a stab at the very heart.

3. But yet this is not all. Your inordinate love of any thing in the world, will not only embitter your lives, but it will be the horror of your souls at death and judgment. And therefore as ever you would leave the world in peace, and as ever you would appear before the Lord your Judge with comfort, and as ever you desire that the creatures should not be your tormentors, take heed that you do not overlove them now, but see that they be crucified to you. You cannot possibly be sensible now, what a pang of horror it will cast you into at the last, when you shall see the world leaving you, and see what it was that you ventured

your souls and their everlasting welfare for. O with what grief and tearing of heart do earthly minded persons part with the world! When you are dying, that one thing that had your heart, will more torment your hearts to remember it, than all things else will do. Nothing is such a terror to the thoughts of a dying, covetous man, as his money, and lands, and worldly wealth. Nothing so vexeth the ambitious, as to think on that shadow of honour which he did pursue. Nothing doth so torment the filthy fornicator, as the remembrance of that person with whom he committed the beastly sin. All other persons or things in the world will not then be so bitter to you, as those that stole your hearts from God. But at judgment and in hell, the remembrance of them will be a thousandfold more bitter. And who would now prepare such misery for themselves, and glut themselves with that which they can no better digest or bear? What wise man would not rather be without the drunkard's cups, than be fain to spew it up again, and part with it with so much sickness and disgrace? And why should you desire to be drunk with the profits or pleasures of the world, when you know beforehand, with how much shame and trouble of conscience you must cast it up again at last?

4. But yet this is not the worst; but if you will needs live to the world, you must take it for your portion, and look not for any more. And therefore as ever you would not be deprived of your hopes of eternal life, and be put off with the earthly portion of the wicked, see that the world be crucified to you, and you to the world. How poor a portion is it that worldlings do possess! Even like Nebuchadnezzar, that had his portion with the beasts; Dan. iv. 15. How soon will all their portion be spent! and then they will feed with swine, yea, and be denied these very husks. For "they are set in slippery places, and are brought to desolation in a moment;" Psal. lxxiii. 18—20. O how much better a portion might you have had, if you had not refused or neglected it when you had your choice! Methinks in your greatest pleasures and abundance, it should astonish your souls to think, 'This is my portion, I shall have no more.' When you are past this life, and entering into eternity, then where is your portion? Alas, saith conscience, I have had it already! I cannot spend it and have it too!

You know what you have now; but what shall you have hereafter to all eternity? Your portion is almost spent already, and what will you do then? O then, to think that the eternal glory of the saints might have been yours, it was offered as freely to you as them, but you have lost it by preferring the world before it, and that after a thousand convictions of your folly. O what a cutting thought will this be! Luke xvi. 25. To remember that you chose your "good things in this life," will be a sad remembrance when all is gone. "The Lord is the portion of his saints' inheritance" (Psal. xvi. 5.), "even their portion for ever" (Psal. lxxiii. 26.), "their portion in the land of the living," (Psal. cxlii. 5.); and this was it that encouraged them to labour, patience, and hope; Psal. cxix. 52. Lam. iii. 24—26. But for the worldling, "The heaven shall reveal his iniquity, and the earth shall rise up against him, the increase of his house shall depart, and his goods shall flow away in the day of wrath. This is the portion of a wicked man from God, and the heritage appointed to him by God;" Job xx. 37—39.

If you can be content with such a portion, make much of the world, and take your fleshly pleasures while you may. But if you hope for the everlasting portion of believers, away with the world, and crucify it without any more ado, and set your hearts on the portion you hope for.

Having said as much as is suitable to the other parts of this discourse, to persuade you to be willing to crucify the world, I shall next give some directions to those that are persuaded, and tell you by what means the work may be done. And I beseech you mark them, and resolve to practise them.

*Direct.* 1. Observe and practise the direction intimated in the text. 'It is the cross of Christ that must crucify the world to you.' It is thither therefore that you must repair for help. An infidel may fetch such weapons from reason and experience as shall wound the world, and diminish his esteem of it, and make it less delightful to him; but it is only the cross of Christ that can furnish us with those weapons that must pierce it to the very heart. Or if the unbeliever were deprived of all earthly delight, and brought into despair of ever receiving more comfort from the world (as it

is with many of them in some extremity, and with all at death), yet he himself is not crucified to the world. Though his delight in it be gone, yet his love to it is not gone. Though he be out of hope of ever having content in it, yet his desires after it are the same. If he call it vanity and vexation, as the believer doth, it is because it denieth him his desires. Not because he takes it heartily for an enemy, but for an unkind lover, that dealeth hardly with him that hath given it his heart. If he look upon it as dead, and unable to help him, yet doth he behold it as the carcase of a friend, with grief and lamentation. It is his greatest trouble that the world cannot give that which he would have. And therefore he is trying what it will do for them as long as he hath any hope. As the poor infants in Ireland lay sucking at the breasts of the corpse of their mothers, when the Irish papists had slain them, so will these poor worldlings still hang upon the world, even when they find that it cannot help them; and when it will scarce afford them a miserable life; but with much labour and suffering they hardly get a little food and clothing. So that their affections are still alive to the world, even when to their sorrow they look on the world as dead or almost dead to them.

But the cross of Christ will teach you to crucify the world in another manner. As Christ did voluntarily condemn it, and shew that he set so little by it, that he could be content to be the most despicable object upon earth, in the eyes of men, so will he teach you also voluntarily to condemn it; and set up yourselves as the butt, which all the arrows of malice and despite shall be shot at. So that though you have naturally a desire of the preservation of your lives, and from that may say, "Father, if it be thy will, let this cup pass from me," yet shall you have a far greater desire of pleasing, enjoying, and glorifying God, which shall cause you from a comparative judgment to say, "Yet not as I will, but as thou wilt." Much more shall you be enabled to despise the unnecessary matters of the world, and to mortify your inordinate and distempered affections. The cross of Christ will shew you reason (though such as the worldly wise call foolishness), even such reason as none but a teacher come from God could have revealed, for the leading up your affections from the world; and it will point you to the higher things that do deserve them. This cross is the truest ladder



by which you may ascend from earth to heaven. When in this wilderness, and as without the gate, you are lifted up with Christ on the cross of worldly desertion and reproach, you are then in the highest road to glory, and if you faint not, shall be lifted up with him into the throne. "For if you suffer with him, ye shall also reign with him;" Rom. viii. 17. "And to him that overcometh he will grant to sit with him in his throne, even as he also overcame, and is set down with his Father in his throne;" Rev. iii. 21.

And as the cross of Christ is teaching, so also is it strengthening. As the touch of his garment staid the poor woman's issue of blood, so will a touch of the cross by faith even dry up the stream of your inordinate affections, that have run out after the world so long. When a worldling mourneth over the dead world, as having lost his chiefest friend, the cross of Christ will cause you to rejoice over it as a conquered enemy, and to insult over the carcase of its vainglory and delights. For it is one thing to have an angry God by providence to kill the world to us, and another thing to have a gracious Father by his Spirit to crucify us to the world, and the world to us, by the changing of our estimation and affections.

Set therefore a crucified Christ continually before the eye of your souls. See what he suffered for your adhering to the creature; and what it cost you to loose you from it, and bring up your souls again to God. Can you still wait upon the world, and entangle your affections in its painted allurements, when you consider that this is the very sin that killed your Saviour, and which the blood of his heart was shed to cure? Look up to that cross, and see the fruits of worldly love. If you see a man that hath surfeited on unwholesome fruits, lie groaning, and gasping, and trembling in pain, and at last must die for it, you will take heed of such a surfeit yourselves. It was we that took a surfeit of the creature, and the Lord that saw there was no other remedy to save our lives, did by a miracle of mercy and wisdom derive upon himself the pain and trouble, and groaned, and sweat, and bled, and died for our recovery. And will you feed and surfeit again upon the creature?

Look up to that cross of Christ, and see the enmity of the world unto your Head. And will you take it for your friend? See how it used him: and will you expect that

it should deal contrarily with you? Did it hang him up among malefactors : and will it set you on a throne, or dandle you in its lap? Did it pierce his side : and will it heal your wounds? Did it reach him gall and vinegar : and will it reach you milk and honey? If it do, yet trust it not ; for the milk is but to prepare you for that sleep, in which it may destroy you without resistance ; for you must next expect the hammer and the nail, as Jael used Sisera ; Judges iv. 19. 21.

There is not so clear a glass in all the world, in which you may see the world in its just complexion and proportion as the cross of Christ. There you may see what it is worth, and how to be esteemed, by the estimate of one that never was deceived by it, but had a perfect knowledge of its use and value. When you have so long beheld that cross by faith, as that you can be contented to be hanged between heaven and earth, and become the most forlorn and despicable creature in the eyes of men, and to be stripped of all the comforts of life, and life itself, for the sake of Christ, and for the invisible kingdom, which by his cross was purchased for you ; then are you thoroughly crucified to the world, and the world to you by the cross of Christ.

*Direct. 2.* ‘ Be sure that you receive not a false picture of the world into your minds ; or if you have received such an one, see that you blot it out ; and think of the creature truly as it is.’ The most are deceived and undone by misapprehensions. As if a man should dote on an ugly harlot because of a painted face, or because he seeth a beautiful picture, which is falsely pretended to be hers. The world in itself is vanity and insufficiency : as opposite to God, it is poison and enmity to us. But most men conceive of it as if it were the very seat of their felicity, and so are enamoured of they know not what. If men did not entertain false apprehensions of God, and his holy ways, as being against them, or hurtful to them, or needless and uncomfortable, they could not be so much against them as they are : and so if they did not entertain false apprehensions of the creature and the ways of sin, they could not be so much for them, nor embrace them with so much delight. For they draw in their fancies some odious picture of the blessed God and his ways, and therefore they are averse to them. And so they draw in their fancies some alluring picture of the

world, and make it seem to be what it is not; and therefore they admire it. So that the right way to rectify your affections, is first to rectify your conceptions. I would not have you think worse of the world than it deserves, but only persuade you to judge of it as it is. Do not dream of a palace in the air, and then be enamoured of the matter of your dreams. You think the world is some excellent thing, and will do some great matters for you, and that they are happy men that abound with its riches, and honours, and delights. I beseech you, sirs, return to your wits. I told you before, that those that have tried the world think otherwise of it. They that have seen the utmost that it can do, do shake the head at it, as the blind unbelievers did at Christ, when they saw him hanging on the cross. Why then should you be of so differing a mind? Come nearer, and consider what is it that you admire: is it not the great deceiver of the nations? The bait of the devil, by which he angles for souls? If you should fall in love with a post that were drest in the finest clothes, it were a disgrace to your understandings. And what course should we take to quiet and rectify the mind of such a lover? but even to undress the post, and take off all the bravery, and shew it you naked; and when you see it is but a post, methinks you will not be fond of it any more. Do so then by the world, which you more foolishly admire. It is clothed with riches, and honours, and delights; it is adorned by its followers; there is such running after it and courting it, that you think, sure all this ado is not for nothing. But take off all these befooling gauds, and strip it of these ornaments, and then see how you like it. But perhaps you will say, How should I do that? Why, 1. Consider frequently of how little moment these things are to you. You have matters of everlasting life or death, salvation or damnation, to look after; and what are riches or vain pleasures to these? These are not the things that must denominate you happy or unhappy. You do not stand or fall by them. They are but by-matters, that are promised you as an overplus, so far as shall be fit: but your life or death consisteth not in them. Should a man that must be for ever in heaven or hell, and hath but a little time to determine which it must be, should such a man spend that little time about riches and pleasure? Can you have while at the door of eternity, to hunt after the delights of the flesh,

and study after the prosperity of this world? Why do not dying men do so then? Why do they not bargain, and deceive, and contrive for their lusts and worldly accommodations? No, they have then no list to them, then they have other things to think of. And why not now as well as then? O remember how little matter it is, whether you go poor or rich to the grave. This is not your concernment: and therefore let it not take you up, unless you will wilfully neglect yourselves.

2. And then forget not the brevity of your worldly possessions. Remember whenever they are presented to you in their beauty, that all this will be but for a little while. The veriest beggar in the town, that is not a fool, had rather be as they are, than to have a house full of gold till to-morrow, and then to be stripped of it all again. Remember the pleasures of sin are but for a season: by that time the feast is done, you are as hungry as before: by that time you have done laughing, the matter of your mirth is turned into sorrow, and the jest is cold, and the game is at an end. The hour is almost come already, wherein you shall say of all your pleasure, it is past and gone. And will you trouble yourselves, and ruin your poor souls, for such a fleeting, transitory thing? Will you be at so much cost and labour to build a house, that before you have finished it, will be spurned down by death in a moment?

O that you would but still think of the world as it is, and take off the gloss, and wash away the painting which deceiveth you, and look on it naked, as shortly you shall do; and then it could not have that power to bewitch you, as now it hath: but you would see that your interest lieth not in it, and that you have greater matters that call for your regard: and this is the way to crucify you to the world.

*Direct.* 3. 'The crucifying of the world doth very much depend upon the crucifying of the flesh.' For I have told you before, that the flesh is the master idol, and the world is but its provision, and the devil's bait. And therefore it is the life of carnality that is the life of the world in you. When men have an appetite that must needs be satisfied, and must have the meat and drink which it desires, and it is as much to them to deny their appetites, as if it were some great and weighty business: these beasts are far from cru-

cifying the world. For they must needs look after provision for these appetites. He that must have the sweetest morsels, and the pleasantest drink, must needs look after provision to maintain it. And he that hath a proud, corrupted mind, that must needs be clothed with the best, and placed with the highest, and keep company with the greatest, or the idlest and merriest companions, this man doth think that he must needs have provision to maintain all this. No man doth admire the world, but he that judgeth by his fleshly interest, and is a slave to his sensuality. Set reason in the throne; let faith illuminate and advance it; subdue your inordinate sensual desires; and then the world will wither of itself. The servants will hide their heads, or comply, if the master be once conquered. Nay, you may then press the world upon a better service. Remember that your sensual appetite was made in order to the preservation of your natures, and to be ruled by reason; if therefore it would become the predominant faculty, and would take up with its own delights as your end, and would rebel against its guide and master, it is time then to use it as a rebel should be used, and with Paul to buffet it and bring it into subjection. And if you can do this, the work is done. It is a childish, if not a brutish thing, and below a man, to be captivated unto sense. It is the content of the higher faculties, that are the pleasures of a man: the pleasing the throat is common to us with the swine. It is the basest spirit, that makes the greatest matter of sensual things; and so must be drowned in unprofitable cares, what he shall eat or drink, or wherewith he shall be clothed. What matter is it to a wise man, whether his meat be sweet or bitter, or whether his drink be strong or small, or whether his clothes be fine or homely; or whether he be honoured, or derided, or past by; save only as these things may have relation to greater things; and as the body must be kept in a serviceable plight; and we must value that capacity most, in which we may best do our Master's work. Keep under the flesh, and you will easily overcome the world: otherwise you strive against the stream. While you have unmortified, raging appetites, and corrupted fancies, and sensual minds, you are biassed to the world; and if the rub of a sermon or sickness may turn you out of your way a while, the bias will prevail, and you will quickly be on it again. If you dam up

the stream of these unmortified affections, they will rage the more : and if you stop them for a while by good company, or some restraint, yet they will shortly break over all, and be more violent than before. All your striving by way of mere restraint, are to little purpose, till the flesh itself be subdued. It is but as if you should strive with a greedy dog for his bone, and with an hungry lion to bereave him of his prey : be sure they will not easily part with it. It is the case of many deluded people, that have some knowledge of Scripture, enough to convince them, and tip their tongues, and strive to restrain them from their sensual ways, but not enough to mortify the flesh and change their souls. O what a combat is there in their lives ! The flesh will have its prey, and pleased it must be. Their conscience tells them, it will cost thee dear. Their flesh like a hungry dog is ready to seize upon that which it desires ; and conscience doth as it were stand over it with a staff, and saith, Meddle with it if thou dare. And sometimes the poor sinner is restrained ; and sometimes again he ventureth upon the prey, and he that had condemned himself for his sin, doth turn to his former vomit, and once more he must have his whore, or his cups ; and then conscience takes him by the throat and terrifieth him, and makes him forbear a little while again. And thus the poor sinner is tost up and down, and satan leads him captive at his will ; and because he findeth a combat within him, he thinks it is the combat between the flesh and the sanctifying Spirit ; when alas, it is no more but the combat between the flesh and an enlightened conscience, assisted with the motions of common grace, which because they resist and trample under foot, their condemnation will be the greater. Would you then have the boiling of your corruptions abated ? Put out the fire that causeth them to boil, or else you trouble yourself in vain. Mortify the flesh once, and get it under, and scorn to be a slave to a sensual appetite, but let it be all one to you to displease it as to please it, and leave such trifles as pleasant meats, and drinks, and dwellings, and fine clothes, to children and fools that have no greater things to mind ; and use the flesh as a servant to the soul, supplying it with necessaries, but correcting it if it do but crave superfluities. Do this, and you will easily crucify the world. For the world is only the flesh. For saith John, “ All that is in the world is the lust

of the flesh, the lust of the eyes, and pride of life, which are not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever;" 1 John ii. 16. Remember that he that saith in my text that he is crucified to the world, doth say also, Gal. v. 24. that "They that are Christ's have crucified the flesh, with the affections and lusts." This is to kill the world at the root (for it is rooted in the fleshly interest), when otherwise you will but lop off the branches, and they will quickly grow again.

*Direct.* 4. 'Be sure to keep your minds intent upon the greater matters of everlasting life, and all your affections employed thereupon.' Diversion must be your cure: especially to so powerful and transcendent an object. Be once acquainted with heaven by a life of faith, and it will so powerfully draw you to itself, that you will be ready to forget earth, and take it as a kind of nothing. Get up to God, and fix the eye of your soul on him; and his glory will darken all the world, and rescue you from the misleadings of that false fire that did delude you. Come near him daily, and taste how good he is; and the sweetness of his love will make you marvel at them that think the world so sweet; and marvel at yourselves that you were ever of such a mind. You cannot think that the world will be cast out of your love, but by the appearance of somewhat better than itself. You must go to heaven therefore for a writ of ejectment. You must fetch a beauty, a pleasure from above, that shall abuse it, and silence it, and shame its competition. What is earth and all things in it, to him that hath had a believing, lively thought of heaven! Nothing below this will serve the turn. You may think long enough of the troubles of the world, and long enough confess its vanity before you can crucify it, if you see not where you may have something that is better. The poorest life will seem better than none; and a little in hand will be preferred before uncertain hopes. Till faith have opened heaven to you, as being the evidence of the things invisible, and have shewed you that they are not shadows but substances, which the promise revealeth, and believers do expect, you will be still holding fast that little which you have; and you will say with your hearts as some do with their tongues, 'I know what I have

in this world, but I know not what I shall have in another.' But the knowledge of God will soon make you of another mind. Let in God into the soul, and he will fill it with himself, and leave no room for earth and flesh. Learn what it is to walk with him, and to have a conversation in heaven, and it will cure you of your earthly mindedness; Phil. iii. 18, 19. There is no consistence between earth and heaven. All men are either earthly or heavenly minded. None therefore but the truly heavenly believer hath crucified the world. But because I have said more of this elsewhere, I now forbear.

*Direct. 5.* 'Understand well the right use and end of creatures, and make it your business accordingly to improve them.' I have told you before that they are for God, and glasses wherein we may see his face, and books in which we may read his name and will. Look after God in them; and never come to a creature, without either an actual, or at least an habitual intending of God as the end thereof. Judge that creature unprofitable wherein you receive not somewhat of God, or do not somewhat for him by it. Take not up with lower thoughts and uses of it. It is one of the commonest and greatest sins, (and, I doubt, with most professors of religion) to use the creature for themselves, and to overlook God in his works and in their mercies, and so to profane them and turn them into sin. Do you understand what is meant by this, that "to the pure all things are pure;" and that "all things are sanctified to us?" All should be holy to holy men. To be holy is to be separated unto God from common, base, inferior uses. If you yourselves are separate to God, all creatures will be sanctified to you; they will be the messengers of God, the revealers of his will, and his remembrancers to your souls: and you will use them accordingly (in that measure as you are sanctified). As we call the temple and utensils of God's worship holy, because they are devoted to God for his special service; so may we call our meat, and drink, and land, and houses, our corn, and grass, and every plant and flower holy (in their places), when the sanctified soul doth read his Maker's name upon them, and admire, and fear, and love him in them, and study how to use them for himself. You will confess that he is a profaner of holy things indeed, that can read over the Scriptures and never observe the name of God



in it, or else regard it as a common word, and use that book but as a common book. Though I do not equal the creatures with the Scriptures, in clearness or fulness of discovering the will of God, yet seeing that it also is one of his books, (and that more legible and glorious than some unobservant wretches do believe), I would entreat all that fear God to lay this more to heart; and to consider for the time to come, whether it be not profaneness, even flat profaneness, to use God's works as common and unclean, and to overlook him, who is the life, and sense, and glory of them? And whether it be not a sin that we are all too guilty of, to take up with selfish, carnal uses, of almost all the works of God, when we should still use them all to higher ends? I fear this great unholiness in our using of the world and all therein, is little bewailed in comparison of what it ought to be. Some Christians are apt enough to hearken to their privileges and titles of honour given them by the Lord; but they consider not all these are for God, and therefore oblige us to answerable duty. Study well those highest titles that are given you in 1 Pet. ii. 5. 9. "You are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And what is a spiritual house for, but the habitation of the Lord, and the performance of his service? And surely these holy priests must fetch their sacrifice from all the creatures that are fit for sacrifice. And verse 9. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should shew forth the praise of him that hath called you out of darkness into his marvellous light." And must not a people so holy, and peculiar, adore and hallow the Lord in his works? Though you be not called to minister at his altar, you are called to see him, and sanctify him in his creatures, and in all that you have to do with. God's works are part of his name, and therefore see that you take not his name in vain. You are brought nearer him than the rest of the world; and therefore remember that he will be sanctified of all that draw near him. You have learned in point of receiving to rise with Peter, kill and eat; and not to call that common which God hath cleansed: see that you learn it also in point of duty, and in regard of the use of the creatures which you receive; and take them not as common things, for common, fleshly uses only, as common men do; but re-

member that they are cleansed, and that you profanely devour them, further than God is intended in them.

By this time you may perceive that the crucifying of the world is your truest exaltation and improvement, and that it is so far from being your loss, as that it will prove your greatest gain. I would commend it to you all that desire to live a life of holiness, that you would make it your daily care and study to sanctify your very trades and worldly labours, and all the mercies and matters of your lives. For it is not a bare contempt of the world that will serve. If you should sleep out your days, and never think of the world, or if as melancholy men you should be weary of your lives, because of the vexatious miseries of the world, all this is little to Christian mortification. But if you can see and taste the goodness, and greatness, and wisdom of God, in every thing you have or do, this is the using the world aright.

*Quest.* ‘ But how should a man get his soul to that frame to carry on his calling in order to God, and to see him, and intend him in all that we have or do ?’

*Answ.* To dispatch it in a word, thus, 1. Be sure that God be habitually your end in the main. For if you take him not for your portion, and intend him not habitually in the drift of your lives, you cannot rightly intend him in particulars. 2. Make it your every day’s prayer to God, before you go about the labours of your calling, that he would give you hearts to seek him in all, and would watch over you, and save you from ensnaring temptations, and remember you of himself, and give him somewhat of himself by his creatures, and sanctify them all to you. 3. Keep up a godly jealousy of your hearts, lest they should abuse the creature, and seek it and use it more for your carnal selves than for God. If God be jealous, it is time for you to be jealous of yourselves. Especially when the sin is the most common, and radical and destroying sin. 4. Before you go about your callings, bethink yourselves how you may improve them for God. Find out his interest, and study how to promote it; and how to improve all that he gives to that end. And renew your particular intentions of God, in the midst of your work. 5. When you receive or use any creature, consider it both as a mercy and as an obligation unto duty; and as you will not run over the Bible by bare reading, without considering what is the meaning, but will endeavour to take the sense as you

go ; so do in your callings and about all the creatures ; think with yourselves, ‘ Here is now a lesson in my hands, if I can but learn it. Here is somewhat that may shew me, both God himself and my duty, if I could but skilfully open it, and understand it.’ And so bethink yourselves, what it is that God would teach you, or command you by that creature : and especially, to what use he requireth you to put it. And remember, that if you should think of God all the day long, and yet not intend him, and refer your labours and your riches to his service, and give them up to his use, this is not sanctifying God in the creature, but hypocritical abusing of him. For it is not all thinking of God that will serve the turn. 6. As you use to take account of your servants, how they do your work, so I would advise you every night, or as often as you can, to take an account of yourselves, as you are the servants of the God of heaven, and ask your consciences, ‘ What have I done this day for God ; and how have I observed and sanctified him in his work ?’ So much for the fifth Direction.

*Direct.* 6. ‘ Remember always that the world is the enemy of your salvation, and that if you be damned, it is like to be through its enticement ;’ and therefore labour to be always sensible that you go in continual danger of it. And this will make you use it as an enemy, and walk in a constant fear lest it should overreach you. And see also that you endeavour as clearly as you can, to find out wherein its enmity doth consist ; and then you will perceive that it is especially in seeming more lovely than it is, as it is the fuel of concupiscence, and the provision of the flesh. And when you understand this, you will perceive, that your danger lieth in overloving it, and that it killeth by its embracements : and this will direct you which way to bend the course of your opposition, and what you must do to be saved from its snares. To call the world an enemy is easy and common ; but so far as your very hearts apprehend it as an enemy, so far you are out of danger of it ; an easy enemy that is conquered by understanding that it is an enemy ; and the way of its conquest is, by enticing men to take it for a friend.

And also remember, how great a part of your Christian life consisteth in keeping up the combat with this enemy,

and how certainly and miserably you will perish if you be overcome.

*Direct. 7.* 'To be much in the house of mourning, and see the end of all the living, will help us towards the crucifying of the world.' Go among the sick, and hear what they say of the world. Stand by the dying, and see what it will do for them; and think now, whether God or the world be better. Look on the corpses of your deceased friends, and think now whether the soul be ever the better for all the riches and pleasures of the world. Take notice of the graves and bones of the dead, and think what a worthless thing is the world, and all the glory and delights that it affords, which will so turn us off, and leave our bodies in such a plight as that. Take notice of the frailties and diseases of your own flesh, that tell you how shortly it must lie down in the dust: and then compare this world and that to come, where your abode will be everlasting. It is a shame for a wise man to live as a stranger to so great a change, and to look so much after a world that he is leaving, and so little after the world that he shall abide in.

*Direct. 8.* 'It will much avail to the crucifying of the world to you, that you study the improvement of all your afflictions.' Do not repine at them, and think them a greater evil than they are; but believe that they are a special advantage to your soul, for the mortifying of your inordinate affections to the world; and if you have but the wisdom and hearts to make use of them, they may do you more good than all the prosperity of your lives hath done. If you fall into poverty, or fall under slanders or reproach from men; if your friends prove false to you; if those that you have done good to prove unthankful; if the wickedness and frowardness of men do make you even weary of the world; remember now what an advantage you have for mortification. When you have experience itself to disgrace the creature to you, and your very flesh doth seem to be convinced; now see that you observe the teachings of this providence, and come off from the world, when you see it is so little worth; and set as light by it as it doth by you. Bethink you now that God doth this to lead you to himself; and thankfully accept his call, and close with him as your portion, and be content with him alone, and let them take the world that can get no better. You see that adversity will make even a worldling

speaking hardly of the world, as men will do of their friends when they fall out with them. How much more should it help the gracious soul to a fuller sense of its vanity and nothingness, and of the necessity and excellency of more certain things. It is a great sin and folly in us, that we strive more to have afflictions removed than sanctified, and so we lose the gain that we might have got. Though affliction alone will do little good, yet grace doth make such use of affliction, that thousands in heaven will have cause to bless God for them, that before they were afflicted went astray, and were deceived by the flatteries of the world as well as others. Abundance that have been convinced of the vanity of the world, have lingered long before they would forsake it, until affliction hath roused their sleepy souls, and by a louder voice hath called them away.

*Direct. 9.* 'Be very suspicious of a prosperous state, and be more afraid of the world when it smiles, than when it frowns.' Some are much perplexed for fear lest they should not stand in adversity, that too little fear being ensnared by prosperity. They are afraid what they shall do in a time of trial, and do not consider that prosperity is the great trial. Adversity doth but shew that love of the world which was in men's hearts in time of prosperity. When men forsake Christ for fear of suffering, and because they will not forsake the world, they do but shew the effects of that disease, which they had caught long before. When the world pleased them, they fell so deep in love with it, that now they will venture their souls to keep it. It is prosperity that breeds the disease, though adversity shew it. Love not the world, and you will easily part with it, and so will easily suffer for Christ; and prosperity is liker to entice your love to it than adversity. This is a great reason why worldly prosperity and true holiness do so seldom go together; and so few of the great ones of the world are saved. O how hard is it to have the world at will, and not to be ensnared by it, and overlove it? How hard is it heartily and practically to condemn a prosperous condition! How hard to have serious, lively thoughts of the great things of eternity, and serious preparations for death and judgment, when we have health, and wealth, and all the accommodations which our flesh doth desire! Satan knows this well enough; and therefore he is willing that his ser-

vants shall have prosperity. He knows that it is not the way to get him servants, to beat them and use them hardly, but to please them by flatteries, and fulfil their lusts, that they may be enticed to imagine his service to be the best. It is the custom of harlots to set out themselves to the best, and to adorn themselves for the tempting of their lovers; and not to go in a homely dress, which no one will be taken with. No wonder then if Satan, the pander of the world, do adorn it with the best clothes, and present it to you in the most enticing garb he can. "If the lips of this harlot did not drop as a honeycomb, and her mouth were not smother than oil," she could not lead such multitudes to "her end, which is bitter as wormwood, and sharp as a two-edged sword; her feet go down to death, her steps take hold of hell, lest men should ponder the path of life;" Prov. v. 3—6. And it is no wonder that God to save his people from this delusion, doth dress the world to them in a coarser attire; and when he seeth them in danger to be enamoured of it, as well as others, if he present it to them in the rags of poverty, and in the scabs of its corruption, confusion, and deformity, that they may see the difference between it and their home.

It is strange to see how highly prosperity is regarded by the most! how earnestly they desire it, pray for it, or contrive it! and how much they are troubled when they fall into adversity; when yet they know, or say they know that the love of the world is the bane of the soul, and that it killeth them by deceiving them. Can you keep your affections as loose from the world, when you have houses and lands, and all things at your will, as you could if it were otherwise? Remember I beseech you that the poison of the world is covered by its sweetness, and that it killeth none but those that love it. Be suspicious therefore that there is danger where you find delight. If your estate be such as is pleasing to your flesh, believe it is not likely to be safe to your souls. If therefore your health, your wealth, your honours, be such as your flesh would have them; if your houses, your accommodations, your things be suited to your carnal desires, believe it your souls are in no small hazard; and therefore look about you as you love your salvation, and fear the snare. The great enemy of your souls hath not baited his hook with so curious and costly a bait for nothing. The cautious fish that is afraid to swallow,

yea, or to taste, or to come near, until he knows what is under it, doth save his life, when that which boldly ventures, and fearlessly devourereth the bait, is destroyed. It is not for nothing that Solomon chargeth the man "that is given to his appetite, to put a knife to his throat at a feast, and not to be desirous of the dainties which are deceitful;" Prov. xxiii. 1—3. "A prudent man foreseeth the evil," even when it is covered with the most pleasant bait, and "so he hideth himself," and escapeth, when the "simple passeth on and is punished;" Prov. xxii. 3. It is part of the description of the sensual apostates, in Jude 12. that in "their feasts they feed themselves without fear." And it is as dangerous a thing to clothe yourselves without fear, to seek after wealth and honours, without fear, to possess your houses and lands without fear, to see any thing that is carnally pleasing to you, or hear your own praises without fear; when other men must needs have things to their will, do you study your duty, and let the will of God be your will; and if he give you a plentiful estate without seeking it, or give you reputation and the praise of men without your affecting it, receive them not without fear; think with yourselves, 'What a snare is here now for my soul!' Though it be good in itself, and as it comes from God, yet what an advantage hath the deceiver here against me! How easily may such a carnal heart as mine be enticed to the inordinate love of these, and to be more remiss about higher and greater things, and to be forgetful or insensible about the matters of my endless state! How many men of worldly wisdom, yea, how many that seemed religious, have been thus deceived and perished before me! Yea, this is the common road to hell! And is it not time for me then to look about me?" The old Christians were so jealous of the world, and afraid of being mortally poisoned by its delights, that they sold what they had, and gave to the poor, and voluntarily thrust themselves into poverty, as thinking it better to go poor to heaven, than to say in hell that once they had riches. I commend not any extreme to you, for indeed I have ever thought that it is greater self-denial to devote and use our riches for God, than at once to cast them away or shut our hands of them; and that he is a better steward that improveth his master's stock, than he that rids his hands of it, out of an injurious fear of

his master's austerity. But yet I must say that the other extreme is more common and more dangerous. And they that out of excess of fear, betook themselves to poverty and to wildernesses, were in a far better case than many that seem now to be zealous professors, and yet are looking after the pleasures, and riches, and glory of the world ! I have many a time wondered at some eminent professors, that are as constant and seraphical in the outside of duty, even to admiration, as almost any I know, and yet as closely and busily grasping at the world, and labouring to be rich, as if they were the most wretched worldlings on earth. I have oft wondered how they can quiet their consciences, and how they make shift so constantly to delude such knowing souls. The country sees them drowned in earth, and the generality of their godly friends lament them, as mere hypocritical earth-worms ; and yet because they can carry it on smoothly and not be noted for any palpable oppression or deceit, they wipe their lips, they bless themselves, and with gracious words would cloak their covetousness, as if men did but uncharitably censure them, because they cannot prove them to be such deceivers ; when yet the very bent and course of their lives proclaimeth them worldlings to almost all men but themselves, who by the just, but heavy judgment of God, are given over to that blindness, as not to see that damnable sin in themselves, that the enemies of religion see with scorn, and their most impartial friends do see with lamentation ; but seeing it, are not able to remedy ; for worldliness is the most common badge of a hypocrite ; and where there is a false heart at the bottom, and but a hypocritical faith, and a hypocritical love to God and the life to come, there will be no effectual resistance of the world ; but all exhortations upon so great disadvantage with such souls, that usually they are lost, and leave them as they find them. If any covetous, scraping earth-worm, whether he be gentleman, tradesman, or husbandman, do feel his conscience at the reading of this begin to stir, I beseech him (if there be any hope of such hypocrites) to hearken to it in time, and regard a little more the warnings of his friends, and not to be so stiffly confident of his innocency ; nor yet to think himself free from heinous, gross, and scandalous sin, as long as he is a covetous worldling ! If covetousness be idolatry, and the sin of those with whom we



may not so much as eat, and if the covetous shall not enter into the kingdom of heaven, and be such as the Holy Ghost doth join with thieves and the vilest sinners; who then but an infidel can think it is not a scandalous sin, and such as will be the damnation of all that be not thoroughly cured of it? See Ephes. v. 5—7. 1 Cor. v. 10, 11. Psal. x. 3. 2 Tim. iii. 2. 2 Pet. ii. 14. Luke xvi. 14. Mark vii. 22. Jer. viii. 10. vi. 13. David prayeth God to “incline his heart to his testimonies, and not to covetousness;” Psal. cxix. 36. And now men think they may be inclined to both, and that they have found out the terms of reconciling heaven with earth and hell. I marvel these men will not see their own faces, when the prophets and Christ himself do hold them so clear a glass! “They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness;” Ezek. xxxiii. 31. “He that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful;” Matt. xiii. 22. I know the men that I am now speaking of have many excellent gifts, and in other respects do seem the most forward for godliness in the country; but the more is the pity, that men of such parts should be rottenhearted hypocrites, and damned for worldliness, after so much pains in duties; for a heathen may as soon be saved as a worldling. When they have prayed, and preached, and cried down profaneness, let them hear what the Lord saith to them (Luke xviii. 22—24.), and there see again their faces in that glass. “Yet lackest thou one thing,” even such a one as none can be saved without, even a love to God and heaven above earth. “Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me; and when he heard this he was very sorrowful, for he was very rich. And when Jesus saw that he was sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!”

Set not then so high a value on a full estate. “Let your conversation be without covetousness, and be content with such things as ye have;” and trust yourselves on the security of his promise, who hath said, “I will never leave

thee nor forsake thee;" Heb. xiii. 5. It is not for nothing that Christ himself hath given you so many and so terrible warnings to take heed of this sin. As Luke xii. 15. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth." As if he should say, while you think you are securing your wellbeing, you do not secure your being itself. When you have done all to provide for the delights of your life, you are never the surer of life itself. Read the following passages in the text, and let them warn you or condemn you. If such admonitions as these will not take, from the mouth of him whom you call your Lord, and from whom you profess to expect your judgment, what have we then further to say to you, or how should our warnings expect entertainment with you? Yet I shall do that which is my duty, and leave the success to God. I do therefore again in the name of God, advise and warn you to take heed of having too pleasant thoughts on a prosperous state. Long not after fulness and plenty in the world. Be not too eager for accommodations to your flesh. A coffin of two yards long will shortly hold it, and be room enough for it. And will nothing but well-built houses, adorned rooms, the neatest clothings and plentiful possessions serve you now? How sad a mark is this of a soul that never had a saving taste of the everlasting riches! Away foolish children, and stand not building houses with sticks and sand! Home with you to God, and remember where you must dwell for ever. When you have feathered your nests, and made them as you would have them, you must leave them before you are well settled and warm in them. And if it comfort you to think that you leave them to your children, remember that you leave them the fruit of your sins, and bequeath to them the snares that undid your souls that so they may become the heirs of your wickedness, and be deceived and destroyed by the world, as you have been. This is your great care for them; and this is your kindness to them. I have told you once already from God, that "this your way is your folly, though your posterity be like to approve your sayings," because you do so much to make them of your mind; Psal. xlix. 13. For though "your inward thoughts be that your house shall continue," and you hope to leave a name behind you, yet "man being in honour abideth not, but is like the beasts

that perish. When he dieth he shall carry nothing away, his glory shall not descend after him; though while he lived he blessed his soul, and men praise them that (thus) do well to themselves; yet shall they go to the generation of their fathers, and shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish;" ver. 11, 12. 17—20. Though "the ungodly prosper in the world and increase in riches," yet he that "goeth (believingly) into the sanctuary, may see their end. Surely they are set in slippery places, and cast down unto destruction. How are they brought to desolation as in a moment, and consumed with terrors?" Psal. lxxiii. 12, 17—19. "And in that very day do all his thoughts perish;" Psal. cxlvi. 4. "Then shall they eat the fruit of their own way, and be filled with their own devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them;" Prov. i. 31, 32.

See then that you be not eager for prosperity; and if God cast it on you, use it with fear. And if ever you feel the creature begin to grow too sweet and delightful to you, then spit it out as the poison of the soul, and presently take a mortifying antidote before you are past remedy. As you feel the working of poison by its burning or griping, or other effects agreeable to its nature, by which it seeketh the extinguishing of life; so you may feel when the world is poison to your souls, by its creeping into your affections, and insinuating into your hearts with present delight, or future hopes; by seeming more lovely and more necessary than it is. As soon as ever you feel it thus creep into your hearts, it is time to rise up against it with holy fear, and to cast it out, if you love your souls.

And that which I would advise you at present, when the world hath got too deep into your hearts before you are aware, is this: Do something extraordinary in such a necessity, for its crucifixion and your recovery. Though a careful diet may serve to preserve health while you have it; yet if you have lost it, and sickness be upon you, you must have recourse to physic for your cure. If honour, or preferment, or house, or land, or friends, or gain, or recreations begin to seem too sweet and dear to you, and your hearts begin to hug them with delight, or make out after them with keen desires, you must now have recourse to extraordinary

helps ; and in particular, try these following : 1. Withdraw yourselves to some more frequent and serious meditation of the brevity and vanity of the world, than you have been used to : steep your thoughts longer in mortifying considerations, until the bent of your hearts begin to change. 2. Be often with God in secret and public prayer, and give up a larger portion of your time to holy things than ordinarily you have done ; that acquaintance with heaven may wean your mind from earth ; and the love of God may drown your worldly love. When you have taken any extraordinary cold, you will get nearer the fire than ordinary, and be longer at it, and drive it out by heating things. And when the world hath insinuated into your affections, and chilled and cooled them to God and heaven, it is time to draw nearer God than before, and to be longer with him ; and to strive harder in every duty than you did, until spiritual life do work more vigorously, and expel that earthly distemper which had possessed you. 3. And at such a season let prayer be furthered by fasting and extraordinary humiliation ; which may help down the flesh which causeth you so much to overvalue the world. Even an Ahab found some ease by a common humiliation, when he had taken a mortal surfeit of Naboth's vineyard and his blood. Much more may a true Christian find much help by special humiliation, when he hath surfeited on any creature whatsoever. 4. And I think it would be a very good course at such a time as that, to be at some more cost for God than you were before. When you feel your love to the world increase, give somewhat extraordinary then to the poor, or to pious uses, according to your ability. Yea, what if it were so far as might a little pinch yourselves ! This were a real opposition to the world, and you might turn a very temptation to a gain, and get much good by occasion of a sin. It might do much to dishearten and repel the tempter, when he seeth that you overshoot him in his own bow, and make such use as this of his temptations, as to do the more good, and use your wealth the more for God, and deny yourselves more than you did before. If you would but faithfully practise these few directions, you would find it the surest way of recovery when you begin to be infected with this earthly disease.

*Direct.* 10. The last direction that I shall give you for

the crucifying of the world, is this, Be sure to keep off the means of its livelihood, and keep it still under the mortifying means. Lay siege to it, and stop up all the passages, by which the world's provision would come in; and keep it still under the strokes of enmity, and the influence of that which is contrary to it. Some particulars I will but briefly mention.

1. Keep a constant guard upon your senses; for this way the world creeps into your hearts. It is by gazing on alluring objects, or hearing or tasting, or the like, that the flames of concupiscence are kindled in the heart. By gazing upon beauty or comeliness of person, the heart of the wanton is infected with lust, and so incited to the damnable practices of uncleanness. The sight of the cup doth set an edge on the desires of the drunkard; and the sight of enticing meats doth awaken and enrage the appetite of the gluttons: and by the presence of the bait their disease is set to work, as worms in the body are by some kind of food. Clemens Alexandr. saith of these men, that their disease is called *λαιμαργία*, that is, 'a madness about the throat.' And *γαστριμαργία*, that is, a 'madness in the belly.' And saith of them that are given to fulness or fineness of diet, for the pleasing of their bellies, that they are ruled by a belly-devil, which, saith he, is the worst and most pernicious of all devils. Cl. Alex. Pædag. l. 2. c. (The whole book is worth the reading by such.) Lay siege then to this belly-devil, and starve him out. It is by the sight of gaudy fashions, and curious apparel, that the minds of vain, effeminate persons are provoked to desire the like. And the sight of pomp and honours doth kindle the fire of ambition; and the sight of buildings, money, and lands, doth help to provoke the desire of the covetous. See therefore that you always keep a watch upon your eyes. Let them not run up and down like a masterless dog, nor roll as the eyes of the lascivious, that are hunting after their prey of lust. If you have cause to pray as David, Psal. cxix. 37., "Turn away mine eyes from beholding vanity," you must practise according to your prayers, and endeavour yourselves to turn them away. Have not the best of us as much reason as Job to "make a covenant with our eyes?" Job xxxi. 1. What wonder if the garrison surrender not where the besieged have free passage and continual supplies? And what wonder if

the house be robbed, where the doors stand always open, and all is common to every passenger? Be sure then to keep a constant guard upon your eyes, your appetite, and every sense, or else the world will not be crucified. Let not your eyes move but by the conduct of your reason. At least, let it not fix upon any object, until reason give it leave. Taste not a bit of meat or a cup of drink, until you have advised with right informed reason, and be able to justify what you do. Take an account of all that entereth at the door of any of your senses. For he that must give an account to the living God, had need to keep account himself.

2. Keep also a constant guard upon your thoughts as well as upon your senses. As the thoughts will tell you what is in your hearts, so they will let in whatsoever bribeth them to consent. The fancies of men are the garden of the devil, where he soweth and watereth the plants of impiety. Yea, they are a principal room in which he doth inhabit. It is certain that the devil hath more ready access to the fancy than to the heart; and that it is his shop in which he forgeth most vices, and doth a very great part of his work. An unclean spirit possesseth the fancies of the unclean, so that their thoughts are running upon lustful objects. And they are guilty of the filthiest cogitations within, when they seem to be of the most chaste behaviour without; and do frequently commit fornication in the heart, when fear or shame doth restrain the outward practice, and cover their iniquity. The malicious person is possessed by a spirit of maliciousness that dwelleth in his fancy, and sets him on contrivances of cruelty and revenge, and filleth his mind with thoughts of hatred and disdain. The same spirit reigneth in the fancies of the proud, and setteth them upon contrivances for the advancing of their names, and causeth them to thirst after the reputation of the world, and filleth them with the troubled, malicious thoughts of Haman, when they miss of their expectations. The earthly spirit possesseth the fancies of the covetous, and setteth them on contrivances for increase of their estates. Do you not feel by sad experience, how many of satan's assaults are made upon your cogitations, and how much of his interest lieth there, and how much of his work is there done? As ever you would be crucified to the world then, set a watch upon your

thoughts, and keep a daily and hourly account of them, and see that they be always under the government of faith and reason. Your thoughts should be kept chaste as the entrance into your hearts, and not be as common harlots entertaining every comer. If you feel your thoughts stepping out upon lust or malice, look after them betime, and call them in, and check them sharply, and lay a charge on them hereafter to be more pure. If you find that they are running with Gehazi after the prize, and are making out after the provisions for the flesh, recall them and correct them, and bewail this evil before the Lord, and let your watch be stricter for the time to come. Believe it, your hearts will be such as are your thoughts. The flies that lie upon sores, or dung, or carrion, and the worms that are bred in them, will be of the nature of that corruption themselves. If you would have your hearts clean, and humble, and heavenly, let your thoughts be clean, and humble, and heavenly. If you will let your thoughts run on the objects of lust, you will be lustful: and if you will think of the enticements of pride, you will be proud: and if you will let out your thoughts on the profits of the world, no wonder if it steal away your hearts. Saith the Lord to the covetous and unmerciful, Deut. xv. 7—9., “If there be among you a poor man of one of thy brethren within any of thy gates, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thy eye be evil against thy poor brother, and thou givest him naught, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved, when thou givest to him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in the land.” Besides the main drift of the text, mark how we are commanded to beware that a thought of unmercifulness enter not into our hearts: And when Christ doth so vehemently dissuade his followers from this damn-

ing sin, he doth it by setting a law upon their thoughts : "Why take ye thought;" &c. Matt. vi. 25. 27, 28, 31. 34. "Take no thought," Luke xii. 22. 26. "If the unrighteous man forsake not his thoughts," he will not forsake the "evil of his way;" Isa. lv. 7. As you love your souls then, look to your thoughts, and keep them under the government of the Lord. Would you be free from a vain and sensual mind? "How long then shall your vain thoughts lodge within you?" Jer. iv. 4.

3. And see also that you make not worldlyminded men your companions. While they savour nothing but earth and flesh, they will have no savoury discourse of any thing else; and their discourse is like to be infectious to your minds. As a stews is not the best place to preserve you from uncleanness; nor an alehouse the best place to preserve you from drunkenness; so the company of worldlings is not the best place to preserve you from worldliness; where you shall see or hear little but earthly things, and heavenly matters can find no room. It is not the safest place to fight against the devil in the midst of his own army, but in the army of Christ.

On the other side, be sure that you keep under mortifying means. Attend to the lively preaching of the word, which will disgrace the world to you, and be still drawing your hearts another way. Be much with God in secret prayer, and be much above in heavenly meditation; and dwell upon those thoughts which lay the world naked to you, and shew it you in its own complexion. If death and judgment be seriously in your minds, it will waken you from these fleshly dreams, and prick the bladder of your airy minds, and let out that wind which puffed you up, and kept out the things of God and glory. Converse also as much as you can with the most heavenly people, whose discourse, and prayers, and daily examples will help to draw up your minds to God, and to affect them with things that more nearly concern you, than all the profits, or pleasures of the world.

I have now told you how you should crucify the world, and be crucified to it; but which of you will be so happy as to practise these Directions I cannot tell. I have brought you the armour and weapons by which this mortal enemy must be conquered: but it is not in my power to give you



courageous hearts to use them. I can certainly tell you what a safe and comfortable life you might live, if you had but this enemy under your feet ; and what an easy and happy death you might die, if you were first dead to the world : but to make you so happy is not in my power. I can foresee the certain damnation of all unconverted sensualists and worldlings, and how sad a farewell they must shortly take of all their felicity ; but to prevent it is not in my power. For I cannot make you willing to prevent it. It is a greater work than bare information that is here to be done. If it were but to give the world a few contemptuous words, and to call it vanity and a worthless thing, I should make no doubt of prevailing with the most ; but to kill it in your hearts is a harder work ; and with some kind of men it prospers most when it is most hardly spoken of. It is easy to tell a man why and how he should lay down his life for Christ if he be called to it ; but there is more to be done before it will be practised. Until a heavenly light possess your minds, and shew you the better things to come ; and assure you of more to be had in Christ, than the world can afford you, I cannot look you should lose your hold, nor that a hundred sermons should make you willing to seek the death of that which hath your heart. Sense is tenacious and unreasonable ; when you have knocked it off a hundred times, yet still it will be sense, and will be eager after its delights again. Some will be still thinking that mortification and heavenymindedness is so rare a thing, that God will be more merciful than to condemn all that are without them ; and some will be inconsiderate and senseless, when the clearest reason is set before them ; and will venture their salvation rather than become dead to all their worldly lusts and hopes. So that with sorrow I must say, that now I have said all, and delivered my message, I fear the most will still be the same, and reject the counsel of God to their perdition. For this is a grace that accompanieth salvation, and therefore will be the portion only of the heirs of salvation. Though our heart's desire, and prayer, and endeavour must be that the professed Israelites may be saved ; yet we must take up our comfort shorter, that the elect shall obtain it, though the rest are hardened. For it is God's will, and not ours that must be done. If Christ be satisfied in the salvation of his little flock, as seeing in them the travail of his

soul; even so must we; and though as Samuel did over Saul, so we may mourn over the rest that God hath forsaken, yet that sorrow must know its reason and its measure. For my part, I must needs say to you, that though it may seem a high extraordinary thing to some of you, for a man to be crucified to the world, I have no more hope of the salvation of many of you, except it shall be thus with you, than I have of the salvation of Cain or Judas. And as great and wonderful a work as this is, if ever God mean to save your souls, it will be done on you. I shall therefore according to my duty, beseech you to review and practise the directions which are given you, and to use the world as the heirs of heaven, that have laid up their hope and treasure there. But if you will not hear and take warning, it is because the Lord will destroy you, and because you are not the sheep of Christ; 2 Chron. xxv. 16. 1 Sam. ii. 25. John x. 26, 27.

*Use last.*

I have been all this while persuading and directing you to be crucified to the world, and the world to you. I doubt not but God hath done this work already upon the souls of many of you, even upon all that truly believe in a crucified Christ. To such therefore I shall next address my speech; and in general, this is my earnest request to you, That you would use the world as a crucified thing, and as men that are crucified to it should do. I will not lengthen this discourse in using many motives to you. One would think that which way ever you look, you should have forcible motives before your eyes. If you look downward on earth, you may see enough to wean you from it; and if seeing will not serve, your most wise and gracious Father will make you feel, and put the case beyond dispute. If you look upwards, you may perceive a better and more enduring substance, and an inheritance so much the more glorious and enduring, as should suffice to take your minds from earth. If you look within you, what footsteps of the Spirit may you there trace, what graces in act and habit may you find, which are all at mortal enmity with the world! You may read there a law engraven upon your hearts which condemneth the world to subjection and contempt; and many an obligation you may there find, wherein you are deeply bound against it. For I hope you have not can-

celled them all, and forgot all the promises which you made to God. All your professions, and all your blessed privileges and hopes do engage you to another world, and to the hearty renouncing and forsaking of this. You say you are crucified and risen with Christ. If you be, then seek the things that are above; set your affections on the things that are above, and not on the things that are on earth. For you are dead, and your life is hid with Christ in God. When Christ who is your life shall appear, then shall you also appear with him in glory. Mortify therefore your members which are on earth, fornication, uncleanness, idordinate affection, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience; Col. iii. 1—7. It doth not beseem the members of a crucified Christ to be earthly minded; nor the members of a glorified Christ to set their minds on things so low. It ill beseems the heirs of an incorruptible crown of glory to make too great a matter of these trifles. It is the enemies of the cross of Christ, and not those that are crucified with him, whose God "is their belly, and who glory in their shame, and who mind earthly things;" but the saint's conversation must be in heaven, from whence it is that he expecteth his Saviour to change his vile, earthly body, and make it like to his glorious body; Phil. iii. 17—21. If indeed you have laid up your treasure in heaven, where rust and moth corrupt not, and where thieves do not break through and steal, let it then appear by the effects. For where your treasure is, there will your heart be; and where your heart is, that way the labours of your lives will tend. I shall reduce my exhortation to some particulars.

1. If you are crucified to the world, be sure that you seek it not, nor any thing in it, for its own sake; but only as a means to higher things. The sincerity of your hearts doth lie much in this, and the life of your souls depends much upon it. Labour in your lawful callings and spare not, so you exclude not your spiritual work: it is not your labour that we find fault with: but if the creature be the end of any labour, you may better sit still, and spare your pains, or rather speedily change your intentions. If you overtake the hastiest traveller in his journey, and ask him, why he takes all that pains; he will not say it is for love of the way that he travelleth in, but for love of the place to

which he is going, or the persons or things which he there expects : so must it be with you, if you are the heirs of heaven. I blame you not to be glad of a fair way, and to love it rather than a foul one : but it is not for the love of the way that you must travel. He that runs in a race, doth not bestow all that pains for the love of the path which he runs in, but for love of the prize which he expecteth at the end. And he that plougheth and soweth, doth it more for the love of the crop which he hopeth for, than for the love of his labour. He that saileth through the dangerous seas, performeth not his voyage for love of the sea, or of his ship, but for love of the merchandize and gain which he seeketh. The carrier that goeth weekly to London with your wares, doth not take all that pains for love of the carriage, or of the way, but of the gain which he deserveth. So must it be with you, in all your worldly business. When you seek for credit, or pleasure, or maintenance in the world, it must not be finally for the love of these, but for the end which they are given for, and which your hearts and lives and all must be devoted to. Your hearts will as soon deceive you in this as in any thing, if you do not watch them with jealousy and diligence. How quickly will the heart begin to love the creature for itself, that seemed once to love it but for God ? Look in what measure you love your wealth, your houses, your recreations, your friends, for themselves, and because they accommodate the flesh ; so far you wrong God, and abuse them to idolatry.

And if your love do begin in greater purity, if you be not watchful it will quickly degenerate to a carnal love. Many a scholar that at first desired learning to fit him for the service of God, and his church, doth by suffering carnality to insinuate and prevail, lose much of the purity of his first affections, and in time grow more cold and regardless of his first ends, and loveth common learning merely for itself, and for the delight of knowing, or (which is worse) to get him a name among men.

It is common with them that need recreation for their health, when they set upon it, as they think, but to fit them for their duty, to fall in love with it afterwards, to the perverting of their hearts, the wounding of their consciences, the wasting of their time, and the neglect of that work of God for which it should be used.

We should take our meat, and drink, and clothes, but to strengthen and fit us for the service of our Master: but how quickly do we turn them to the gratifying of our flesh, and to the service of another master?

It is too frequent for young persons of different sexes to love each other at first as Christians only, with a chaste and necessary love; but when they have been tempted awhile to an imprudent familiarity, their love doth degenerate, and that which was spiritual becometh carnal, and the serpent deceiveth them to the corrupting of their minds, and it is well if it proceed not to actual wickedness, and the undoing of each other.

Many a poor man thinks with himself, If I were but out of debt, or could but live so as to serve the Lord without distractions, and had such and such necessities supplied, I would not desire any more, or care any further for the world. But if their desires be granted them, they find themselves entangled, and their hearts deceived, and they thirst more after fulness; than before they did after necessities. And many a one thinks, I care not for riches or honours, but only to do good with, and if I had them I would so use them. But when they have their desires, the case is altered: the flesh then hath need of it, and can spare for God as little as other men, because it loves it better than before, and pretendeth to have more use for it than formerly it had.

Watch therefore over your deceitful hearts, and be sure to keep up the love of God, and actually intend him in all that you have or do; and be not withdrawn to carnal affections.

2. If you are crucified to the world, be not too eager for it. As God hath promised it you but as an appendix to your felicity, and as an overplus to the great blessings of the covenant, so must you desire it but as such. And as God hath promised it you but with certain limitations, so far as he shall see it good for you, and agreeable to his greater end; so you must desire it with such limitations. I observe many to have so much reason as to put up their prayers for outward blessings with these limitations, and will not for shame express themselves in absolute, peremptory language; when yet there is apparent cause to fear, that they limit not their desires as they do their words, nor do they submit so

freely to the disposal of God in their hearts, as they seem to do in their expressions : and so make their words modest whilst their desires are inordinate: their language to be chaste, while their hearts are committing adultery with the world ; their expressions are pious, while their affections are idolatrous ; and so their prayers are made monstrous, while the soul of them is so disagreeable to the body. Be ashamed and afraid to desire that which you are ashamed and afraid to ask. You dare not say to God in your prayers ‘ Lord, I must needs have a fuller estate ! I would fain be rich and be somebody in the world : I cannot live contentedly in poverty : food and raiment will not serve turn, unless I fare deliciously, and be clothed neatly, and be set by in the world, and unless I may leave prosperity to my children when I am dead and gone.’ If you dare not say thus, do not dare to desire or think thus. Mr. Robert Bolton, that holy, learned divine, doth use among the heinous, damning sins, to reckon this, ‘ a desire to be rich.’ And if we hear-ken to the Scripture, we shall find it is not without good cause : Prov. xxiii. 4. the command is, “ Labour not to be rich.” And Prov. xxviii. 20. “ He that maketh haste to be rich ; shall not be innocent.” The Syriac renders the word “ malignant,” and the Arabic, “ the wicked,” which we here translate “ he that hasteth to be rich.” And they must needs be the same men when the apostle saith, “ The love of money is the root of all evil ;” 1 Tim. vi. 10. Therefore saith Paul, “ They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition ;” 1 Tim. vi. 9. By this word, “ they that will,” or “ are willing to be rich,” is meant, they whose wills are set upon it, and are in love with it, and fain would be rich. Is it fitter for God or you to determine how many talents you shall be entrusted with ? Do you long to have more duty, and danger, and a double account ? It is true, you may desire the success of your labours ; but not for the love of riches, nor with an unmannerly, peremptory desire. It is true also, that you must be thankful for prosperity if God give it you : but as it must be with an holy jealousy, so it is as true that you must be thankful also for adversity, when God sends it ; though not for itself, yet for the good that it may conduce to : and therefore saith

James i. 9, 10. "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." And Job could say, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord;" Job i. 21.

3. If you are crucified to the world, then let it not have power to crucify you, by putting you upon inordinate cares or sorrows. Will you vex your brains with contriving for the world, and weary your mind with tearing cares, and walk in sorrow because you have not your desires? and yet say that you are crucified to the world? Are the dead so solicitous? or is a carcase to be so much valued? Your passions and endeavours will proclaim your excessive estimation of the world, when you have never so long in words professed your contempt of it. Alas! how many that seem to know better, do almost distract their minds with cares, and entangle themselves in a life of so much misery, as a wise man would not like for all the world! If they want any thing, what trouble are their minds in till their wants are supplied! If they be afflicted with losses, or wrongs, or contempt, they are troubled as if they had lost some great or necessary thing. A crucified world could not make such a stir in your minds; but doubtless it is so far alive as it thus affecteth you. The Lord Jesus hath himself made so full and moving a sermon to his disciples, against the cares of the world, Matt. vi. Luke xii. that it is a double sin to Christians to be still so careful and earthly minded; and I know not what to hope for from that man that will not be moved with such words as these from the Lord himself. And yet how many professors have I known that have tormented themselves with cares and sorrows, yea, and cast their bodies into diseases by it, and many of them have died of it, and some it hath brought besides their wits: so observable is that of the apostle, 2 Cor. vii. 10. "The sorrow of the world worketh death," even temporal and eternal, unless we be delivered by undeserved grace. Bear all conditions then with an equal mind, and let your passions shew that you are crucified to the world.

4 If you are crucified to the world, then let it not thrust out the service of God, and be made an excuse for a negligence in religion. How rare are holy meditations in the minds of many that think themselves religious? And it is worldly thoughts that thrust them out, and worldly busi-

nesses that are the common excuse. How formal are many in the instructing of their families! How seldom and how coldly do they exhort their children or servants to make ready for death, and make sure of their salvation! How coldly and cursorily are family prayers and other duties slubbered over! And all is because they have other things to mind. The world will give them leave to do no more. The decay of zeal and diligence in family duties is the common symptom, and cause too, of the destruction of knowledge and godliness in the land. And all is because the world is master, and must be served before God. The business of the world doth seem to them the principal business, and must first be done; and all thoughts and talk of heaven must stand by, till the world will give them leave to enter. Men cannot have time to call upon God and instruct their families, because they have their worldly works to do. Go into the families of most noblemen, knights, or gentlemen in England, and see there whether God or the world be most regarded and looked after. Perhaps they may civilly yield an ear while a chaplain makes a short prayer among them: but if you look after heavenly-mindedness, and seriousness in religion, and zeal against sin, and diligence to help to save the souls that are under their charge, how little shall you find? Do they earnestly persuade their servants to study holy things? And do they examine them about their everlasting state, and call them to account of what they learn from the public ministry? Do they shew a vehement hatred for sin, and go before their families in a heavenly conversation? Alas! how thin are such families as these! No, no; they are so taken up with entertaining their friends, and pampering their flesh, and in compliments, and in worldly affairs, that they have little time for heavenly work. And if they do for fashion sake get a godly young man to be their chaplain, he is so wearied with the sensual courses of some, and the scorns of others, and the vanity, and worldliness, and negligence of the rest, that his life is a burden to him, and he can no more enjoy himself in such families, than in a fair, or popular tumult. On the other side, poor men are in so much want, that they think themselves sufficiently excused for the neglecting of almost all the means of their salvation. They think necessity lieth upon them, and therefore that God will not require it of them, to understand the



Scriptures, nor to labour after eternal things. Christ telleth them that "One thing is needful," and would have them choose the better part, which shall not be taken from them. But they believe not Christ; but hearken to their flesh, and it telleth them that it is another thing that is needful, and persuadeth them to choose the worser part, which will shortly be taken from them. Christ biddeth them, "Labour not for the meat which perisheth, but for that which endureth to everlasting life;" John vi. 27. But 'venter non habet aures;' the flesh understandeth not such exhortations: a greedy appetite is the reason that it judgeth by. A hungry belly is not filled nor quieted with arguments. They must have their present wants supplied, let what will become of their immortal souls. And thus the rich have so much to look after, that they cannot have while to be diligent for their souls; and the poor have so much to seek after, that they cannot have while; and so the world abuseth them that have it, and that want it: as if two men that had forfeited their lives, were travelling to London for a pardon; and the one goeth so fair a way, that he forgets his business and sitteth down picking flowers in the way; and the other meets with so foul a way, that he thinks he is excused, because he must take heed of being wet or dirtied.

O sirs, if the world be crucified to you, how can it have such power over you, as to cause you to neglect your greatest Lord and your immortal souls? If indeed you are dead to it, and alive to Christ, let it be seen in your families, and be seen in all your duties and conversation. Let the greatest persons that enter into your families, attend the worship of him that is greater, or let them not be attended. Neglect them that will neglect the service of God. Remember that the fourth commandment requireth you to see that the sabbath be sanctified, even by the stranger that is within your gates, as well as by yourselves and the servants that are in your houses. If you have carnal gentlemen at your table, or are at theirs, do not be yourselves so carnal as to be ashamed of holy discourse in their presence, or to suppress any speech that may tend to edification, and to the honour of your Lord. Let them all know that you have greater matters to do, than to attend and honour them, and that you have a Master that must be pleased whoever be displeased.

Take heed also that the world do not cause you to neglect the opportunities which are before you for your own advantage. Miss not a sermon which may be profitable to you without necessity. Miss not the help of private instructions and conference, and other edifying sacred duties, without necessity. Omit not any of your secret addresses to God, without necessity. And take nothing for a necessity, but that which is at that time a greater duty than that which you do omit. I know that works of necessity and mercy may be done even on the Lord's day, and acts of worship may be delayed on such occasions: for God will then have mercy and not sacrifice. But mercy on our own and others' souls, in seeking their relief, must not be neglected for lower things.

And look not only to the matter, but the manner of your duties, that worldliness do not destroy the life and vigour of them. Turn out all thoughts of earthly things when you approach the Lord in holy worship. Provoke not his jealousy by presenting before him a distracted mind, or lifeless carcase. O what sleepy, frozen duties do many professors offer to the Lord, even from week to week, because their hearts are so distracted by the world, that they are to seek when God should have them!

5. If you are crucified to the world, take heed that you use no unlawful means for the procurement of worldly things. Stretch not your consciences for the compassing of such ends. Lay still before you the rule of equity; do as you would be done by. Put your brother with whom you deal in your own case, and yourselves in his; and so drive on your bargains in that mind. If you did thus, you would not sell too dear, nor buy too cheap; you would not make so many words to get his goods for less than the worth, nor to sell your own for more than the worth. Nay, you would not take more than the worth, if by ignorance or necessity your brother should offer it you; nor give less than the worth, though through ignorance or necessity he would take it. The love of money hath so blinded many, that in selling they think it to be no sin to take as much for a commodity as they can get; and in buying they think it not sin to get the commodity as cheap as they can have it; never once asking their own hearts, How would I desire to be dealt with myself, if it were my own case? Nay, covet-

ousness is the common cause that maketh most of the world cry out against covetousness. When men are like ravenous, greedy beasts, that grudge at every bit that goes besides their own mouths, they will reproach all that cross their covetous desires. If they cannot by words persuade a tradesman to sell his ware at such rates as he cannot live by, they will defame him as a covetous, griping man; and all because he fitteth not their covetous desires: and all that will escape their censure of being covetous, must shut up their shops ere long, to the defrauding of their creditors. If a physician that hath been a means to save their lives, do demand but half his due, it being the calling which he liveth on, they will defame him as covetous, because he contradicteth their covetous desires, and would have any thing from them which is so near to their hearts. Let a minister but demand his own, which was never theirs, but is his by the law of the land, and they will reproach him, like Quakers, as a covetous hireling; and if he will not suffer every worldly miser to rob him, they will defame him, as if he were sick of their disease. So far are they from the primitive practice of selling all, and laying down at the feet of the apostles, that they would steal from the church those tenths which neither they nor their fathers before them had any propriety in, any more than in the lands of any of their neighbours, as in the case of impropiators they are forced to confess. Let a man give all that he hath to the poor, and he shall be defamed as covetous, because he will not give more than all. For if he give to nineteen, and have not wherewith to satisfy the twentieth, he that hath nothing or less than he expected, is as much unsatisfied, and as forward to speak evil of him, as if he had given to none at all. And usually so unreasonable are these covetous expectations, that you may sooner displease ten of them, than satisfy one.

Whence also comes the thievery, the lying for the sake of commodity, the overwitting and overreaching of each other, but from this sin? Whence is it that most ale-sellers and vintners will make a trade of poisoning souls, and will nourish that odious vice, which is the ruin of men's bodies, the impoverishing of their families, the dishonour of God, and the shame and danger of the towns and commonwealths in which they are committed, but only for the love of a sor-

did gain? And were it not more for fear of men than God the most of them by far would make the Lord's day their chief market-day; for they care not to rob even God himself, for this unprofitable gain. And it is well if butchers, and many other tradesmen would not do the like, if the laws of the land, and the severity of magistrates did not restrain them. This is the love they have to God and eternal glory. Thus you may see whether they are dead to the world, or rather to Christ. Gehazi thought himself wiser than his master, when he went after Naaman for his prize: and Achan thought himself wiser than all Israel when he hid the gold: and Saul thought it wisdom to spare Agag, and the best things from destruction. But the leprosy taught one, and the stones taught another, and God's rejection taught the third, to know that by experience which they would not learn by the warnings of the Lord. The like may be said of contentious lawsuits, the common effects of covetousness and revenge; and so of all other unlawful gain.

If indeed you are dead to the world, do not so much as tell a lie to get all the riches of the world. Remember also the commands of God, "Thou shalt not defraud thy neighbour, neither rob him; the wages of him that is hired shall not abide with thee all night:" Levit. xix. 13. And "That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified;" 1 Thess. iv. 6. And "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, you do wrong, and defraud, and that your brethren: know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 7—9. These lessons would be better learned, if covetousness did not stop men's ears: but it is a befooling, stupifying vice: it makes men lose themselves for gain. For as Austin saith, '*Avarus antequam lucretur, seipsum perdit; et antequam aliquid capiat, capitur.*' And all this for the pleasing of their fancy, that they may have more than they need. For, '*Avarus est cæcus; credendo enim dives est, non videndo. Amas pecuniam O cæce, quam nunquam videbis, cæcus possides, cæcus moriturus es, &c.*' Idem. And when they pretend necessity, it is but the voice of covetousness: for saith the same Austin,

*‘Non est in carendo difficultas, nisi cum fuerit in possidendo cupiditas.’ Et alibi, ‘Pauperiorem se judicat abundans; quia sibi deesse arbitratur, quicquid ab aliis possidetur: toto mundo eget, cujus non capit mundus cupiditatem.’*

6. If you are crucified to the world, let us see it by your improving all for God, and not employing it to the pleasing of your flesh.

Use all that you have as men that must be accountable for them. Remember that you receive them from your master for his use. Resolve therefore so to expend and employ them, as may most further his service. Look about you, and see what good is to be done, and then consider, how far you are furnished and enabled to do it; and accordingly lay out the talents which you are entrusted with. Seek after such work; and do not stay till it be brought to your hand. If you love Christ indeed, methinks you should not stay for an invitation to do him service, nor should you need that men come begging to you to awaken your charity, when you know before that it is a charitable and necessary work that is before you.

Two sorts of persons I would especially direct this advice to: First, To the rich and powerful in the world. Secondly, To all that are professors of religion.

For the first sort, let them consider, that their riches are snares to them, and will prove a certain means of their damnation if they devote them not to God. Tithes, and oblations, and first fruits were devoted to God under the law; but all is expressly devoted to him under the Gospel: which was expressed by the primitive Christians selling all, and laying down at the apostles’ feet: for as immortality is brought to light more abundantly in the Gospel; so also is the means of obtaining it, and the duty which we owe to him that giveth it. And as grace and truth came by Jesus Christ, and the greatest mercies are revealed by the Gospel; so the greatest holiness comes by Christ, and the greatest obligations are laid on us in the Gospel; especially to selfdenial, and a hearty devoting ourselves and all we have to God. I beseech you observe the distinction which Christ useth, (Luke xii. 21.) between laying up riches to yourselves, and being rich to God, and how dreadful the application is. If almost all your riches be expended on yourselves and yours, or laid up in store as for provision for your flesh, it is plain

then that you "lay up riches for yourselves," and so are concluded by the sentence of Christ among the miserable fools that are there described. But if you are rich to God, you will study to improve your riches for God, and often bethink yourselves which way they may be employed to his greatest service. He that cannot spare his wealth for the service of his Redeemer, and the good of his brother, and the furthering of his own salvation, is very far from being crucified to the world.

2. And it is not only the great ones that have need of this advice, but all in their places that are entrusted with God's mercies. Think not yourselves excused from the works of charity, because you have but one talent : for one talent must be proportionably improved as well as ten, or else you will be condemned as unprofitable servants. People of the lower rank do commonly think that God requireth nothing of them, but to receive what others give them, and to labour for themselves ; and when they have reviled sufficiently at rich men for worldliness, they often shew themselves as worldly, by denying their mites, and by unmercifulness to those that are poorer than themselves, as the richer do by denying their larger proportions.

The scarcity and defectiveness of charitable works with all sorts of men, from the highest to the lowest, even those that seem more forward in verbal devotions, do shew us too evidently how common hypocrisy is, and how few are entirely devoted to God, and what a bewitching and blinding thing the world is. They that think a man utterly ungodly that doth not in the length and life of his duties go much beyond the common sort of men, do never judge themselves ungodly for not exceeding them in works of charity. In acts of piety and worship, they (justly) think, that they should not only set apart one day in seven to be wholly employed herein, but also a considerable part of every day in the week ; besides their holy meditations which they mix with their common works. But how few are they that will allow God such a proportion of their estates, as besides their daily works of charity upon ordinary occasions, to devote also a seventh part entirely to his service ! Though all cannot do this, yet many shall see when their eyes are opened, that they should have done more. For aught I see, the charitable works of the richest, and of too many professors of the

greatest piety, are too like the pious actions of the ungodly ; even seldom, and by the halves, and lifeless, and to little purpose. As the ungodly will drop, morning and night, a formal, seeming, heartless prayer, upon the by, while their minds are another way ; and if you urge them to any higher and costlier devotion, instead of obeying they will cavil against it, and put it off with vain excuses, and say, ‘ God doth not require this of us, because we are not learned, and because we have our necessary labours to look after.’ Even so many rich men, and seemingly religious, will drop now and then a penny or an alms to the poor, and give upon the by some inconsiderable pittance, which costeth them but little, and doth no great good ; but if you urge them to any greater works, you will have excuses enough, and reasonings against their duty, but little of performance. Then they have families to provide for, and their estates are but small, and God doth not require this at their hands. I wonder when God will speak so plain, for abounding in good works, as that hypocrites and worldlings will be able to understand him. This voluntary deafness is not remedied by speaking loud ; nor will the common eye-salve cure him that is wilfully blind : he is always an unprofitable scholar that hateth his book. If God had spoken but the hundredth part as much in favour of their worldliness and tenacity, as he hath done against it, they could soon have heard, and easily understood it. If Paul do but tell some covetous persons, that cast their poor widows on the church for maintenance, that were of their near kindred, that “ they are worse than infidels, if they will not provide for their own families, or kindred ;” (1 Tim. v. 8.) these worldlings can find an excuse for their tenacity from such a text as this, which was meant to rebuke it : and when they have driven on a trade of worldliness, and scraped for themselves and children all their lives, and never done any considerable works of charity, they can quiet their consciences by the misapplication and abuse of such a text. They that have money to feed their pride, and revenge, and lusts, have little for God, in any good work : they will sooner spend sixpence in an alehouse than give a groat to the poor. They that have ten, or twenty, or a hundred pounds to spend in a lawsuit for revenge or covetousness, have not half so much to give to charitable uses. They will see all supposed conve-

niences provided for themselves, before they will supply the necessities of others. And what thanks is it to them to shew their poor brethren the charity of a swine, that will leave that to others which he cannot eat himself. And yet there are multitudes that will not use this bestial charity, because their own flesh and posterity are an insatiable gulf, that swallow up all. And what they cannot use, they will lay up for provision, lest their lust should be extinguished for want of fuel ; and when their flesh hath had its fill, they may leave the rest behind them, that their children may live in golden fetters, and be gulled of their salvation, and enticed from God as well as they. Is not that man's belly his god, that will bestow a more costly sacrifice on his belly than he will do on God ? If God command, and his ministers request, they are most frequently denied. If Christ require it, and his members need, and perhaps crave it, they are denied ; but if the back and the belly crave, they are seldom denied. God saith, " To do good and to communicate forget not ; for with such sacrifices I am well pleased ;" Heb. xiii. 16. And he cannot be heard, nor will they please him at such rates. The flesh saith, " To pamper and provide for me forget not ; for with such sacrifices I am well pleased ;" and it is quickly heard, and no cost or labour seems too dear. We may see where men's hopes and hearts are, by their adventures. Surely you take that for the chiefest pearl, which you are willing to give the most for ! When you can lay out so little upon heaven, and so much upon your flesh, it appears which it is that indeed you most esteem. A pack of belly-gods there be in the world, that will spend more in one year in excess upon themselves, even in gluttony and drunkenness, than they will give in two years to the relief of them that need. Yea, some that would be loath to give in a twelvemonth so much to the poor, as they will spend at one feast in the entertainment of their like ; or so much as they will venture on one horse-race, or one game at dice, or cards, or bowls. But these are not they that I have now to deal with ; and therefore I shall speak to them in the preface more fully. It is those that confess they have all from God, and that have verbally devoted all to him again, and profess themselves entirely his servants, that I have now in hand. And with such, one would think a few words might serve, to persuade them to



lay down all at his feet, and to give to God the things that are God's. I do not urge you to pine your flesh, nor starve your children, nor to deal unmercifully with either. But consider impartially in the fear of God, whether you make an equal distribution; and when you have cast up what your flesh hath by the year, and what is laid up for the like uses for the future for yourselves and yours, and then what God hath in pious and charitable works, bethink yourselves whether you deal wisely or honestly with him; and whether this which you allow, be all that he this way requireth or expecteth.

But I suppose some ungodly, malicious hearts will make an ill use of all that I say, and will think with themselves, 'This toucheth the professors of religion. They are as covetous as any, and under pretence of long prayers do devour widow's houses; after all their preaching and praying, there are none that are more cruel and close-handed, or ready to overreach and deceive than they; nor any that are more greedy for the things of the world.'

In answer to this objection, I shall first say somewhat to the professors of religion, and then shall speak to the objectors themselves.

1. You that profess the fear of God, take notice I beseech you of this accusation, and though it may shew you cause to pity malicious slanderers, yet let it provoke you to search your hearts and lives, and see that you give not cause for this reproach. As for those worldly, time-serving hypocrites, which in all places creep in among the saints, and do but serve themselves of Christ, let them know that God will one day require an account at their hands, of all these scandals which they have caused in the church, and the ruin of poor ungodly souls that are dashed in pieces, and cast themselves into hell, by stumbling at this stone which their worldly practices have laid before them. If you would needs be worldlings, you were better have kept in the world among worldlings, than to have crept into the church of Christ, and brought thither your scandalous, worldly lives, to the dishonour of that religion which condemneth your practices and you. Did not Christ warn you to count your costs, and never to dream of being his disciples, unless you could forsake all and follow him under the cross, in expectation of a promised treasure in heaven? Is there any thing

that Christ did more peremptorily require of you, than to renounce the world and deny yourselves, if you would be his disciples? And yet will you come without the wedding garment; and bring your base and earthly minds among his servants, and cause his truth, and his house and followers, to bear the reproach of your worldly baseness? I tell you, it is like to cost you dear, that you have cast this dishonour on the name of God, and caused the damnation of the impious reproachers. The wrong you have done to God and men, you shall certainly pay for in everlasting misery, unless a thorough repentance do prevent it. (And I fear it is but a few of these worldly hypocrites that ever truly do repent.) "But woe to them by whom offence cometh. It were good for that man that he had never been born."

2. And as for you that truly fear God; I beseech you let the slanders of wicked men awake you to a holy jealousy of yourselves. You see what their eye is upon. Take heed then how you walk; you hear what it is that offendeth them. As far as is possible avoid all occasions of such offence. Take heed in your bagaining, buying, or selling, how you carry yourselves towards them, and what you say. If all the actions of your lives were right save one, they will reproach you for that one. If you speak but one rash or unhandsome word, they will forget all the rest, and remember that one, and traduce you, as if all were like that one. See therefore that you walk and speak by line and rule. And remember, that it is not an ordinary measure of charity and good works that is expected from you, (according to your abilities) by God and man. "If you love those that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do you more than others? Do not even the publicans so?" "But (saith Christ) I say unto you, love your enemies. Bless them that curse you. Do good to them that hate you; and pray for them that despitefully use you and persecute you. That ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust;" Matt. v. 44—47. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" chap. vi. 15. Your actions and words are observed and scanned more than any other men's. For

malice is quick-sighted, and of a strong memory. And you "are the light of the world. A city that is set on a hill cannot be hid;" chap. v. 14. Take heed therefore that you be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life. This will not only stop the mouth of the enemies, but it will also rejoice your teachers in the day of Christ, that they have not run or laboured in vain. Yea, if they were offered upon the sacrifice and service of your faith, they would rejoice with you all; Phil. ii. 15—17. And for yourselves also it is necessary that you excel others in good works. "For except your righteousness exceed the righteousness even of the Scribes and Pharisees, you shall not enter into the kingdom of heaven;" Matt. v. 20. Remember that you live among the blind. And if you stumble and fall, you know not how many will fall upon you; and if you break your shins, they that fall upon you may break their necks; and if you rise again you are not sure that they will rise. "Dearly beloved, I beseech you as strangers and pilgrims in this world, abstain from fleshly lusts which war against the soul; having your conversation honest among the gentiles (the unbelievers and profane), that whereas they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation; 1 Pet. ii. 11, 12. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; 1 Pet. ii. 15. Finally brethren, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing;" chap. iii. 8, 9. And so walk, that if any obey not the word, they may yet be won by your exemplary conversation; ver. 1. As you hear more than others, so do more than others, that it may appear you build upon a rock; Matt. vii. 24, 25. And as the book of God is much in your hands and mouth, so remember that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. For pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their

affliction, and to keep yourselves unspotted from the world;" James i. 25. 17.

2. Having said this much to the godly by way of caution ; I shall now make answer to the objectors themselves. You that say, There are none so cruel and so covetous as these that profess themselves so religious ; if you have any moderation left, will you soberly answer me these questions following ?

*Quest. 1.* 'Is it the hearts or the outward actions of these professors that you perceive this covetousness by?' If it be the heart, you are slanderers, and self-idolizers. For the heart is open to none but God ; and will you make yourselves gods, and that when you are playing the part of the devil ? This hath been the trick of satan's instruments in all ages. When they are not able to say of the godly, that they are swearers, or drunkards, or adulterers, or stealers, or liars, or slanderers, as they themselves are, they presently go to their hearts, which are out of sight, and say, They are covetous, and proud, and the like. For there they know that none but God is able to justify them. But common reason might also have taught them, that none but God is there able to accuse them. For how know you men's hearts but by their professions, or by their lives ?

But if you say it is the life you judge by, I demand what is it in the lives of such men that proves their covetousness ? If it be oppressing, deceiving, injustice, or unmercifulness, I would demand of you in the second place ?

*Quest. 2.* 'Is it all or some of them that you thus accuse?' If you know some few to be such, what is that to the rest ? But this hath been always the trick of the malignant. If they see one professor fall, or prove a hypocrite, they cry out, 'They are all alike. If you could but see their hearts, they are all such.' Chrysostom and others of the fathers tell us, that this was the use in their days, and no wonder if it be so still. What if there be one Cain in Adam's family ? It follows not that Abel or Seth were like him. What if there were one Ham in Noah's ark ? will it follow that they were all alike, or that his family was no better than the rest of the world which was drowned ? What if there was an Absalom in David's family ? What if there was one Judas among the disciples of Christ ? Will you say therefore that all the rest were such, or that

Christ's disciples were as bad as others, or his family no better than the rest of the world? But I would further ask you :

*Quest. 3.* 'Is it the course of their lives that you judge by? or is it some one particular action?' He that is not blind may see, that the course and drift of their lives is less earthly, and more heavenly than other men's. And God judgeth of a man by the scope of his life, and not by one single action; and so must we. The very bent and drift of your lives is worldly. If a man come into your family, what shall he see but worldliness? If one fall into your company, what shall he hear from you but about this? If one observe what you do from year to year, he may see that you lay out yourselves for the world. You cannot refrain upon the Lord's own day, but you are minding it, and talking of it. You savour not any other discourse. The very talk, and labour that is laid out about another world is troublesome to you, and it is this that makes you dislike the godly. You cannot say so of the course of their lives. If once any of them have fallen by temptation into a miscarriage, will you judge of all their lives by that? Do they not lament and bewail it as long as they live after, and avoid it more carefully for the time to come? What if Noah were once drunk in his life, will you judge of his whole life by it, or say that he is as bad as the rest of the world? What if Lot be given over to a temptation? What if Abraham did once tell a lie, or equivocate, and Isaac do the like in a fear? What if Moses did once provoke God? What if David did once commit a heinous sin? Or Peter did deny his Master in his fear? Will you either judge of all other godly people by them? or will you judge of the course of their lives by one action, which they bewail and lament as long as they live? And can you see no difference between a worldly action and a worldly life?

*Quest. 4.* I would further know of you, 'Whether you have gone to them in love, and admonished them of their sin, when you judged them to be guilty, and heard them speak for themselves?' If not, either you are incompetent judges, or else you draw the guilt upon yourselves, and make the sin your own, as the express commands of God will tell you, in Lev. xix. 17. Matt. xviii. 15. If you have

admonished them and they repent not, why do you not tell the pastors of the church, that they may admonish them, and seek their reformation? This is Christ's order. But you will not, you dare not do this; lest for want of proof, you be proved slanderers, and the shame of your accusations fall upon yourselves. You think that you may whisper behind men's backs, or accuse them in general, without naming any particular fact, and not be proved liars. But this will not hold long.

*Quest. 5.* Moreover I would know of you, when you accuse men for not being more bountiful in your eyes, 'Do you know of all their works of charity? Are you acquainted with their bestowings?' Sure you are not. For God hath commanded them, Matt. vi. 1—4, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, &c. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret: and thy Father which seeth thee in secret, himself shall reward thee openly." This command they make conscience of; and how then can you be meet judges of their alms?

*Quest. 6.* Also I would know, 'Are you certainly acquainted with their particular estates? and do you know how able they are to give?' If you do not, you are no competent judges. How oft have I known men reproached for unmercifulness, and for not being more liberal, when they were not able to maintain their families, or to pay every man his own? And yet they that knew not this, did backbite them as covetous.

*Quest. 7.* Furthermore I would know, 'Are you sure it is not satan within you that prompteth you to these accusations?' Hear my evidence and judge. He is called in Scripture "the accuser of the brethren," (Rev. xii. 10.); and he is described to be a lying, malicious spirit. If therefore it be a lying, malignant, malicious spirit, then certainly it is the spirit of satan.

And we have cause to believe that it is a lying spirit by these evidences following.

1. We find the word of God assuring us that the godly overcome the world, and are such as have laid up their trea-

sure in heaven. And by the rest of their lives, we find the characters of the godly to agree more with them, than with the negligent multitude.

2. We know that their religion condemneth worldliness, and they hear, and read, and speak against it.

3. They only under God do know their own hearts; and they profess themselves contemners of the world, and heirs of a better world. And we find them at least as true of their words in other things, as any other men; and therefore having not forfeited their credit, we are bound to believe them.

4. Especially when we know that you that accuse them, are unacquainted with their hearts.

5. And when we read in the Scripture and church history, that the malignant enemies of Christ and his church have in all ages used the same reproaches against his people from mere prejudice, and the words of others, and the malice of their hearts.

6. And we ourselves do live among them as well as you, and as near them as you. And we see not by them any such thing for which you accuse them. As far as we can judge, it is you that are the worldlings, and their conversation is in heaven; Phil. iii. 20, 21. Excepting some hypocrites that creep in among them, as they ever have done, and will do, into the church, till Christ at judgment shut them out. Moreover we see in the course of their lives, that their speeches are more heavenly than yours, and less of the world. They can spare time from the world to worship God in their families, and instruct those that are under their charge, which you cannot do. We see they take pains for another world through the course of their lives, which you will not do.

8. To conclude, we see by daily experience, that where you give a penny to any good use, we have many from them. I have often wondered at the impudence of blind, malignant persons in this place. I must needs myself bear witness that in divers collections for charitable uses, we have had from those that profess religion, ten shillings, and twenty shillings a man, when we have had from men that are commonly supposed richer, a shilling, or sixpence, or a groat, or not a penny. And I can witness that among them there

are frequent collections for persons in distress at home and abroad, when we never mention them to the rest of the people, as knowing them so worldly that it is in vain; and we should get a scorn from them sooner than a groat, when the persons whom they reproach as covetous, will give many shillings; and that frequently time after time. And for collections at fasts and sacraments, all men may see the difference. I would not have mentioned any of these matters, but that the impudency of calumniators doth in a sort constrain me. For when of my own knowledge we have had this many years more pounds from some of them, than we could have pence from others, for the relief of the poor in voluntary contributions, yet do I frequently hear these worldlings cry out of the covetousness of the professors; as if they had brazed their foreheads, as well as wilfully shut their eyes.

*Quest. 8.* But yet I would further be informed of you; 'To what end is it that you make this objection?' Is it not with a desire to have a life of holy diligence despised in the world, or thought evil of, or judged needless? Ask your own hearts, and deal sincerely. And if it be so, is not this the very work of the devil, which he hath been doing in all ages against the church, and by which he enticeth souls to hell?

*Quest. 9.* And I would desire you to tell me, if covetousness be among them, 'Whether you are able to charge it upon their religion or profession?' Do they not witness against it as much as any people in the world? Doth not the Bible which they read cry it down, and threaten damnation to it? Do not the books which they read do so too? Do not the sermons which they hear and repeat, cry it down? Did you ever hear us preach for covetousness? Say so if you can or dare. There is not a greater enemy to covetousness and all other vices in the world, than Christ, and the Gospel, and religion which these men profess. If then there should be covetous ones among them, what is this to religion, which teacheth them to abhor it? Will you blame the best physician and remedies that men are sick, when there is no cure but those remedies? Will you blame clothing or fire that men are cold? or eating and drinking, because men do consume by some disease? I tell



you all men naturally are worldlings; and no man can be cured of that deadly disease but only those that are cured by the religion which these men profess.

*Quest. 10.* And I pray you tell me, 'Do you think that the works in which they differ from you are good or bad?' Is it good or bad to hear sermons, and repeat them for the help of memory; to pray and praise God together, and to live in the communion of saints, which in your creed you profess to believe? If you have the face to say, This is evil or needless, you must accuse God himself that hath so often commanded it. If it be evil, it is long of God that so urgently requireth it, and not of them. But if you dare not say so, but confess it is good, why then do you not imitate them? What! will you forbear good, because others do evil? Will you sin against God in one kind, if they do so in another? We desire you not to join with them in evil. If they deceive, or lie, or oppress, do not you do so. But will you therefore refuse your duty to God, and therefore destroy your own souls? It is to God and not to them that your duty is necessary. It is God that commandeth it, and God you owe it to. And will you abuse God and rob him, because you have hard conceits of men? Will you abuse him, because you think they do? And who is it that will have the loss of this but yourselves? The Lord hath witnessed that without holiness none shall see God; Heb. xii. 14. And will you neglect a holy life, and shut yourselves out of heaven, and damn your own souls, because you think professors are bad! A wise course indeed! Starve yourselves because professors wear clothes, and famish yourselves because they use to eat! This is a wiser trick of the two, than to neglect or refuse a holy, diligent life, because they use it.

*Quest. 11.* And if worldliness be so great a sin, I would fain know of you, 'Whether in reason you can think that their course or yours is the way to overcome it.' Dare you say that sitting in an alehouse, or talking of the world, even on the Lord's day, is a better course to overcome the world, than hearing and reading the directions of the word of God, and praying to God for assistance against the sins that they are guilty of? I see them take pains to learn those instructions that should cure them of worldliness, and are glad to fasten them in their memory; and I hear them warn each

other to avoid it; and begging of God that he would destroy all the remnants of it in their souls; and I see others follow the world, and live a careless life, and use none of these means. Which of these shall I think in reason doth take the course to conquer the world?

*Quest. 12.* Moreover, if these men are as bad as you make them, then sure they are none of the people of God, but a pack of hypocrites; then they are not saints indeed. And then the thing that I would know of you is, 'Which be the saints of God if these be not; and where shall we find them?' I hope you know that God hath his saints on earth, yea that none but saints shall be saved. For it is express in Scripture over and over; Heb. xii. 14. And in many other places. As I said, the communion of the saints is an article of your creed. Tell us then where they are, if these be not they. Will you go to the Quakers, or to the Papists, Monks, and Nuns for them? or whither will you go? Or will you say, that such as you are the saints, that reproach holiness, and refuse to live a holy life? Is idle, worldly discourse a better sign for a saint, than keeping holy the Lord's day, and labouring for salvation? Is ignorance of the Scripture, or neglecting it, a greater sign of a saint, than meditating in it day and night? Read the first Psalm, yea, all the Scripture, and then judge.

*Quest. 13.* 'Do you think if any of them miscarry, it is because they are too much religious; or rather because they are too little?' Surely it is the latter. For, as I said, their religion severely condemneth covetousness; and therefore if they were more religious, they would be less covetous. And he that is most godly, is least worldly. And ordinarily he that is most ungodly, is most worldly.

*Quest. 14.* 'Is it not then evident, that other men's sins should move you to be the more religious and careful of yourselves, and not the less?' If you see them stumble, you should look the better to your feet, and not cast yourselves headlong from the rock that you should be built upon. You should think with yourselves, if such men are so faulty for all the pains they take, how much more pains must I take to escape such faults? If they that run so hard shall many of them miss of the prize by coming short, it is a mad conceit of you to think to win it by sitting still, or doing less than they that lost it.

*Quest.* 15. Lastly, I would advise you to consider ‘Whether God, that justifieth his servants, will suffer you to condemn them?’ And how you can answer the challenge, Rom. viii. 32, 33. And when Christ has shed his blood to absolve them, whether it is likely that he will take it well at them that vilify them? Be it known to the faces of all their enemies, that “The Lord taketh pleasure in his people; he will beautify the meek with salvation;” Psal. cxlix. 4. “The Lord taketh pleasure in them that fear him; in those that hope in his mercy;” Psal. cxlvii. 11. “He is nigh to all them that call upon him; to them that call upon him in truth;” Psal. cxlv. 18. “The Lord preserveth all them that love him; but all the wicked will he destroy. He suffered no man to do them wrong; yea, he reproveth kings for their sakes: saying, Touch not mine anointed, and do my prophets no harm;” Psal. cv. 14, 15. “He that toucheth them toucheth the apple of his eye;” Zech. ii. 8. For all their infirmities, it is dangerous vilifying a people so dear to the God of heaven. They shall shortly hear that joyful voice, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night;” Rev. xii. 10. And they that joined with the accuser in his work, shall be joined with him in the reward; Matt. xxv. 41. 45. The very coming of the Lord to judgment, will be “to be glorified in his saints, and to be admired in all them that believe;” 2 Thess. i. 10. And what then will be the doom of those that vilified them whom Christ will be glorified and admired in, you may read and tremble, in ver. 6—9.

But again, I charge you that fear God, that you learn by the accusations of malicious men; and take heed as you love God, yourselves or others, of giving them ground of such reports. And though I know that the wicked are absurd and unreasonable, (2 Thess. iii. 2.) and that you will never be able to stop the mouths of all such men, till grace or judgment stop them; yet see that you walk circumspectly in the evil days, and give no offence to the Jews or Gentiles, or the church of God. If you are Christians indeed, you cannot take the riches or honours of the world to be matters of so much worth or weight, as to be preferred before the honour of your Lord, and the good of souls. It

will grieve you more to hear the reproaches of the ungodly, against the ways and servants of God, than all your wealth will do you good. Doth it not go to your heart to hear poor blinded sinners on all occasions reproaching your holy profession, and saying, 'There are none more proud, and covetous, and unmerciful, than these professors of so much strictness and holiness.' Though for the general, it be a malignant, satanical slander; yet take heed, as you love the honour of God, and of his holy truth and ways, and the souls of men, that you give not occasion of such reproach.

*Use: For Consolation and further Persuasion.*

Having said this much to you for the crucifying of the world, and the using it as a crucified thing; I shall here briefly enumerate some of the great benefits which follow to yourselves where this is done. And this I shall do in order to these two ends conjunctly. 1. That those to whom the world is crucified may lay to heart the greatness of the mercy, and be thankful to God that hath done so much for them. There is the greater need of encouragement and comfort to the soul, in our crucifixion to the world, because it is a state of so much suffering to the body, and a work that requireth so much selfdenial and patience. Who will be persuaded to cast all overboard, and forsake all the pleasures and profits of this world, but he that knows of somewhat to be got by it that will make him a gainer and saver in the end? No man will incur so great a loss, and cast himself upon a life of troubles, without some considerable benefit to encourage him. And in the conflict the heart will be ready to fail, if we have not a cordial at hand for its refreshment. As Christ himself must have an angel in his agony to comfort him, and when consolation is withdrawn by God, doth feel himself as one forsaken; so all his members in their crucifixion, have need of these reviving messengers of God, that seeing the ends and benefits of their sufferings, they may be able to resign their natural wills in a full submission to the will of God, and so to persevere and conquer in their sufferings. They have need of a believing consideration of the benefits, that they may be daily and hourly furnished against temptations, and may bear those losses and abuses from men, even to laying down of life, and all things in this world which flesh and blood are so exceedingly against. He

that believeth the faithfulness of the promiser, will "hold fast the profession of his faith without wavering;" Heb. x. 23. And he that believeth the recompence of reward will not cast away his confidence; Heb. x. 35. He that knoweth in himself that he hath in heaven a better and more enduring substance, will endure the greatest fight of afflictions, becoming a gazingstock by reproaches and afflictions, and becoming a companion of them that are so used; and will take joyfully the spoiling of his worldly goods; Heb. x. 32—34. He that can "look to Jesus the author and finisher of his faith," and with him "to the joy that is set before him, will endure the cross, and despise the shame, and run with patience the race that is set before him;" Heb. xii. 1, 2. He that by faith foreseeth the peaceable fruits of righteousness, will bear the chastisement which for the present seemeth not joyous, but grievous; Heb. xii. 11. All the cloud of witnesses and army of martyrs (Heb. xi.) do testify this to us; that it is faith's beholding the benefits and promised blessings, that must enable us to condemn the world, and suffer the loss of all for Christ. Having therefore need of patience, that after we have done the will of God, we may receive the promise, we have need also of these encouraging helps which must support our patience, that in this patience we may possess our souls, when impatient men, to save the world, do lose their souls; Heb. x. 36. Luke xxi. 19. Matt. xvi. 25, 26. These considerations are necessary to us in so hard an undertaking, "lest we be wearied and faint in our minds;" Heb. xii. 3. Though we may manfully bear some few assaults, yet when we feel the vinegar and gall, and the cruelty of the world even piercing not only our hands and our feet, but our very heart, and see them shrink from us that were most obliged to adhere to us, we shall then judge ourselves forsaken of God, if we have not the lively sense of these benefits. As the very thought of forsaking all doth strike a carnal heart with sorrow, and the work doth overmatch all the power of flesh and blood, (Luke xviii. 22—24. 27—29.) so also the believer hath need to keep his faith waking and in exercise, that he "may lift up the hands that else will hang down, and the knees that else will be feeble, and may make straight paths for his feet that the lame may not be turned out of the way, but may be healed;" Heb. xii. 11—14. For if we hear Job's messengers, and

have not Job's faith and patience, we shall not be able heartily to say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord;" Job i. 21.

2. My second end in the mentioning these benefits is, that if yet all that is said before have not persuaded you to be crucified to the world, at least you may be persuaded by the consideration of the benefits, and of the happy conditions of those that are thus mortified; even when they seem in the eyes of unbelievers to be most miserable. To these two ends I shall mention the benefits.

*Benefit 1.* 'Your crucifixion to the world by the cross of Christ will be one of the clearest and surest evidences of your sincerity;' and so may afford you abundant help for the conquering of your doubts, and the ascertaining your salvation. When on the contrary, an unmortified, worldly mind, is the certain and common mark of a miserable hypocrite. I know a melancholy man may be so weary of the world, as to be impatient of his life; but to prefer the Lord and everlasting life before it, in our practical estimation, and resolution, and endeavours, is the very point of saving sincerity, and the specifical nature of true sanctification: and all other marks must be reduced unto this. There is no man so spiritual and heavenly, but while he is here hath a mixture of earthliness and carnality; and many a thousand that are earthly and carnal, have some esteem for God and glory, and some purposes for them, and some endeavours after them; but it is that which is predominant that giveth the denomination. According to that, it is, that we must be called either spiritual and heavenly, or carnal and earthly men.

More particularly, 1. If you look to the understanding, this crucifixion to the world is a very great part of the wisdom of the soul. For wherein doth wisdom more consist, than in judging of things as indeed they are, and especially in matters of greatest moment? He therefore that is crucified to the world, must needs be wise; and whatever his knowledge or reputation may be, he that wants this must needs be a fool. Is that a wise man that knoweth the times and seasons, and how to do this and that in the world, and knoweth not how to escape damnation, nor where his safety and happiness must be sought? And is not he a wiser man that can see the snares that are laid for his soul, and so es-

cape the burning lake ; than he that will sell his Saviour and his soul for a little pleasure to his flesh for a moment ? I make no doubt, but the weakest man or woman that practically knows the vanity of this world, and the desirable excellency of God and glory, is a thousandfold wiser than the most famous princes or learned men that want this knowledge. I will never take that man for a fool, that can hit the way to heaven ; nor that for a wise man, that cannot hit it. It is the greatest matters that try men's wisdom, though childish wit may appear in trifles.

2. To be crucified to the world is the certain effect of a living, effectual faith. The dead faith that James speaketh of, may move you to so much compassion as to say to the poor, " Go in peace ; be warmed and filled ;" James ii. 16. But it will not so far loose you from the world, as to persuade you to part with it to supply his wants : at least you will never be persuaded to part with all and follow Christ, till the belief of a treasure in heaven do persuade you to it ; Luke xviii. 21, 22. Can you say from your hearts, ' Let all go, rather than the love of God.' And in a case of trial, do you certainly find that there is nothing so dear to you, which you cannot part with for God and the hopes of everlasting life ? This is a sign of an effectual faith ; for neither nature nor common grace did ever bring a soul so high.

3. It is also a certain evidence of unfeigned love. For wherein is love so clearly manifested, as in the highest adventures for the person whom we love, and in the costliest expressions of our love when we are called to it ? Then it will appear that you love God indeed, when there is nothing else that you prefer before him, and nothing but what you lay down at his feet ; when the greatest professors that love the world, do shew that the love of the Father is not in them, (1 John ii. 15.) so far as it is loved.

4. To be crucified to the world and alive to God, is the very honesty, and chastity, and justice of the soul. This is your fidelity to God, in keeping the holy covenant that you have made with him in Christ. This is your keeping yourselves unspotted from the world, and undefiled by it : when the friends of it live in its adulterous embracements ; James iv. 4. Thus do you give the Lord his own, even both the creature and your hearts ; when worldlings do unjustly rob him of both. This is the great command and request of God

“My son give me thy heart;” Prov. xxiii. 26. Give him but this, and he will take it as if you gave him all; for indeed the rest will follow this. But if you give the world your hearts, God will take all the rest as nothing.

*Benefit 2.* The second benefit is this: If you are truly crucified to the world, ‘Your minds will be free for God and his service;’ when the minds of worldlings are like imprisoned, hampered things. What a toilsome thing it is for a man to travel in fetters, or to run a race with a burden on his back? But knock off his fetters, and how easily will he go; and take off his burden, and how lightly will he run! Do you not feel yourselves that the world is the clog of your souls? And this is it that hindereth you in duty, and keepeth you from the attainment of a heavenly conversation? When you should cheerfully go to God in secret, or in your families, the world is ready to pull you back: either it calleth you away by putting some other business into your hands; or else it dulleth and diverteth your affections, so that you have no heart to duty, or no life in it; or else it creepeth into your thoughts in duty, and taketh them off from the work in hand, and makes you do that which you seem not to be doing: and if you shake off these thoughts, and drive them out of your way, they are presently again before you, and meet you at the next turn. But in that measure as you have crucified the world, you are freed from these disturbances. The apostle Peter describeth the miserable estate of apostates, (2 Pet. ii. 20.) to be like a bird or beast that had escaped out of the snare that he was taken in, and after is taken in the same again; having escaped the pollution of the world, &c. *πάλιν ἐμπλακέντες ἡττωνται*, ‘they are again entangled therein:’ as a beast in a snare, that cannot escape or help himself; so (2 Tim. ii. 4.) it is said, no man that warreth entangleth himself with the affairs of this life, *ἰδεὶς στρατευόμενος ἐμπλέκεται* &c. So that you see that the world is a snare that entangleth men’s souls, and holdeth them as in captivity. The table of the wicked becometh a snare to them, and so do all the bodily mercies which they possess.

But the mortified Christian may look back on all these dangers, and say, “Blessed be the Lord that hath not given us as a prey to their teeth: our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are



escaped ;" Psal. cxxiv. 6, 7. Oh ! with what ease and freedom of mind may you converse with God in holy ordinances, when you are once disentangled from this snare ! Now that which formerly drew off your hearts, and clogged your affections, is crucified and dead : that enemy that kept your souls from God, and was still casting baits or troubles in your way, is dead. As the apostle saith of sin, " He that is dead is freed from sin ;" (Rom. vi. 7.) so I may say of the world ; he that is dead to the world, in that measure as he is dead to it, is freed from the world. " Let us therefore lay aside every weight, and the sin that doth so easily beset us ; and then we may run with patience the race that is set before us ;" Heb. xii. 1.

This makes a poor Christian sometimes to live in more content and comfort in the depth of adversity, than he did before in the midst of his prosperity ; because, though his flesh hath lost, his soul hath gained ; though he want the fleshly accommodations which he had, yet the world is now more dead to him than before ; and so his mind is freer for God, and consequently more with him. How blessed a life is it to converse with God with little disturbances and interruptions ! A runner in a race is willing to be rid of his very clothes that should cover him and keep him warm, because they are a burden and hindrance to him in his race ; but the lookers on would be loath to be so stript. Take away prosperity from an unmortified man, and you take away the comfort of his life ; when if the same things be taken from the mortified believer, he loseth but his burden. How readily will that man obey that is dead to the world, when he is commanded to do good, to relieve the poor according to his power, to suffer wrongs, to let go his right, to forgive and requite evil with good, to forsake all and follow Christ ! When to another man these duties are a kind of impossibilities ; and you may as well persuade a lion to become a lamb, or a beast to die willingly by the hand of the butcher, as persuade an unmortified worldling to these things. They think when they hear them, These are hard sayings, who can bear them ? Or at least, they are duties for a Peter or a Paul, and not for such as we. There is a very great part of Christian obedience, that will be easy to you when you are dead to the world, which no man else is able to endure, nor will be persuaded to submit to.

*Benefit 3.* Another benefit of this crucifixion is this : ' The tempter is hereby disarmed, and he is disabled from doing that against you, which with others he can do.' The living world is the life of temptations. As a bear, for all his strength and fierceness, may be led up and down by the nose, when by a ring the cord is fastened to his flesh ; so the tempter leadeth men captive at his will, by fastening together the world and their flesh. He finds it no hard matter to entice a sensual, worldly mind, to almost any thing that is evil. Bid him lie or steal, and if it be not for shame, or fear of men, he will do it. Bid him neglect God and his worship, and he will do it. Bid him hate those that hinder his commodity, or speak evil of them that cross his desires, or seek revenge of those that he thinks do wrong him herein ; and how quickly will he do it ? The devil may do almost what he list with those that are not crucified to the world. They will follow him up and down the world, from sin to sin, if he have but a golden bait to entice them. But when the world is crucified to you, what hath he to entice you with ? The cord is broken by which he was wont to bind and lead you. Can you entice a wise man by pins and counters, as you may do a child ? If he would draw you from God, he hath nothing to do it with ; for the world, by which he should do it, is now dead. If he would entice you to pride, or ambition, or covetousness, or to sinful means for worldly ends, he hath nothing to do it with ; because the world is dead. The devil hath nothing but a little money, or sensual pleasures, or honours, to hire you with to betray and cast away your souls ; and what cares a mortified man for these ? Will he part with Christ and heaven for money, who looks on money as other men do on chips or stones ? It is the frame of men's hearts that is the strength of a temptation. To a man that is in love with money, O what a strong temptation is it, to see an opportunity of getting it by sin ! But what will this move him, that looketh on it as on the dirt of the streets. To a proud man that is tender of his reputation in the world, what a troublesome temptation is it to be reproached, or slighted, or slandered ? and what a dangerous temptation is it to him to be applauded ! But what are these to him that takes the approbation and applauses of the world, but as a blast of wind ? as Christ saith of himself, John xiv. 30. " The prince of this world

cometh, and hath nothing in me." That is, He cometh to make his last and strongest assault; but he shall find no carnal, sinful matter in me to work upon: and he cometh by his instruments to persecute me to the death; but he shall find no guilt in me, which might make it a glory to him, or a dishonour to me. So in their measure the mortified members of Christ may say, When satan cometh by temptations, the world is dead by which he would tempt them, and he shall find little of that earthly matter in them, to work upon, and to entertain his seed. And therefore when he afterward cometh by persecution, will find the less of that guilt which would be the oil to enlarge and feed these flames. Your innocency and safety lieth much in this mortification.

*Benefit 4.* Another benefit that followeth our crucifixion of the world, is this: 'It will prevent abundance of needless, unprofitable cost and labour, that other men are at.' You will not be drawn to run and toil for a thing of naught. When other men are riding, and going, and caring, and labouring for a little smoke, or a flying shadow, you will sit, as it were, over them, and discern, and pity, and lament their folly. To see one man rejoice that hath got his prize; and another lament because he cannot get it; and a third in the eager pursuit of it; as if it were for their lives; while they live as if they had forgotten the eternal life which is at hand; will cause you to lift up your soul to his praises, that hath saved you from this dotage. The world worketh on the sensual part first, and thereby corrupteth, and as it were brutifieth our very reason; and the whole course of worldly designs and affairs, even from the glorious actions of kings and commanders, to the daily business of the ploughman and the beggar, are all but the actions of frantic men, or madmen. I say, so far as the affairs of the world are managed by this sensual, unmortified principle, a sanctified believer can look upon them all as on the running or tumult of children or idiots, or on a game at chess, where wit is laid out to little purpose. Mortification will help you to turn your thoughts, and cares, and labours into a more profitable course; so that when the end comes, you will have somewhat to shew that you have gained; when others must complain that they have lost their labour, and worse than lost it. What abundance of precious time do other men

lose, in dreaming pursuits of an empty, deceiving, transitory world, when God hath taken off the poise from you, of such unprofitable motion, and taught you better to employ your time. Many a hundred hours which others cast away upon worldly thoughts, or discourse, or practices, are redeemed by the wise for their everlasting benefit.

*Benefit 5.* Moreover, this mortification 'Will help you to prevent a great deal of sharp repentance, which must tell unmortified worldlings of their folly.' When they have run themselves out of breath, and abused Christ, and neglected grace, and either lost or hazarded their souls, they must sit down in the end and befool themselves for losing their time and lives for nothing. When God hath given a man but a short life, and laid his everlasting life upon it, and put such works into his hand as call for his utmost wisdom and diligence, what a sad perplexing thought must it be, to consider that all or most of this time hath been cast away upon worldly vanities! If a man shall run away from his own father, and serve a master that at last will turn him off with nothing but shame and blows, will he not wish that he had never seen his face? Such a master all worldlings and sensualists do serve. And he that got most by the world among them, shall wish at last that he had never served it; when the mortified Christian that slighted the world, and laid out his care and labour for a better, may so far escape the bitterness of such repentings, and be glad that he hath chosen the better part. That is not the best that is sweetest in the eating, when afterwards it must be vomited up with pain, because it cannot be digested. The spare diet of mortified men, will prevent such afterpains and troubles.

*Benefit 6.* Moreover, where the world is crucified, A great deal of self-tormenting care and trouble of mind will be prevented. You will not live such a perplexed, miserable life as worldlings do. Even in your outward troubles you will have less inward trouble of soul, than they have in their abundance. They are like a man that is hanged up in chains alive, that gnaws upon his own flesh awhile, and then must famish. What else do worldlings but tear and devour themselves with cares and sorrows, and scourge themselves with vexatious thoughts and troubles? If others did the hundredth part as much to them, against their wills, as they wilfully do against themselves, they would account

them the cruelest persons in the world. Paul saith of men that are in love with money, that "while they covet after it, they do (not only) err from the faith," but also *ἑαυτοὺς περὶ-ἐπεσαν*, "they pierced themselves through and through," and stabbed their own hearts "with many sorrows." A worldly mind, and a melancholy are some kin. The daily work of both is self-vexation, and they are wilfully set upon the stabbing and destroying themselves. But it is not thus with the believer, so far as he is mortified. Will he vex himself for nothing? Will he be troubled for the loss of that which he disregardeth? The dead world hath not power thus to disquiet his mind, and to toss it up and down in trouble. When it hath power on his body, it cannot reach his soul. As the soul of a dead man feeleth no pain, when the corpse is cut in pieces, or rotteth in the grave; so in a lower measure, the soul of a believer being in a sort as it were separated from the body by faith, and gone before to the heavenly inheritance, is freed from the sense of the calamities of the flesh. So far as we are dead, we are insensible of sufferings.

*Benefit 7.* Another benefit that followeth upon the former is this, We shall be far better able to suffer for Christ, because that sufferings will be much more easy to us, when once we are truly crucified to the world. What is it that makes men so tender of suffering, and startle at the noise of it, and therefore conform themselves to the times they live in, and venture their souls to save their flesh? but only their overvaluing fleshly things, and not knowing the worth and weight of things everlasting. They have no soul within them but what is become carnal, by a base subjection to the flesh; and therefore they savour nothing but the things of the flesh. All life desireth a suitable food for its sustentation. A carnal life within, hath a carnal appetite, and is most sensible of the miss of carnal commodities; but a spiritual life hath a spiritual appetite. And as carnal minds can easily let go spiritual things; so a spiritual mind, so far as it is such, can easily let go carnal things, when God requireth it. When you are dead to the world, you will easily part with it; for all things below will seem but small matters to you, in comparison of the things which they are put in competition with. If you are scorned, or accounted the

offscouring of the town, you can bear it; because with you it is a very small matter to be judged of man; 1 Cor. iv. 3. If you must endure abuses or persecutions for Christ, you can bear it; because you reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed; Rom. viii. 18. You can let go your gain, and account it loss for Christ; yea, and account all things loss for the knowledge of him; and suffer the loss of all things for him, accounting them but as dung, that you may win him; Phil. iii. 7, 8. If you knew that bonds and afflictions did abide you, yet none of these things would move you, so that you may finish your course with joy; Acts xx. 23, 24. So far as you are dead to the world, and alive to God, it will be thus with you; when they that are alive to the world are so far from being able to die for God, that every cross doth seem a death to them. I have many a time heard such lamentable complaints from people that are fallen into poverty, or disgrace, or some other worldly suffering, that hath given me more cause to lament the misery of their souls than of their bodies. When they take on as if they were quite undone, and had lost their God and hope of heaven, doth it not too plainly shew, that they made the world their God and their heaven?

*Benefit 8.* Moreover if indeed you are crucified to the world, your hearts will be still open to the motions of the Spirit, and the motions of further grace; and so you will have abundant advantage, both for the exercise and increase of the graces which you have received. The earthly minded have their hearts locked up against all that can be said of them; never can the Spirit or his ministers make a motion to them for their good, but some worldly interest or other doth contradict it, and rise up against it. But what have you to stop your ears when the world is dead? The word then will have free access into your hearts. When the Scripture comes, your thoughts are ready, your affections are at hand; and all are in a posture to entertain him and attend him: and so the work goes on and prospers. But when he comes to the worldly mind, the thoughts are all from home, the affections are abroad and out of the way, and there is nothing for his entertainment, but all in a posture to resist him and gainsay him. O what work would the preaching of the Gospel make in the world, if there were

not a worldly principle within to strive against it! But we speak against men's idols, against their jewels and their treasures, and therefore against their hearts and natures. And then no wonder if we leave them in the jaws of satan, where we found them, till irresistible merciful violence shall rescue them. But so far as you are mortified, the enemy is dead; contradictions are all silenced; opposition is ceased; the Spirit findeth that within, that will befriend its motions, and own its cause; the soul lieth before the word, and gladly hears the voice of Christ: and thus the work goes smoothly on.

*Benefit 9.* Moreover when once you are crucified to the world, you are capable of the true spiritual use of it, which it was made for. Then you may see God in it; and then you may savour the blood of Christ in it; then you may perceive a great deal of love in it; and that which before was venomous, and did endanger your souls, will now become a help to you, and may be safely handled when the sting is thus taken out. Before it was the road to hell; and now there is some taste of heaven in it. The stones and earth are useful for you to tread upon, though they are unfit for you to feed on, or too hard to rest upon. So though the world be unfit to rest or feed your souls, it may be a convenient way for you to travel in. It is unmeet to be loved, but it is meet to be used, when you have learned so to use it, as not abusing it. When self is thoroughly down and denied, and God is exalted, and your souls brought over so clearly to him, that you are nothing but in him, and would have nothing but in and with him, and do nothing but for him; then you shall be able to see that glory and amiableness in the creature, that now you cannot see; for you shall see the Creator himself in the creature.

*Benefit 10.* When once you are truly crucified to the world, you will have the honour and the comfort of a heavenly life. Your thoughts will be daily steeped in the celestial delights, when other men's are steeped in gall and vinegar. You will be above with God, when your carnal neighbours converse only with the world. Your thoughts will be higher than their thoughts, and your ways than their ways, as the heaven, where your converse is, is higher than the earth. When you take flight from earth in holy devotions, they may look at you, and wonder at you, but

cannot follow you; for whither you go, they cannot come, till they are such as you. You leave them grovelling here on earth, and feeding on the dust, and striving like children, or rather like swine or dogs, about their meat; when you are above in the Spirit, on the wings of faith and love, beholding that face that perfecteth all that perfectly behold it; and tasting that joy, which fully reconcileth all that fully do enjoy it; which we must here contend for, but none do there contend about it. What a noble employment have you, in comparison of the highest servants of the world? How sweet are your delights in comparison of the epicures! O happy souls that can see so much of your eternal happiness, and reach so near it! Were I but more in your condition, I would not envy princes their glory, nor any sensualists and worldlings their contents, nor desire to be their partner. I could spare them their troublesome dignities and their burdensome riches, and the unwholesome pleasures which they so often surfeit on, and the wind of popular applause which so swelleth them: Yea, what could I not spare them, if I might be more with you? O happy poverty, sickness, or imprisonment, or whatever is called misery by the world, if it be nearer heaven than a sensual life! and if it will but advantage my soul for those contemplations which are the employment of mortified, heavenly men! Yea, if it do but remove the impediments of so sweet a life! I know (by some little, too little experience, I know) that one hour's time of that blessed life, will easily pay for all the cost; and one believing view of God will easily blast the beauty of the world, and shame all those thoughts as the issue of my dotage, that ever gave it a lovely name, or turned mine eye upon it with desire, or caused me once with complacency to behold it, or ever brought it nearer my heart. O sirs, what a noble life may you live! and how much more excellent work might you be employed in, if the world were but dead to you, and the stream of your souls were turned upon God! Had you but one draught of the heavenly consolations, you would thirst no more for the pleasures of the world. Yea, did you but taste of it, as Jonathan the honey from the end of his rod, (1 Sam. xiv. 27.) your eyes would be enlightened, and your hearts revived, and your hands would be strengthened in your spiritual warfare, that your enemies would quickly perceive it, in your more resolute, prevailing oppo-



sition of their assaults. And experience will tell you, that you will no further reach this heavenly life than you are crucified to earth and flesh. God useth to shew himself to the celestial inhabitants, and not to the terrestrial; and therefore you will see no more of God than you get above and converse in heaven. And if faith had not this elevating power, and could not see further than sense can do, we might talk long enough of God before we had any saving knowledge of him, or relish of his goodness. And doubtless, if we must get by faith into heaven, if we will have the reviving sight of God, then we must needs away from earth; for our hearts cannot at once converse in both. Believe it, sirs, God useth to give his heavenly cordials upon an empty stomach, and not to drown them in the mud and dirt of sensuality. When you are most empty of creature delights and love, you are most capable of God. And fasting from the world, doth best prepare you for this heavenly feast. Let abstinence and temperance be imposed upon your senses; but command a total fast to your affections; and try then whether your souls be not fitter to ascend, and whether God will not reveal himself more clearly than before. It may seem a paradox that the vallies should be nearer heaven than the hills, but doubtless Stephen saw more of it than the highpriest; and Lazarus had a fairer prospect thither, from among the dogs at the rich man's gate, than the master of the house had at his plentiful table. And who would not rather have Lazarus's sore with a foresight of heaven, than the rich man's fulness without it; yea, with the fears of after misery? A heavenly life is proper to the mortified.

*Benefit* 11. Moreover, those that are crucified to the world, are most fruitful unto others, and blessings to all within their reach. They can part with any thing to do good with. They are rich to God and their brethren, if they be rich, and not to themselves. If a mortified man have hundreds or thousands by the year, he hath no more of it for himself than if he had a meaner estate. He takes but necessary food and raiment; he shunneth intemperance and excess. Nay, he often pincheth his body, if needful, that he may tame it, and bring it into subjection to the Spirit; and the rest he lays out for the service of God, so far as he is acquainted with his will. Yea, his necessary food and raiment which he receiveth himself, is ultimately not for

himself, but for God. Even that he may be sustained by his daily bread for his daily duty, and fitted to please his Master that maintaineth him. If they have much, they give plenteously. If they have but little, they are faithful in that little. And if they have not silver and gold, they will give such as they have, where God requireth it.

But the unmortified worldling is like some spreading trees, that by drawing all the nutriment to themselves, and by dropping on the rest, will let no other prosper under them. They draw as much as they can to themselves. For themselves is their care and daily labour; Psal. xlix. 18. They all mind their own things; but not the things of Christ or their brethren. Getting, and having, and keeping is their business; and as swine, are seldom profitable until they die.

*Benefit 12.* The last benefit that I shall mention is this: If you are now dead to the world, and the world to you, your natural death will be the less grievous to you, when it comes. It will be little or no trouble to you to leave your houses, or lands, or goods; to leave your eating, and drinking, and recreations; or to leave your employments and company in the world; for you are dead to all that is worldly before. Surely so far as the heart is upon God, and taken off these transitory things, it can be no grief to us to leave them and go to God! It is only the remnants of the unmortified flesh, together with the natural evil of death, that maketh death to seem grievous to believers; but so far as they are believers, and dead to the world, the case is otherwise. Death is not near so dreadful to them as it is to others; except as the quality of some disease, or some extraordinary desertion, may change the case. Or as some desperate wicked ones may be insensible of their misery. How bitter is the sight of approaching death, to them that lay up their treasure on earth, and place their happiness in the prosperity of the flesh? To such a fool as Christ describeth, Luke xii. that saith to himself, "Soul take thy ease, eat, drink, and be merry, thou hast enough laid up for many years." How sad must the tidings of death needs be to him that set his heart on earth, and spent his days in providing for the flesh, and never laid up a treasure in heaven, nor made him friends with the mammon of unrighteousness, nor gave diligence in the time of his life to make his calling and election

sure! To a worldly man, that sets not his heart and hopes above, the face of death is unspeakably dreadful. But if we could kill the world before us, and be dead to it now, and alive to God, and with Paul, die daily, it would be a powerful means to abate the terrors, and a certain way to take out the sting, that death might be a sanctified passages into life. So much of the benefits of mortification.

And now what remains, but that you that are mortified believers, receive your consolation, and consider what the Lord hath done for your souls, and give him the praise of so great a mercy. Believe it, it is a thousandfold better to be crucified to the world, than to be advanced to prosperity in it; and to have a heart that is above the world, than to be made the possessor of the world.

And for you that yet are strangers to this mercy, O that the Lord would open your hearts to consider where you are, and what you are doing, and whither you are going, and how the world will use you, and how you are like to come off at last, before you go any further, that you may not make so mad a bargain, as to gain the world and lose your souls. O that you did but thoroughly believe, that it is the only wise and gainful choice to deny your carnal selves, and forsake all and follow Christ, in hope of the heavenly treasure which he hath promised. And let me tell you again, as the way to this, That though melancholy may make you weary of the world, and stoical precepts may restrain your lusts; yet it is only the power of the Holy Ghost, the cross of Christ, the belief of the promise, the love of God, and the hopes of the everlasting invisible glory, that will effectually and savingly crucify you to the world, and the world to you. It is a lesson that never was well taught by any other master but Christ, and you must learn it from him, by his words, ministers, and Spirit in his school, or you will never learn or practise it aright.