

Directions to Crucify the World

A Sermon by Richard Baxter

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*. Its 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 denyeth 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 him that which he would have: And therefore he is trying what it will do for him 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 your selves 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 Judgement 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. 8. 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. 3. 21.*

And as the Cross of Christ is *Teaching*, so also is it *Strengthening*. As the touch of his garment stayed 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 vain glory and delights. For its one thing to have an angry God by providence to kill the world to them, 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 imagination 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 him to loose you from it, and bring up your souls again to God. Can you still dote upon the world, & 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 your selves. 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 dyed 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, Joel used *Sisera*, *Judg.* 4. 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 its 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 false 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 then 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 on 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 see him hanging on the Cross. Why then should you be of so differing a mind? Come nearer and consider what it is 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 dressed 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 show it you naked; and when you see it is but a post, me thinks you should not be fond on it any more. Do so then by the world which you more foolishly admire. It's clothed with Riches, and Honours, and Delights: its adorned by the great applause of 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 gawks, and strip it of these ornaments, and then see how you like it. But perhaps you'll say, How should I do that? Why 1. Consider frequently of how little moment these things are as to you. You have matters of everlasting life or death, salvation or damnation to look after; and what is riches or vain pleasures to this? 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 over plus, 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 hunch 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 your selves.

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 very est beggar in the Town, that is not a fool, had rather be as they are, then to have an house full of Gold till tomorrow, 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 mind 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 your selves, 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 lyeth 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 Devils 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 crucifying the world. For they must needs look after provision for these Appetites: He that must have the sweetest morsel, and the pleasant drink, must needs look after provision to maintain it. And he that hath a Proud corrupted mind, that must needs be somebody in the eyes of others, and therefore 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 sieve to his sensuality. Set Reason in the throne: let saith 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; its 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. Its a childish, if not a brutish thing, and below a man, to be captivated unto sense. Its the content of the higher faculties, that are the pleasures of a man: The pleasing of the throat is common to us with the swine. Its 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, and 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 Masters 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 biased to the world, and if the rub of a Sermon or sickness may turn you out of your way awhile, 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 will they shortly break over all, and be more violent then before. All your striving by ways of mere restraint, are too 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 a hungry Lyon to bereave him of his prey: be sure they will not easily part with it. Its 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 an 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 sometime the poor sinner is restrained and sometime again he ventured 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 tossed 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, its 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 underfoot, 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 your selves 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 necessities, but correcting it if it do but crave superfluities; Do this and you will easily crucify the world. For the world is only for the flesh. For saith *John*, 1 *John* 2. 16. *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 doth the will of God abideth for ever.*] Remember that he that saith in my text, that he is crucified to the world, doth say also, *Gal.* 5. 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 misleading 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 then itself. You must go to Heaven therefore for a Writ of ejectment. You must fetch a beauty, a pleasure from above, that shall abase it, and silence it, and shame its competition. O 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 then 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 that you have; and you will say in 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.* 3. 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 all creatures, and make it your business accordingly to improve them. I have told you before that they are all 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 actually or at least a 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. Its one of the commonest and greatest sins, (and I doubt with most professors of Religion) to use the creature for themselves, and to over-look 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 your selves are separated 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 Gods worship Holy, because they are devoted to God for his special service: So may we call our meat, and drink, and lands, and houses, our corn, and grass, and every plant, and flower Holy (in their places) When the sanctified soul doth read his Makers 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 Scripture, and never observe the name of God in it, or else regard it but 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 fullness of discovering the will of God, yet seeing that it also is one of his Books, (and that more legible and glorious then some inobservant 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 us, Gods works as common and unclean, and to over-look 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 ungodliness 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 that all these are for God, and therefore oblige us to answerable duty. Study well those highest titles, that are given you in 1 *Pet.* 2. 5, 9. *You are built up a Spiritual house, an holy Priesthood, to offer up Spiritual sacrifices acceptable to God by Jesus Christ.*] And what's 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 Vers. 9. *Ye are a chosen Generation, a Royal Priesthood, a holy Nation, a peculiar people, that you should shew forth the Praises 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 then 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 remember that they are cleansed, and that you profanely devour them, further then God is intended in them.

By this time you may perceive that the Crucifying of the world, is by its 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 everything you have or do, this is the using the world alight.

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 days 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 in 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 then for God. If God be jealous, its time for you to be jealous of your selves. Especially when the sin is the most common, and radical, and destroying sin. 4. Before you go about your callings, bethink your selves 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 you 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 your selves, [*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 your selves, 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 your selves 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 works?*] 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 enticements; 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 least it should over-reach 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 lovelier then 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 lyeth in over-loving it, and that it killeth by its embracement: 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. Its 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 then they are; but believe that they are a special advantage to your souls, 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 then 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 forwardness 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 speak 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's a great sin and folly in us, that we strive more to have afflictions removed then 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, till 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, then 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 should 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 catch 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 tice your Love to it, then 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 over-love 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 judgement, 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 servants 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. Its 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 an 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 an honey-comb, and her mouth were not smoother then bile;* 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. 5. 3, 4, 5, 6. And it is no wonder that God to save his people from this delusion, doth dress the world to them in a courser attire; and when he seeth them in danger to be enamoured on 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.

Its 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 men 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 friends 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 bait, for nothing. The cautious fish that is afraid to swallow, yea or to taste, or to come near till he knows what is under it, doth save his life, when that which boldly ventures, and fearlessly devoureth the bait is destroyed. Its not for nothing that *Solomon* chargeth the man *that is given to his appetite, to put his knife to his throat at a feast, and not to be desirous of the dainties which are deceitful,* Prov. 23. 1, 2, 3. *A prudent man foreseeth the evil* (even when it is covered with the pleasantest bait,) *and so he hideth himself and escapeth, when the simple passeth on and is punished,* Prov. 22. 3. It is part of the description of the sensual apostates in *Jude* 12. that in *their feasts,*

they fed 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 anything that's 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 your selves, [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, then to say in Hell, that once they had riches: I commend not any extreme to you, for indeed I have ever thought that its greater self-denial to devote and use our riches for God, then at once to cast them away or shut our hands of them; and that he is a better steward that improveth his Masters stock, then he that rids his hands of it, out of an injurious fear of his Masters 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 then 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 seraphic 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 wretchedst 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 earthworms; 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 judgement 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 commonest badge of an Hypocrite; and where there is a false heart at the bottom, and but an hypocritical faith, and an hypocritical love to God and the life to come, there will be no effectual resistance of the world; but all exhortations do come 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 innocence; 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 that it is not a scandalous sin, and such as will be the damnation of all that be not thoroughly cured of it? See *Eph.* 5. 5, 6, 7. *1 Cor.* 5. 10, 11. *Psal.* 10. 3. *2 Tim.* 3. 2. *2 Pet.* 2. 14. *Luke* 16. 14. *Mark* 7. 22. *2 Tim.* 3. 2. *Jer.* 8. 10. & 6. 13. *David* prayeth God to *incline his heart to his testimonies, and not to covetousness, Psal.* 119. 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? *Ezek.* 33. 31. *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.*] *Mat.* 13. 22. [*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.*] I know the men that I am now speaking of have many excellent gifts, and in other respects do seem the forwardness for godliness in the Country; but the more is the pity that men of such parts should be rotten-hearted hypocrites, and damned for worldliness after so much pains in duties: For an 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 18. 22, 23, 24.* and there see again their faces in that glass: [*Yet lackest thou one thing: (even such an 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 your selves on the security of his promise, who hath said, *I will never fail thee nor forsake thee, Heb. 13. 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 12. 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 Judgement; 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 fullness 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 clothing 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, *Psalm 49. 13. For though your inward thoughts be that your houses 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 dyeth he shall carry nothing away, his glory shall not descend after him: though whiles 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*, Vers. 11, 12, 17, 18, 19, 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 into destruction: How are they brought to desolation as in a moment, and consumed with terrors*, Psalm 73. 12, 17, 18, 19. And in that very day do all his thoughts perish, Psalm 146. 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. 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 then it is. As soon as ever you feel it thus creep into your hearts, its 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 to 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 your selves to some more frequent and serious meditation of the brevity and vanity of the world, then you have been used to: steep your thoughts longer in mortifying considerations, till 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 then 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 then 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, its time to draw nearer God then before, and to be longer with him; and to strive harder in every duty then you did, till 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 over-value the world. Even an *Arab* found some ease by a common humiliation, when he had taken a mortal surfeit of *Naboths* 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, then 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 your selves!* 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 dis-hearten and repel the tempter, when he seeth that you over-shoot 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 your selves more then 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 in to 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 practises 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 gluttonous: and by the presence of the bait their disease is set a work, as worms in the body are by some kind of food. *Clemens Alexandr.* saith of these men, that their disease is called 〈 in non-Latin alphabet 〉, that is, *A madness about the throat*: And 〈 in non-Latin alphabet 〉, that is, *A madness in the belly*: And saith of them that are given to fullness 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*. Lay siege then to this belly-Devil, and starve him out. It is by the sight of gawky 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, and money, and lands, doth help to provoke the desires of the Covetous. See therefore that you always keep a watch upon your eyes. Let them not run up and down like a master-less dog, nor role as the eyes of the lascivious that are hunting after the prey of lust. If you have cause to pray as *David, Psal. 119. 37. Turn away mine eyes from beholding vanity.*] You must practise according to your prayers, and endeavour your selves to turn them away. Have not the best of us as much reason as *Job* to *make a Covenant with our eyes?* *Job 31. 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 therefore to keep a constant guard upon your eyes your appetites and every sense, or else the world will not be crucified. Let not your eye move but by the conduct of your reason: at least, let it not fix upon any object, till reason give it leave. Taste not a bit of meat, or a cup of drink till 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. Its certain that the Devil hath readier access to the fantasy, then 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 fantasies 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 chastest behaviour without; and do frequently commit fornication in the heart, when fear or shame doth restrain the outward practise, and cover their iniquity. The malicious person is possessed by a spirit of maliciousness that dwelleth in his fantasy, 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 fantasies of the covetous, and setteth them on contrivances for the 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 lyeth 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 bedtime, 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 *Geheza* 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 lye 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 on 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. 15. 7, 8, 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 nought; 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 un-mercifulness enters not into our hearts. And when Christ doth so vehemently dissuade his followers from this damning sin, he doth it by setting a Law upon their *Thoughts*: *Why take ye Thought? &c. Take no thought, &c. Mat. 6. 25, 27, 28, 31, 34. Luke 12. 22, 26. If the unrighteous man forsake not his thoughts, he will not forsake the evil of his way, Isa. 55. 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 4. 14.*

3. And see also that you make not worldly minded men your companions. While they savour nothing but earth and flesh, they will have no savoury discourse of anything 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. Its not the safest place to fight against the Devil, in the midst of his own Army; but in the Army of Christ.

On the contrary 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 judgement 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 nearly concern you, then 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. Its a greater work then 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 an harder work: And with some kind of men, it prospers most, when it is hardly spoken of. Its easy to tell a man why and how he should lay down his life for Christ if he be called to it: But there's more to be done before it will be practised. Till an heavenly light possess your minds, and shew you the better things to come, and assure you of more to be had in Christ, then the world can afford you; I cannot look you should lose your hold, nor that an 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 an hundred times, yet still it will be sense, and will be eager after its delights again. Some will be still thinking that Mortification and heavenly mindedness is so rare a thing, that God will be more merciful then 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 hearts desire, and prayer, and endeavour must be that the professed Is' realties may be saved; yet we must take up our comfort shorter that the Elect shall obtain it, though the rest are hardened. For its Gods 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 season and its measure. For my part I must needs say to you, that though it may seem an high extraordinary thing to some of you, for a man to be thus Crucified to the world, I have no more hope of the salvation of any of you, except it shall be thus with you, then 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.* 25. 16. 1 *Sam.* 2. 25. *John* 10. 26, 27.