

(3.) Look homeward, and long to be with Christ; where you shall be for ever out of the reach of all evil, and enjoy such peace and freedom as your enemies can disturb no more.

3. *Lastly*, To sinners of the world lying in wickedness, I would say, Come out from among them, and be separated, as ye would not be ruined with them, and perish eternally in their destruction. But of this in the next discourse.

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THE DIVINE CALL TO SINNERS TO COME OUT FROM AMONG THE  
WORLD LYING IN WICKEDNESS, EXPLAINED AND URGED.

Several Sermons preached at Ettrick, in 1729.

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1 JOHN v. 19.

*The whole world lieth in wickedness.*

2 Cor. vi. 17.

*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*

YE have had a frightful description of the world lying in wickedness. We come now to press the exhortation to come out of it, in the words of this compared text. In which we have,

1. The gospel-call to sinners, *Come out from among them*. For whereas the words are taken out of Isa. lii. 11. it is plain the prophet there speaks of the days and preaching of the gospel, though with an eye to the deliverance from Babylon, ver. 7—10. In it we have,

(1.) The substance of the duty that sinners are called to, *Come out from among them*, viz. the world lying in wickedness, whereof Babylon was an emblem, as the Jews were of the elect. Babylon was the mother of abominations, and devoted to destruction; so the world lying in wickedness is. To come out from among them, is to come out of your natural state, unto Christ by faith; that is the only way to come out from among them. And that the text aims at no less, is evident,—that adoption into God's family is thereupon promised.

(2.) The touchstone of sincerity in it. *Be ye separate*. Right coming out from among the world lying in wickedness, is a coming out from among them freely and for altogether. A withdrawing for a time, the relation standing will not do; nor a halting between two;

there must be a total separation, by going quite to the other side, and setting up against them. Thus the apostle explains the double call to depart, Isa. liii. 11. Depart ye, depart ye, going still farther and farther from them, till the great gulf be fixed betwixt you and them.

(3.) A necessary direction for the right managing of your coming away,—Touch not the unclean thing. They are an unclean society, like a leprous person: consult not with them, but be resolute without tampering with them. Every thing among them is unclean; take up none of it to carry with you, as Rachel did her father's images. Be afraid of every person and thing in the world lying in wickedness, as of fire.

2. The gospel offer and promise, to be accomplished on complying with the call, I will receive you. I the Lord Christ will take you in. Be not afraid that ye shall be at any loss in the case; such refugees shall have the borders of the Lord's land, the gates of his house opened to them.

Now the doctrine of these texts thus compared, is,

Doct. There is a call from the Lord to sinners, to come out from among the world lying in wickedness, and leave them.

In handling this point, I shall,

I. Shew some things implied in it.

II. Shew what is the sinner's coming out from among the world lying in wickedness.

III. Consider the call from the Lord to come out from among them.

IV. *Lastly*, Apply the whole.

I. I shall shew some things implied in the doctrine. It implies,

1. The world lying in wickedness is a society hateful to the Lord, else he would not call to come out from among them. They may please themselves, as if they only were the people. The region of a natural state has the cloud of wrath abiding upon it, John iii. ult. They are a society whom God abhors as unclean: a people of God's indignation, as being his enemies; and against whom he will have war for ever that shall end in their destruction, or rather never end.

2. Sinners, ye are all by nature in among them, and of them; else, why is the call, Come out from among them? Whoever has not heard this call, and come out from among them in conversion, is among them yet, John viii. 44. I told you there are in the world lying in wickedness, the lower and the upper world; but both these make but one world, the devil is the head of both; and if a few years were gone, they will be both turned into one, and all the inhabitants housed under one roof, Matth. xxv. 41. Therefore unconverted sin-

ners are as sure among them as the damned.—Sinners, ye are children of hell, a prison-house, a dark house, a miserable house, Matth. xxiii. 15. As long as ye are among them, ye are like the house, and like the father of it: he is a fallen creature, lying in wickedness, his nature is enmity against God; so art thou and thine: and though thou put a fair face on, by a form of godliness: no marvel, for Satan himself is transformed into an angel of light, 2 Cor. xi. 14.

3. Great is the danger of abiding among them, Isa. lii. 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her. There are three special emblems of the wretched world lying in wickedness, and the danger of abiding among them, to which this call may have reference. One is Babylon doomed to destruction, Psal. cxxxvii. 8. See the call to leave her, Jer. li. 6. Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Rev. xviii. 4. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Another is Sodom, which fire from heaven was abiding the call Lot got to get out of it, ye have Gen. xix. 15. Arise,—lest thou be consumed in the iniquity of the city. It was set forth for an example Jude, 7. suffering the vengeance of eternal fire. A third is the tents of Dathan and Abiram, which were to be swallowed up of the earth. The call to the congregation to get up from about them, ye have Numb. xvi. 26. "Depart I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Which is applied to gospel-hearers, 2 Tim. ii. 19. "Let every one that nameth the name of Christ depart from iniquity." Ye can have no more safe staying there than ye could have had in these, believe it or not.

4. It is possible ye may get away from among them. If ye were once down in the lower world lying in wickedness, it will be impossible ever to get out from among them more; this call has nothing ado with that part of them. But ye are yet in the upper world lying in wickedness, where Christ has his lower house, with a commission to fill it out of those of them that are lying there. And for this cause the call sounds in your ears this day. Psal. xlv. 10, "Forget thine own people, and thy father's house." Luke xiv. 23, "Compel them to come in, that my house may be filled." Come away before your feet slip,—ye may get away though never so far on.

5. God has some amongst them that shall not get leave to stay,

for he would never send out such a call altogether in vain. No; there is an elect number among them, on whom the call shall be effectual, sit it who will, 2 Tim. ii. 19. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Satan may get leave to keep a reprobate world, but the sheep of Christ, purchased with his blood, cannot be lost, John x. 16. "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." There is a secret mark on some of the strayed, and they shall be made to come out from among the rest. Let this encourage you to come away, standing as fair as others to get help from heaven to make your escape.

6. Ye will be very welcome to Christ from among them, Psal. xlv. 10, 11. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King greatly desire thy beauty." They that come uncalled sit unserved; but ye need not fear, the Master calleth you. It is what you have his word on, "I will receive you." Do not say, "Alas, I need never think that Christ will receive me; for I have been a poor, worldly, carnal creature, savouring nothing but the world;" no, the call supposes that, that ye are among them. "But I am deep in wickedness;" yet welcome, if ye have even been among the very worst of them, come from among them, and welcome, 1 Cor. vi. 9, 10, 11.

7. Ye will not be carried away from amongst them against your will. No; if ye come not voluntarily upon your own feet, ye will get leave to stay and perish among them; Psal. cx. 3. "Thy people shall be willing in the day of thy power." Christ will have none but willing subjects, such as submit by choice, not by force. Compel them; but how? as men are compelled to a feast, by most earnest entreaties, importunity, &c. but not otherwise. They that will needs lie still in their wickedness with the world, they will get their will with a vengeance; they will not be forced from the society they chuse.

8. Ye will not be carried away sleeping from among them neither; ye must awake, hear the call, and set down your feet to make your escape. Some say, they can do nothing, they cannot convert themselves, and they hope for grace afterward. So they make soft their pillow, sleep securely, and will do nothing. But if ye were willing to come away from among the world lying in wickedness, ye would stretch out the withered hand, ye would try the lame leg, take the help of offered grace, and take no rest till ye were got away.

9. Ye need not expect their good will to the parting. The call is directed to you, without noticing them; for it is certain they will

never let you out from among them, as long as they are able to keep you. Therefore ye must be resolute and peremptory, Matth. xi. 12. "The kingdom of heaven suffereth violence, and the violent take it by force." Hell's flatteries and threatenings will all be plied to keep you among them; but stop your ears, and look not behind you, as the angels enjoined Lot, when they had brought him out of Sodom, Gen. xiv. 17.

10. *Lastly*, Ye will be received of the Lord into the society of the clean and holy, Heb. xii. 22—24. One part of them is perfectly clean, as to the other their cleansing is begun, John xiii. 8; but all are but one family; the former the elder children, in the upper rooms; the latter the younger, in the lower rooms; the whole headed by Christ.

II. I come now to shew what is the sinner's coming out from among the world lying in wickedness.

Negatively, 1. It is not a sinner's going out of this world. That is brought about by death, whether we will or not; and they that die in the Lord, they are indeed absolutely separated from the world lying in wickedness. But they that die out of Christ, they are for ever thereby fixed in the world lying in wickedness. Since they are not come out from among them here, they are put in among them there, their souls gathered with the wicked in death, with whom they gathered themselves in life.

2. It is not a coming out from among the immoral part of the world lying in wickedness, and joining in with the professors of religion, in a visible church-state. For there is a moral and religious part too of the world lying in wickedness; and those that are of these parts are as sure among them, as the immoral are. In a word, nothing short of true conversion and a saving change, is a coming out from among them.

Positively, It is a spiritual, gracious motion of the soul unto Jesus Christ, and is the very same with effectual calling, which is the work of the Spirit of Christ on these ordained to eternal life. We may take it up in these four steps,

FIRST, The sinner's coming to a true sense of his own state and case among them; and this he is brought to in a work of conviction, John xvi. 18. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Those of the world lying in wickedness are under spiritual blindness, they know neither what they are, nor where they are in very deed; and one must be brought to himself, before he come out from among them; otherwise he will not stir. Now the coming sinner,

1. He comes to be fully persuaded, that he is among them, and

out of the family of God, Luke xv. 17. He gets a dismal view of a natural state, of the case of the unregenerate world, of the world lying in wickedness; and he sees himself in the midst of them; so he is like one awaking out of a dream, and seeing himself beset about. So there are two things here,

1st, He gets a frightful view of the world lying in wickedness, as a society in most miserable case. The world lying in wickedness, that was in his eyes before like a paradise, a garden of pleasure, a sort of safety, appears in quite other colours, as a Babel of confusion, a wilderness of emptiness, a Sodom of wickedness, and tents of Dathan to be swallowed up. He sees it to be a society,

(1.) Lying in wickedness, under the guilt, pollution, and dominion of sin, contrary to God, and hateful unto him, Eph. ii. 12; a society abominable in the eyes of a holy God, however pleasant in the eyes of one another; wherein there neither is nor can be any thing good or acceptable in the sight of the great King.

(2.) Laid open to destruction from the presence of the Lord, Eph. ii. 12. He sees the curse lying on it, and binding it over to revenging wrath, and in virtue thereof certainly to be destroyed. The flaming sword appears, wherever he turns his eyes, ready to cut off the miserable inhabitants.

2dly, He gets a frightful view of his own case, as being among them, lying in wickedness, and lying open to destruction, Luke xv. 17. He sees his own sinfulness, is convinced of the sinfulness of his own life, heart, and nature; and sees his lost and undone case under the wrath of God, and curse of the law, Rom. vii. 9.

2. He comes to be fully persuaded, that there is no abiding for him among them, as Peter's hearers were, Acts ii. 37. and the Philippian jailor, Acts xvi. 30. He sees he is ruined for ever, if he get not away from among them. Time was when he could not think of parting from among them; but could get no rest among them; seeing every moment the city of destruction ready to be overthrown, and himself to be swallowed up in the ruins.

This is a new sight, that one gets, not by the sight of the eyes, but from the word, by the Spirit acting as a Spirit of bondage on the soul and conscience; awakening, convincing, and persuading into a firm belief of the report of the law, with application to one's own particular case.

SECONDLY, The sinner's coming to see a better state and case for him, with Christ and his company, Luke xv. 17. If the convinced sinner did not see a refuge, where he might be in safety, he would sink in despair; but the Lord timely opens his eyes, as he did Hagar's to see the well, when the child was laid by for dead. And he sees,

1. Full safety for him there, if he could get in among them, Luke xv. 17. The soul gets a view of Christ in the transcendent glory of his person and office; sees him an able and sufficient Saviour, Heb. vii. 25. having a fulness of merit, for procuring him the pardon of his greatest and most numerous sins; and of Spirit, for sanctifying him, and subduing the strongest lusts.

2. Free access for him to get in among them, Jer. iii. 22. He beholds the gates of the city of refuge cast open to receive him, and hears the voice of the Lord crying to him to turn in thither, Zech. ix. 12. He believes Christ to be not only an able, but a willing Saviour, willing to receive him; otherwise he would never come away.

This sight is given by the Spirit, demonstrating the word of the gospel to the soul, 1 Cor. ii. 4, 5. He shews it convincingly to be the infallible word of the eternal God, and his word to the sinner in particular. He brightens the glass of the gospel, so that in it they clearly see the glory of the Lord Christ, which they never saw before. And here they discover in him,

(1.) A rest to their consciences, not to be got in the fiery region of the law, Heb. ix. 14. "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?" The conscience stung with guilt cannot be quieted with an imperfect righteousness, that comes not up to the law demands of perfect obedience and satisfaction; but the gospel reveals Christ's righteousness, Rom. i. 17. a broad cover, that salve which applied makes a sick conscience hale, Isa. xxxiii. ult.

(2.) A rest to their hearts, not to be got in the barren region of the creation, Psal. lxxiii. 25. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." The soul being a spiritual substance immortal, can never rest fully in the enjoyment of temporal things; they are neither sufficient for it, nor certain. But in Christ there is a fulness, and that is inexhaustible; and so the man sees him as commensurable to the desires of the soul.

THIRDLY, The sinner's coming to be willing to come out from among the world, and to come in to Christ and his company, Psal. cx. 3. "Thy people shall be willing in the day of thy power." Sinners naturally are unwilling to come away out of the world lying in wickedness, and to come to Christ; it is as much against the grain with them, as for the fishes to come out of the water to dry land. They like their master, their work, and their company there; they would never leave them, if they could but see how to put up with them. They have a heart aversion and enmity to Christ, and his

company, his way, and his law. But the Spirit makes them willing, renewing their will, Ezek. xxxvi. 26. And they become,

1. Rationally and deliberately willing to come out from among them, the soul being moved thereto with the greatest reason. A drawing there is in the case, but no force, only strong persuasion, Gen. ix. 27. It is no blind impulse brings men to Christ; it is no rash and inconsiderate adventure, but the cost is counted ere this building is begun. Where it is otherwise, men soon shew that they are still among them, for all the bustle they seemed to make to be away.

2. They are absolutely willing, content on any terms, as Paul was, Acts ix. 6. "Lord, what wilt thou have me to do?" Many could be willing on such and such terms, if they could get leave to pick and chuse, if it were that such a particular lust only might be spared, if as to such a duty they might be excused; but they that are willing indeed are absolutely willing, willing at any rate.

3. They are willing for the present, nothing else answers the gospel-call, Heb. iv. 7. "To-day, if ye will hear his voice, harden not your hearts." Felix was willing, but for an after time, not for the present; so many young sinners are willing to come out from among the world lying in wickedness, if once they were past their youth, and come of age; and the aged, if they were come to a death-bed. But the coming sinner is willing to come out from among them this moment.

4. *Lastly*, They are peremptorily willing: it is not a thing only they are willing to do, but they are peremptory they will do it. They are not only content to leave them, but they may not, dare not, will not stay longer with them, cost what it will. They are willing, as the slayer, to be in the city of refuge; for, by their conviction and saving illumination, they see there is safety there, and nowhere else.

FOURTHLY, The last step is the sinner's joining himself to the Lord Jesus Christ, the head of the society opposite to the world lying in wickedness, Jer. i. 5. which implies two things.

1. An actual renouncing of the world lying in wickedness, and all that is therein, Job xxxiv. 32. "That which I see not, teach thou me; if I have done iniquity, I will do no more." He renounces his relation to that society, their work, their way and course, resolute to bid an eternal farewell thereto, and to stay no longer among them, come what will. Though a Red sea be before him, he knows not how to get through, he is peremptory not to return to Egypt.

2. A receiving and resting on Christ for all, John i. 12. "As many as received him, to them gave he power to become the sons of



God, even to them that believe on his name." They sell all to buy the field; part with all for the one pearl. Christ is held forth in the gospel as a full and satisfying portion, as a rest to the conscience, and a rest to the heart; and faith closes the eyes to all others, and takes him as such in the word of the gospel-offer, Psal. lxxii. 24.

Hereby the soul is knit to Christ, becomes a member of his mystical body, Eph. iii. 17. By this means there is a spiritual marriage betwixt Christ and the soul entered into; Christ becomes the believer's; and the believer his, only, wholly, and for ever, Cant. ii. 16. "My beloved is mine, and I am his." So they are one spirit with Christ, 1 Cor. vi. 17.

And thus the sinner is effectually out from among them, no more of their number, no more in their state and case; he is brought into another opposite society, whose communion is with the Father and his Son Jesus Christ. Though thereafter he is indeed in the world, yet he is no more of it; and though he is yet out of heaven, he is really of the family there.

III. I proceed to consider the call from the Lord to come out from among them. And,

1. The ground in law that it is founded on, is the eternal agreement of the glorious Trinity for man's salvation. The Lord Jesus Christ having undertaken to do and die for and instead of an elect world, and his merit being sufficient for the redemption of the whole world; the Father was so well pleased with his undertaking and performance, that he made him the ordinance of heaven for salvation to all that would believe; he gave him a kingdom to be raised out of the world lying in wickedness. And thereon the call is founded, Matt. xxii. 4. All things are ready, come unto the marriage.

2. This call was drawn up and recorded in the Bible, by the Holy Spirit, that it might not be only a call by word of mouth that passeth, but in writing that is permanent, which the called may have occasion to consult when they please, Isa. lv. 1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price." The whole Bible is a declaration of this call, with promises to those that answer it, and threatenings against them that refuse it. So the truth and reality thereof is sealed by the blood of Christ, the blood of the testament.

3. It is given in the gospel by Jesus Christ, with the consent of his Father and Spirit. The Father has sent him to call sinners to come out from among the world lying in wickedness. The Spirit says, Come. A whole Trinity invites them to come away, not willing that the captive exiles should die in the pit, Ezek. xviii. 23.

4. It is directed to men, sons of men, Prov. viii. 4. "Unto you, O men, I call and my voice is to the sons of men." It is not to fallen angels; they are left to lie still in their wickedness, without remedy, and to reckon for it at last. But it is addressed to the descendants of fallen Adam in this world, without exception of great, yea the greatest of sinners, Rev. xxii. 17. Whosoever will, let him take the water of life freely." Isa. i. 18. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Though they have continued never so long among them, and be never so signalized among them, they are welcome to come away from among them.

5. It was the Son of God in person, that first proclaimed this call, in paradise, Gen. iii. 15. Afterwards taking on our nature, and appearing in the world in our flesh, he spent the time of his public ministry in calling sinners to come out from among the world lying in wickedness, Heb. ii. 3. though they were but few that came away upon that his call, Isa. liiii. 1.

6. He continues to call sinners thereto, by his messengers, the ministers of the gospel, that call them in his name, 2 Cor. v. 20. And this is our work to call you to come away out from among the world lying in wickedness. We are the voice, he is the caller, Luke x. 16. For even now when he is in heaven, he speaketh to you by us, Heb. xii. 25.

7. *Lastly*, It is in this world only the call takes place, Matth. xxviii. 18, 19. As for those who are gone into the other world, the call can reach them no more; they are prisoners without hope. But while ye are here, the call is to you, particularly in the public assemblies, Prov. i. 20, 21. "Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words," &c.

I come now to the improvement of this subject.

USE I. Of information. This lets us see,

1. Where we are all by nature, even in the world lying in wickedness, being real members of that sinful and miserable society. This is our native country, we are all natives of the world lying in wickedness, by our first birth. It is only by conversion and the new birth, that we come out from among them, and are naturalized in the heavenly country. Think on this, ye young, or aged, strangers to a work of conversion; and know where ye are.

2. Ye cannot abide among them, but in rebellion against the call of God. By this gospel ye are summoned in the Lord's name to come out from among them; and if after that, ye take it on you to

stay, ye do it upon your peril, incurring the displeasure of Heaven, not only for your being among them, but your refusing to come out from among them.

3. The sin of gospel-hearers abiding among them, is fearfully aggravated, and therefore will be fearfully punished. Every new gospel-call is a new call from the Lord to you to come out from among them. How inexcusable will they then be, that give a deaf ear to them all? Matth. xi. 21, 22. "Wo unto thee, Chorazin, wo unto thee, Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

4. *Lastly*, Ye will surely be welcome to Christ, coming out from among them; for he will never put away them whom he calls to him, John vi. 37. "Him that cometh to me, I will in no wise cast out." His call is not only your warrant to come, but as such it is an ensurance of your welcome, Mark x. 49. "And Jesus stood still, and commanded him to be called; and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee."

USE II. Of exhortation. O sinners, seeing it is so, that the whole world lieth in wickedness, and there is a call from the Lord to sinners to come out from among them, hearken ye this day to the call, and come out from among them, all and every one of you.

This is a point of the greatest weight, and therefore I shall,

1. Branch out the exhortation more particularly, that ye may not be in the dark as to what ye are called to.

2. Address it to several sorts of sinners, that it may be the more closely brought home to the conscience.

3. Urge it with some motives, that so it may be pressed upon you.

4. Consider the hinderances or impediments that keep men from coming out from among the world lying in wickedness, that so they may be removed out of the way.

FIRST, To branch out the exhortation more particularly, I lay it before you in these four branches,

*First*, O sinner, believe it firmly, and consider it seriously, that the unregenerate, unconverted world is a sink of sin and wickedness, and doomed to destruction. This is infallible truth, 1 John v. 19. "The whole world lieth in wickedness." John iii. ult. "He that believeth not the Son, shall not see life; but the wrath of God abideth on him." Matth. xviii. 3. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." John iii. 3. "Except a man be born again, he cannot see the kingdom of God." If ye be not let into a view of this, to see that society

a most sinful and dangerous one, we will but beat the air in calling you to come out from among them. Open then the eyes of your minds, and see by the light of God's word, the state of the unconverted world. See,

1. The sinfulness of it, how they lie in their sin, original and actual, in the guilt of all their sins, in the pollution of them, under the dominion of sin, and in the practice of sin, doing nothing but what is sin, incapable to do any thing good or acceptable in God's sight. They are a Sodom for filthiness; they are a company of spiritual lepers, set out without the camp of the saints where the Lord dwelleth and walketh; of dead men, whose beauty, sense, and motion is gone, and on whose souls living lusts are preying, like so many worms on the carcase in the grave.

2. The misery of it; how they lie under the curse, Gal. iii. 10. with Rom. iii. 19. under the displeasure and wrath of God. A black cloud of wrath hangs over them continually, John iii. ult. It never clears; smiles of common providence they may have, whereby temporal mercies are laid on their hands, as viuctuals to the condemned man are carried into the prison till his execution: but one smile of special favour and love they never have, Psal. vii. 11, "God is angry with the wicked every day." Some drops of wrath still falling on them, sinking though silently into their souls; and the full shower and pouring out of the cloud is abiding them.

*Secondly*, Be convinced, O sinner, that thou art among them; that their case is thy case, and thy part and lot is among them; that thou art sinful and miserable with them. It is the ruin of many, that they do not see, and will not see, that they are among them; and therefore they cannot come out from among them, Rev. iii. 17, "Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Matth. ix. 12, "They that be whole need not a physician, but they that are sick." Are there not many of you, who have never seen this to this day? But if ye have not seen it, either ye are sanctified from the womb, or that is a certain sign ye are among them still. And, O how many have seen themselves among them, that yet were never freely brought out from among them, but after some awakening have just lain down where they were among them before? But oh! open your eyes, young sinners, and old sinners, and see yourselves among them, before you see yourselves among them in the lower world, where there is no coming out.

*Thirdly*, Be convinced that you cannot safely abide one moment longer among them; see the rock hanging over your head, ready to

fall every moment, and to crush you to pieces; see the snares, fire, and brimstone, ready to be rained down on you in that state, Psal. xi. 6. Many think that it is not safe indeed to die among them, but that yet they may safely live a while longer among them. This ruins many, while delaying from time to time they are surprised into destruction.

*Lastly*, Make away speedily from among them by conversion into God in Christ, Ezek. xxxiii. 11, "Turn ye, turn ye, from your evil ways." That is, believe and repent, so coming unto God by Christ. By faith we unite with Christ, the head of the opposite society, and so return unto God; and by repentance we return unto our duty. This is the coming out from among them we call you to.

SECONDLY, I would address this exhortation and call to several sorts of sinners among you. Come out from among them,

1. Ye that have all your days been at ease in the world lying in wickedness, never considering that ye were there, nor concerned how to get out from among them. Open your eyes at length, know your natural state; see yourselves children of hell, heirs of wrath; sleep no longer, but look about you, see your danger, and come away, Prov. vi. 9, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?"

2. Ye that having once been awakened, have fallen asleep again, and look on that former fright as a dream. Know that the danger you sometime saw, was most real, and represented your true case; and it was through the slight of Satan, ye were brought to take the armies of heaven advancing against you, for the shadows of the mountains. Wherefore bestir yourselves again, take second thoughts, and come away.

3. Apostates and backsliders, who sometime were on the way coming out from among them, but have now turned back, and fallen afresh to the way of the world lying in wickedness. Your case is very dangerous, Heb. x. 38, "If any man draw back, my soul shall have no pleasure in him." Remember Lot's wife, who was turned into a pillar of salt, for looking back to Sodom, after she had got out of it. But our Lord is giving you a new call, Jer. iii. 22, "Return, ye backsliding children, and I will heal your backslidings." Harken to it, or ye are doubly ruined.

4. Ye that are halting betwixt two opinions, in a doubt whether to come out from among the world lying in wickedness, or not yet. Conscience is pressing you forward, corruption is pulling you back; you hear one voice or whisper, saying, To-day if ye will hear his voice, harden not your hearts; another saying, Not yet, there will be time enough after. Know this last is the language from hell

among them; O heed it not, but come away as from fire that will burn you up.

5. Ye that have been often aiming at coming, but yet have never come away freely. O make a thorough separation from them at last; out with the right eye, off with the offending right hand. Let no beloved lust be spared; leave not a hoof behind you. It is sad to miss of the kingdom of heaven, when one is not far from it; to fall into the pit, from the threshold of heaven.

6. *Lastly*, All ye that have any mind for heaven, or the favour of God in time or eternity, come out from among the world lying in wickedness. All that have any concern for your own souls, and would not perish for ever. O set away from among them, nearer to Christ.

THIRDLY, Let me now urge the following motives to press the exhortation and call.

General motives. It is a most miserable case to be among the world lying in wickedness; the sight whereof is enough to frighten one. However secure sinners please themselves in being among them, yet never could one that was in a den of lions, inclosed among serpents or other venomous creatures, be more desirous to be from among them; than God's elect to be out of the world lying in wickedness, when once the Spirit has opened their eyes, Luke xv. 17, 18. Acts ii. 37. I would point out the misery of the case of being among them.

1. There is nothing pure or clean among them. Touch not the unclean thing; i. e. meddle with nothing that belongs to them; for they and all theirs are unclean, Tit. i. 15. There are souls and rational faculties among them, but they are all defiled and loathsome before God; there is no spiritual beauty or likeness to God among them. There are works they call good among them; but they are all vile and loathsome in the sight of God, Psal. xiv. 1. There are prayers and praises among them, but they are but like the opening an unripe grave, Rom. iii. 13. There are among them fair promises and engagements to duty, but they are but abominable deceit, ib. There is meddling with holy things among them, but see Isa. lxvi. 3. "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck," &c. For they cannot please God till they come out from the world lying in wickedness, Heb. xi. 6.

2. There is no spiritual health or soundness among them. We may say of them, as Isa. i. 6. "From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up,

neither mollified with ointment." However little need they find of the Physician of souls, they are all sick, deadly sick, as unpardoned sinners; though most of them are delirious, and know not their sickness, Matth. iv. 12, 13. Isa. xxxiii. ult. Their plague-sores of sin are running on them continually; none of them want a running issue of some predominant lust, that can never be got stopt.

3. There is a deadly infection among them; so that to be among them is to be in a pest-house, where one draws in death with the disease prevailing among them, 1 Cor. xv. 33. Every one of them is a root of bitterness, which springing up is ready to defile many, Heb. xii. 15. Therefore Solomon observes, that one sinner destroyeth much good, Eccl. ix. ult. The stream of their ungodly example, and corrupt conversation, sickens some, and kills others outright; wounds the godly, and ruins those of their own sort.

4. There is nothing but darkness, gross darkness among them, for the Day-star is not yet arisen into their hearts, Isa. lx. 2. They sit in darkness and the shadow of death; they are darkness itself, Eph. v. 1. for they are blind souls, Rev. iii. 17. Though the light of the gospel shines about them, it hath not shined into their hearts; they think they see; for though they are void of the light of grace, they have the light of reason; but that is darkness in them, Matth. vi. 23. So they see not where they are, nor whither they go, 1 John ii. 11.

5. There is no part with Christ among them, Eph. ii. 12. There is a rich purchase made by the Mediator, and he has taken all believers into fellowship with him, 1 John i. 3; but the world has no share with them; no share in the righteousness, peace, pardon, and title to heaven. They share with the society of the first Adam, in their sin and misery; but not with the society of the second Adam. Hence they are unwashen, unjustified, and unsanctified.

6. There is nothing but rank poverty among them. Whatever wealth they may have for their bodies, in respect to their souls they are poor to an extremity, Rev. iii. 17. whereof there are three glaring evidences.

(1.) They are poor naked souls, *ib.* The best raiment among them to cover their spiritual nakedness, is rags, filthy rags, the rags of their own righteousness; they have nothing else to cover their shame before the Lord; and that will never do it, but leave them naked to their shame.

(2.) They are poor starving souls; there is nothing among them to feed on but empty husks, that which is not bread, and satisfieth not. Only Christ is bread for the soul, only a God in Christ can satisfy the cravings thereof. Dust is their meat with the serpent;

they feed on the empty husks of the creature, and so do but fill the belly with the east-wind.

(3.) They are drowned in debt to justice, and have nothing wherewith to pay. Sin is that debt, and there is no forgiving the debt, while one is among them, Acts iii. 19, "Repent ye therefore, and be converted, that your sins may be blotted out." It is a debt that, however long it lie over, will be exacted; it will be pursued for, and that on the debtor's expence. And they have no saving interest in the great Cautioneer.

7. There is no peace with God among them, 2 Cor. vi. 14—17. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" &c. Sooner shall light and darkness agree, than a holy God, and the world lying in wickedness. Nay, they are a society with whom God has declared that he will have war for ever, Is. lvii. ult. "There is no peace, saith my God, to the wicked." Those in the lower world lying in wickedness, are roaring under the felt enmity of God against them; while those in the upper world lying in wickedness may be enjoying a profound peace. But the latter as well as the former stands as marks to the arrows of God's wrath, Deut. xxix. 19, 20. As long as thou art among them, thou art in a state of enmity with God, Rom. viii. 7. Luke xix. 27.

8. They have no sound bond of peace among themselves, Tit. iii. 3. God alone is the centre of true unity, and where men are broke off from God, they will be found at the bottom broke off from one another, as altogether selfish, and having their unruly passions unmortified, which make them uneasy both to themselves and others. And hence faith in Christ is the early restorer of true peace and love among men. That peace and love that is between companions in sin, will without peradventure break out in rage and hatred.

9. There is a curse among them, the curse of God and of his broken law, Gal. iii. 10. They are under the law, and it makes its way among them, Rom. iii. 19. This makes them a society of cursed children, cursed in their persons, and in all theirs. By this means they are a society separated to evil; and that curse will pull down the roof upon their heads at length, as it brought on the deluge, bringing in the general conflagration, and will lie a sinking weight on them for ever.

10. There is a cloud of wrath hanging over their head, and the head of every one among them, John iii. ult. While ye are among them, your state is a state of wrath; ye are ever under Heaven's displeasure, Psal. vii. 11. Ye dwell under mount Sinai, where the fire of wrath is flashing; and though sleeping there, ye are secure;



yet ye will no sooner be awakened, than ye will see the lightnings, hear the thunders, and the voice of the trumpet waxing louder and louder. Therefore I would say as Deut. i. 6. "Ye have dwelt long enough in this mount."

11. Death reigns among them, Matth. iv. 16. They are a company of condemned criminals, John iii. 18. that know not how soon their sentence may be executed. They are all in a dying condition, they have got their deaths wounds, and are pining away in their iniquity. Nay they are dead already, God is departed from them. O why will ye continue in the congregation of the dead? Come out from among them.

12. There is no good to be found among them, Psal. xiv. 1. They are corrupt trees, and cannot bring forth good fruit. There is nothing among them but sin: for there is no faith among them. What has the name of good hearts, good works is but so in appearance, not in reality; for what good can be there, where the nature is totally corrupt?

13. All evil is to be found among them. The unrenewed heart is a depth of wickedness; and in the world lying in wickedness all manner of wickedness is to be found. Much of it appears now, yet much is hid; but at length all will be seen.

14. *Lastly*, They are not to stay here, but will all be down in the lower world at length, Rev. xx. 14, 15. There are some dropping down to it daily, yet the rest remain secure; but all will be hurried down together to it at the last judgment. What a fearful cry was there at Dathan and Abiram's down going? Numb. xvi. 34. What then will the cry be, when the whole world lying in wickedness shall go down together? Therefore I say to you, as Numb. xvi. 26. "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

FOURTHLY, I shall now consider the impediments hindering men to come out from among the world lying in wickedness, and keeping them among them.

*First*, Want of consideration, Luke xv. 17. They ramble through the world, walking at adventures, and are not so just to their own souls as seriously to take under consideration their spiritual state and case. They seek not these thoughts; and if at any time they bear in themselves upon them, they shift them. Hence,

1. They have no just view of the corruption and danger of the world lying in wickedness. Though it is abominable in the eyes of God, it is a beauty in theirs; though it is a Sodom to be destroyed, they see nothing but safety, Mal. iii. 15. Why, they view it in a false light, they consider it not, as represented in the word, which alone can give a true notion of it.

2. They discern not themselves as true members of the world lying in wickedness. They form to themselves a notion of the wicked, whereby those only that are monsters of wickedness are reckoned of that sort; not considering, that all the unregenerate are of them in God's account, even though moral, or having a form of godliness. And though they be immoral, vicious, and profane, they think themselves not of the number, because there are some worse than they.

3. They see not the need of coming out from among the world lying in wickedness, Matth. ix. 12, 13. Their eyes being withheld from a sight of their own danger among them, how can they be moved to make an escape? Will a man flee that apprehends no pursuit? No; they will be secure, if not mockers.

Now, to remove this impediment, hearken to the divine call, Hag. i. 7. "Thus saith the Lord of hosts, Consider your ways." Stand, sinner, young or old, and consider where you are, what you are doing, where your present course is like to land you in eternity. You can consider of the trifles of a present world, why not consider your soul's case, and the concerns of another world? Want of consideration allows present ease, but it lays a foundation for eternal pain. Careless souls now, will sink themselves into deep consideration through eternity, which makes the worm that never dies. Wherefore I give you three advices.

1. Take some time purposely for consideration of these matters; pray and think in earnest about them, Psal. cxix. 59. They are too weighty to be successfully managed by fleeting and occasional consideration.

2. Consider them according to the word of God, Psal. cxix. 9. Lay aside all other rules of judging, as the course of this world, the opinions of the men of this world, &c. and consider purely what the Bible says in the case; for it is not by the former, but the latter, you are to be judged, and sentenced.

3. Pursue this consideration, till you have discovered clearly your state as it is, according to the word. And be not loath to admit conviction; for to see the disease is the first step to the cure. And then you have gained that sight, when you see an absolute necessity of getting out from among them without delay.

*Secondly*, The pleasures of the world, Luke viii. 14. These are the Syren songs that arrest many, that they cannot come away from the world lying in wickedness. They are the silken cords by which they are tied down among them, as fast as by iron chains. These gripe them by the heart, so that remembering them, their very hearts fail to think of coming away from among them.

The pleasures of sense, seeing, hearing, tasting, smelling, and

feeling, are ruining snares to the souls of most men. The lust of the eye, the lust of the flesh, and the pride of life, keep many away from God, for men naturally are lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Now the world lying in wickedness, giving up themselves to these, bless themselves in their enjoyment, and men cannot think of coming out from among them.

1. Unlawful pleasures bewitch them, as of drunkenness, gluttony, uncleanness, Prov. xxiii. ult.; Luke xvi. 19, 23; Prov. vii. 22, 23. There is a particular pleasure corrupt nature has in breaking over the hedge of the divine law, which makes forbidden fruit more pleasing than what is allowed, Prov. ix. 17, 18. They will therefore rather venture the eternal ruin of their souls, than come out from among them and forego these.

2. Even lawful pleasures fetter them, and lull them asleep among them, Luke xvii. 27. One may abide within the boundaries of lawful things, and yet have the heart so bewitched with them, that they may prove effectual snares. There is much of that which is counted innocent mirth and pleasure, and is so in itself, that yet becomes criminal, as taking the place of, and diverting from the main thing.

To break this snare, and remove this impediment, consider,

1. The pleasures of this world are deceitful; and as they are snares to the soul, they end in bitterness, Prov. xiv. 13. They are Satan's busked hooks, wherewith he first allures, and then ruins many a poor soul. They are his green and soft paths leading to destruction; and the pleasures of sin will be bitterness in the end, come what will.

2. This life is to us, not the time of pleasure, but the time of trial and probation for another world. Brute creatures enjoy the pleasures of sense they are capable of, more than the most voluptuous man doth; for these are the utmost of what they can obtain; and when they are dead, they are done. But God made man for a more refined sort of pleasure, in the enjoyment of himself. Man sinned and forfeited that, and God has proposed a new way for his recovering it, the way of faith. And now we are on our trials for it to be had in another world; and in denying ourselves to the pleasures of sin and sense, lies a great part of that trial, 2 Tim. ii. 3. Can ye expect two summers in one year; an easy, soft life of pleasure here, and hereafter too? Such expectation is in vain.

3. Consider the life of Christ and his saints, and the life of the wicked going to destruction. Which of them was it that had the life of worldly pleasure, immersed in the pleasures of sense, living at ease for the flesh? Was it the saints? No; Luke ix. 23, "If any man will come after me, says Christ, let him deny himself, and

take up his cross daily, and follow me." Was it Christ? No; Isa. liii. 3. "He is despised and rejected of men, a man of sorrows and acquainted with grief." Was it the wicked that had the life of pleasure? Yes; see Job xxi. 7—14, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways." Psal. lxxiii. 4—12. "For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as doth a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world, they increase in riches." The decision is plainly made, Luke xvi. 25. in the case of the rich man and Lazarus; the former received his good things in his life time, and the latter evil things. The way of providence in that matter has been, that the slaughter-oxen have had the greatest ease, and been best fed.

4. The pleasures of sin and the world, put the mouth out of taste to the pleasures of communion with God, 1 Pet. ii. 11. By them the Spirit is quenched, and good motions heaven-wards are stifled. Therefore it is the Lord inures his people to hardness, because that makes them value the consolations of God, which the soft and delicious life would make them neglect.

5. *Lastly*, Were it not better to break these chains of worldly pleasures now and escape, than to remain in them, and lie down in sorrow for ever? Isa. l. ult. It was by the pleasures of sense that mankind was ruined at first, Gen. iii. 6; and for that the second Adam paid for the elect, in his bitter sufferings, when he was deprived of all that could be grateful to his senses and contrariwise was exposed to the wrath of God, and the rage of men and devils. That life will have a bitter reckoning in the other world, when men

are divested of their bodies till the last day, and then raised up for eternal punishment against that day.

Therefore I would advise you to leave these things in time, and to be resolute to break through that bond, Matth. v. 29. If thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

*Thirdly*, A prejudice against religion is a very unpleasant thing, Matth. xxv. 24. "Then he which had received one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not stowed." Mal. iii. 13. "Ye said also, Behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts." This is an impediment that stands in the way of many; they think that if they should come out from among the world lying in wickedness, they may for ever after bid farewell to all pleasure, to taste it no more; they must spend their days in sorrow, and never see a joyful hour more. This is what they can by no means do; and therefore come after what will, they must abide among them. But,

1. Suppose that were true of religion, whether is it easier to spend a life-time in a constant cloud of sorrow till death, or to spend an eternity so after death? If men had no view at all beyond death, it would be more tolerable for them to make the most pleasurable they could of a present life; but since there is a life of pleasure or torment in another world, it is most absurd for eviting of momentary sorrows and hardships, to throw themselves into endless misery.

2. But it is absolutely false, a rash, ill grounded prejudice, where-with men are possessed against religion; and it is fostered by Satan, and the deluded world. It is contrary to the plain testimony of God in Christ, Prov. iii. 17. "Her ways are ways of pleasantness, and all her paths are peace." Matth. xi. 28—30. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is contrary to the experience of the saints in all ages, John viii. 56. "Your father Abraham rejoiced to see my day; and he saw it and was glad." Psal. iv. 7. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." 1 John v. 3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." And it is contrary to the nature of things, which of themselves lead quite otherwise, Isa. lvii. 20, 21. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up

mire and dirt. There is no peace saith my God to the wicked." Compared with 2 Cor. i. 12, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you wards." But here lies your mistake.

(1.) You know and can conceive of no other pleasures, but those of the world, sense, and sin; but there is another kind of pleasure, that is spiritual, which religion affords, that none know but those who have tasted it, Prov. xiv. 10. There are rivers of pleasure in heaven, but your worldly pleasures are not there; and there are in religion pleasures of that kind, in the Lord's lifting up the light of his countenance upon his people, and putting gladness in their hearts, Psal. iv. 6, 7; in seeing one's name written in heaven, Luke x. 20; and in the approbation of conscience, 2 Cor. i. 12. It is your want of a new nature, that ye cannot relish these new, refined, undreggy pleasures.

(2.) You think all pleasures are noisy, like those of the revellers and jovial ones of the earth; but it is not so, Rev. ii. 17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." The deepest waters run most still, and so do the deepest joys; hence even in worldly concerns, deep joy is not expressed by laughter, which is used only on trifling occasions. And of all joys and pleasures, those of religion lie most inward.

(3.) You form your notion of religion, by the outward appearance of some that profess it, who are of a heavy disposition. But you ought to form it by the scripture, and not by the appearance of some of its professors, from whence you may draw the most frightful notion of it; but the art of hell is in this, leading you from the view of cheerful Christians, to settle on those that are not so. But after all, ye may be deceived in them, for the countenance is not always an exact representer of what is within; witness the mirth and jollity of many, whose heart feels stings, and lashes in the time. But what notion have you formed of religion, from the appearance of the man Christ, who was a man of sorrows, of whose weeping you read sometimes, of his rejoicing once, but of his laughing never?

3. Consider, whether the way of religion, or the way of the world, affords the most ground for joy and pleasure? This will be no hard question to an impartial inquirer. The one is the way to a state of favour with God, peace, &c. here; the other keeps one under his wrath; the one is the way to be eternally happy, the other to be

eternally miserable. Wherefore bring ye no sorrow with you into religion, nor spring of it; and ye will find none in religion. But it teaches men to be sorrowful in time for what is just ground of sorrow, and will produce it sooner or later in all.

4. *Lastly*, The very sorrows that religion puts men to, are better than the world's joys and pleasures. These last are a spring of sorrow, and will end in it, Luke vi. 25. "Wo unto you that laugh now; for ye shall mourn and weep." They may end in it here, either in the way of bitter repentance, or in the way of bitter affliction, which will render all the former pleasures of sin tasteless, leaving nothing of them but the sting; or surely in the life to come. Whereas the sorrows of religion, be they never so deep, make way for joy here, and hereafter too, ver. 21. "Blessed are ye that weep now for ye shall laugh."

*Fourthly*, The cares of the world, Luke viii. 14. These are a thicket whereby men are entangled in the world lying in wickedness, till they cannot get away. The clay idol bewitches them, that they have neither heart nor hand for coming out from among them. These cares are a net, wherein the feet of poor and rich are held fast; for the frowning and smiling world are each of them apt to crave inordinate care. They hinder in so far as they enhance the whole man: and so,

1. They fix the heart to the world as the main thing, and so keep it back from God, Matth. vi. 24. "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." Hence covetousness is called idolatry, inasmuch as thereby the world and its good things are put in Christ's room, loved, desired, and followed after more than he.

2. They leave no room for a due concern about spiritual things, Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful." This and the other worldly thing, one on the back of another, challenges their care and concern, keeps their hearts and hands ever full, that due care for their souls cannot get entered. Hence the lives of many are spent in a continual hurry, never getting leave to think seriously; and it fares with them as with the man in the parable, 1 Kings xx. 39, 40. "As the king passed by, he cried unto the king; and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."

3. They leave them no gust nor relish for spiritual things ; they make them tasteless to them, so that nothing relishes with them, but carnal worldly things. The smiling world has this effect, Job xxi. 13, 14. "They spend their days in wealth—Therefore they say unto God, Depart from us ; for we desire not the knowledge of thy ways." And the frowning world has it too, as in the case of the Israelites under their oppression in Egypt, Exod. vi. 9. "They hearkened not unto Moses, for anguish of spirit, and for cruel bondage."

To remove this hinderance, consider,

1. The shortness of your time, and how in a little ye will be beyond all the things of the present evil world, to have no more use for them for ever, 1 Cor. vii. 29, 30, 31. "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 weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; 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." Death approaches, and the frowns of the world can annoy you no more, and its smiles be in no more stead to you. Why do ye take so great care about what is to last so short while ? Why is not your short time better filled up ?

2. Consider what will be the issue of the cares of the world hindering you to come out from among the world lying in wickedness. Ye will lose your souls in that throng of care for the present life, and no advantage in the world will quit the cost of that, Matth. xvi. 26. "For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? Ye have eternity challenging your care, of which if ye continue careless, death will bring you into a surprising plunge.

3. You quite mistake your measures for your own interest, taking a burden on yourself, that might be borne without you, Psal. lv. 22. Your true way would be to come out from among the world lying in wickedness, to Jesus Christ, and leave it to him to care for you, which would not be in vain, 1 Pet. v. 7. "Casting all your care upon him, for he careth for you."

*Fifthly*, Ill company and their influence hinders many. It was Paul's advantage, that when God called him, he conferred not with flesh and blood, Gal. i. 16. For the world lying in wickedness, will never be content that any of their own should leave them ; therefore the call is, Psal. xlv. 10. "Forget thine own people, and thy father's house." Satan has his agents in the world, that will be at all pains to entangle them among them that would be away. And they do it,



1. By their example casting off the fear of God, indulging themselves in sinful liberty, and so cast a stumbling block before others, Matth. xviii. 7. And,

2. By their influence otherwise, advising, enticing, and encouraging them to sin, Prov. i. 10. Acting Satan's part.

To remove this hinderance, consider,

1. You have God's call to come away; and it will be a sorry excuse for your disobedience, that others by their example and influence hindered you, Acts iv. 19. "Whether it be right in the sight of God, to hearken unto them more than unto God, judge ye." You ought, at the call of your Maker, to come away in spite of all the bad company that beset you.

2. Open your eyes and see their danger as well as your own. Believe, that the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, Rom. i. 18. and you will be obliged to make away, as the Israelites from the tents of Dathan and Abiram.

3. It will be no comfort to you in the end, to be ruined together with ill company, and by their influence. Their sin is great, but they will leave you to answer for yourselves, and bear your own punishment, Prov. ix. 12. And the society of companions in sin, in hell, will be bitter, as appears from Luke xvi. 27, 28. "I pray thee, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

*Lastly*, Delays are a great hinderance: Prov. vi. 9, 10, 11. "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travaileth, and thy want as an armed man." Men deceive themselves with off puts, and the prospect of much time before them. To remove this obstruction, consider,

1. The longer you delay, it will be the harder to get away from among them. Sin gathers strength by delay of repentance; as the waters, the farther they are from the head, the greater do they grow. The heart becomes harder, the mind blinder, the will more perverse, the affections more carnal.

2. Your time is uncertain; you know not if ever you will see the term-day to which you put off. How many are there that drop into eternity ere ever they are aware? The present time only is yours.

3. Suppose you should see the time you put off to, God may withhold grace from you, Luke xiv. 24. "For I say unto you, that none of these men which were bidden, shall taste of my supper." Take

the alarm therefore in time, and strike in with the opportunity ye now have, Isa. lv. 6. "Seek ye the Lord while he may be found, call ye upon him while he is near."

*Lastly*, It is a base spirit that puts you on to delay; it bewrays the predominant love of sin, and shews ye have no regard to God for himself; otherwise ye would not hesitate one moment to obey his call. Wherefore we beseech you to consider the matter, and delay no longer; let a regard to the authority of God, and a view of his matchless excellencies in Christ; let a sense of gratitude for the divine patience, and the love ye bear to your own souls; let every consideration, whether from the terrors of God's everlasting wrath, or the comforts of his everlasting love, unite to move you speedily to come out from among the world lying in wickedness, to the Lord Jesus Christ, the glorious Head of the society separated from the world. So coming, ye shall find welcome—"I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And now to conclude, Ye have had the picture of the world lying in wickedness drawn before you, and the call to come away out from among them. It is like these may appear as idle tales to some, and they may be as one that mocked, Gen. xix. 14. But if ye come not away out from among them, ye will perish among them, and the more fearfully that ye have been so solemnly warned.

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THE BELIEVER'S HUNDREDFOLD IN THIS LIFE CONSIDERED; AND  
A VIEW OF THE REALITY, PARTS, INHABITANTS, PASSAGE INTO,  
AND STATE OF MEN IN THE WORLD TO COME.

Several Sermons preached at Ettrick, in 1729.

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MARK X. 30.

*He shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.*

YE have heard much of this present evil world, and have been called to come away out from among them. I come now to tell you, that there is another world beyond it, into which we must all go; a view of which may be of use to stir us up to come out from among the world lying in wickedness, and to make us more indifferent about the smiles and frowns of this world.