

Rom. 8. 6 To be carnally minded is Death
but to be spiritually minded is Life and Peace
The C.^l in general are much mistaken to Respect
to the means of solid Happiness - They seek after
the vanities of time and sense in hopes
of finding Satisfaction, and something that
will satisfy the long Desires of the Soul.
Religion is shunned by mankind under the
Idea of it w^d make ^{us} melancholy - but the
bitter Experience of unconverted men has
proved that the ways of Transgressors is hard.
on the contrary the ways of Religion afford both
Peace and Joy to those who walk in ^{em}. Solomon
who well knew both declared that her ways
are ways of pleasantness and all her Paths
are peace. The Testimony of St. P. respecting
this is clear and decisive in our Text - His
words naturally lead us to consider the
Difference between the carnal and Spiritual
mind - To be carnally minded is Death.
In order that we may fully illustrate
the Ap^l meaning we will first
name it

consider the carnal mind and spiritual
in their operations

2. In their Effects. shall then conclude
with an Address to both Descriptions of
Persons.

1. By the carnal mind we understand that
Principle of our fallen Nature w^h affects &
relishes carnal Things. The spiritual mind
on the contrary in part of Principle w^h leads
it to spiritual objects. & is implanted by
the holy Spirit in the Hearts of if regenerate
it is a new Divine Principle received fr^m above
The great Difference between these two Prin-
ciples is discoverable in our Thoughts - our
Thoughts will naturally be fixed on the
objects if are best suited to the reigning
Principle it is as whatever that Principle
may be whether a love of sin or Holiness.
To these objects they will constantly recur
in fervor and longplacency. If we are
under the Dominion of a carnal Principle
we shall be constantly thinking of some

carnal Pleasure, or Profit or Honor or some
worldly vanity - we shall have no greater
happiness in view than what is to be found
in the things of Time and Sense. But if we
be led by a spiritual Principle, and the
carnal Principle subdued in us by the Power
of Gods Grace, y^e and X^t and if concerns of our
Lord will occupy the mind - our Thoughts
will naturally go forth after God, we shall
continually aspire after the Enjoyment of
him, and not be contented wth any thing this
world can afford. The language of our Heart
will be to the Psalmist, there be many
that say who will shew us any good, but I
lift them up if sight of thy countenance upon
us. Farther the Principles of a carnal &
spiritual mind will operate strongly not
only on our Thoughts, but also on our Affections
whatever we most esteem we desire it when
absent; and if it be an attainable object we
greatly hope to enjoy it - we cannot but
love the very means of attaining it
and we rejoice in it when we have once
renewed it

when we have obtained the object of our wishes
if there be any danger of losing it we fear
we abhor those means ^{by} which we have obtained it.
and if we happen to lose it we grieve
and complain. The carnal mind is thus
exercised about carnal objects. Every carnal
man has some earthly object or other
upon ^{wh} his Affections are supremely placed
Hence the Question given us in respect to the
Affections - set your Affections on ~~the~~ Things
above not on things on the Earth. The
Affections will determine a man's State. our
S. has given us a short yet an important
Apertion, where the Treasure is there the
Heart will be also. If our Treasure is on Earth
our Heart will be also on Earth.

These two opposite Principles will further
influence over Aims and Ends of Actions.

a carnal man can only have carnal motives
to influence him. However he may be
occupied in this life, whether he holds an
important Station in Church or State
or moves in a more humble Sphere

carnal Aims will be solely in view. He will
have some interested motive or other to sway
his mind. A spiritual minded man on the
contrary will act for spiritual motives.
He will have a single Eye to the glory of God
He will act in spiritual views even in his
temporal concerns - He is sincere before G.
He seeks to honor and glorify him and longs
and prays if he may be unblameable before
him in love. It is his Desire and Study to
do the will of his Heavenly Father. In short
the carnal man will seek his own pleasure
Interest and Honor independent of God, while
the spiritual man seeks his Happiness in
G. and studies to promote his glory -
Thus we have shown the Difference between
the carnal and spiritual man in the
Operations of the different Principles by ^{wh}
they are actuated. This Difference may be
observed in their Thoughts, in their Affections
in their Aims and Ends we proceed in
the second Place to show the Difference in
their Effects -

The Effects of a carnal Principle is beyond measure
awful. This principle reigning in us proves us
destitute of all spiritual life - proves if we are
under of Power and Dominion of Satan, in a
State of Death and Condemnation. This carnal
State must in the End terminate in eternal
Death. This is irreversibly decreed by God.
The Ap. writing to the Galatians cautions ^{us}
against this State. Be not deceived, ^{g.} is not
mocked, whatsoever a man soweth ^{g.} shall
he also reap. He who soweth to the flesh
shall of the flesh reap Corruption. As much
as if he had said. Let not amongst you
imagine if he can go to Heaven when he dies
who is living at present an ungodly and
sinful life. He has nothing in the
Scriptures to warrant such an hope
as this. God is not to be mocked. what
he hath threatened he will execute against
the unrighteous. An ungodly man cannot
be admitted into glory in the very nature of
things. what Comfort w^d a carnal Person
have in Heaven or if supposition it was

was possible for him to be allowed to go
there. There are no objects there suited to
his corrupt Inclinations - nor w^d he possibly
participate in the Enjoyments and Employ-
ments of celestial Spirits. If he has no
relish for the service and worship of ^{g.}
in this world in the imperfect manner in w^h
they are performed by the best of men, he
w^d find no Pleasure in the worship of ^{g.}
in Heaven. where nothing but holiness and
Perfection are to be found. The Saints and
Angels spend their Time in profound
Adoration and solemn Praises of the Truly
they adore and admire all the glorious
Divine Perfections. Carnal men when they
think of Death and eternity, they have
no Idea of any meetness for Heaven been
necessary - They imagine there is not much
difficulty in getting into the Kingdom of ^{g.}
if ^{g.} is very merciful, and will not be so
cruel as to punish them in Hell for
the few trifling Crimes w^h they may

essentially unintentionally have ^{Heed} come
or at least without any bad Design. Such is
the stupid blindness of the human Heart
so ignorant are carnal men of the Spiritu-
ality of its divine laws and what its require-
ments are. and of the holiness of God.
whatever men may imagine whatever
unscriptural Ideas they may form of G.
it will be found in the End if about holiness
more shall see the S.^d and if to live and die
under the Power and Influence of a carnal
mind will be Death eternal Death -
unnumbered Passages might be produced
to prove this Assertion were it necessary.
However sad and awful the State of a carnal
mind is, ~~the~~ to be spiritually minded
is life and Peace. The Effect of a
Spiritual Principle is unexpressibly
glorious. whenever it prevails it is a
Proof of Spiritual Life. that if soul has
been quench'd and rais'd fr^m a Death in
sin to a new life in Righteousness

The Effect of a spiritual mind invariably
is the means of filling the soul's Heart and
Joy. The strong and carnal Principle been
conquered and subdued by the powerful operations
of the Spirit of God in the Heart of the true
Christian, of rare reigning triumphant produces
the most blessed effects upon the soul, and
causes a man to enjoy an Heaven here below.
what still renders the Effect of a spiritual
mind more desirable and more glorious
it cannot fail of issuing otherwise than
in eternal life and Peace. This is according
to the express declaration of God. He that is
to the Spirit shall of the Spirit reap life
everlasting. He who lives to the glory of G.
under the influence of his Grace and love, tho'
they may now sow in Tears yet they shall
reap in Joy - G.^d has given us many precious
Promises to this Effect in order to animate
their souls under the variety of Trials
and Afflictions to w.^h they are exercised
on Earth -

Amidst every Embarrassment the spiritual
minded may take comfort in the sure
Hope if they shall in due time reach the
Peaceful Shores of the Heavenly Canaan. and
this must be so in the very nature of
Things. for spiritual mindedness constitutes
our meetness for Heaven, while it is also
an Anticipation and foretaste of it. A truly
pious Christian can take no pleasure in
the society and conversation of ungodly men
he has no Relish for their carnal Pleasures
but the greatest Aversion to ^{them}. The Saints
upon Earth are his Delight - It is their
Company and Conversation he relishes.
Prayer, Divine meditation and public worship
are exercises of Devotion in which his
Soul finds the sweetest Pleasure. To
exclude him from all communion to ^{the} Saints
on Earth, from the House of God, and to prevent
him if possible from Prayer and meditation
would be a very Hell to his Soul. Since therefore
he cannot possibly be happy here to himself

he will never shut up his Soul to ^{himself} in
the eternal ^{state}. As there is no spiritual progress
no meditation, no divine lessons, no
thanksgiving no rapturous praises of ^{God}
and ^{Christ} in Hell, there is nothing suited to the
spiritual minded. Therefore as sure as the
Effect of a carnal mind will be productive
of eternal Death, so sure will the Effect
of a spiritual mind be ^{eternal} Life -
we shall now conclude to an Address to ^{the}
carnal and sensual minded -
1. to ^{the} carnal minded. what an awful and
lamentable State are all they in, whose
Consciences testify of ~~their~~ their Thoughts
Affections, and ^{their} ~~their~~ are all carnal. At present
they are strangers to solid Happiness. All the
Pleasures they enjoy are earthly sensual
and Devilish not suited to the Capacity of
an immortal Soul, but to the corrupt
Affections and Inclinations of depraved Nature
It sh^d. be remembered if ^{God} declares to be
carnally minded is Death - you who are

in this sad and awful ^{state} ~~Examine~~ ^{Examine} seriously
the ground you stand upon. read the scriptures
and see if you can find any thing in it.
it will give you any Hope if you shall
not be banished for ever from the presence of G^d when
you come to death and judgment. It will
avail you little then to have indulged
yourselves in carnal Pleasures and sensual
gratifications. when you have once entered
the eternal world if you were only willing
you might learn your condition. but
ungodly men do not like to examine the
state of their souls. they do not like to
think of their past sinful Actions. they
dread the Idea of calling themselves to a
close Account. The Reason of all this
is ~~that~~ the love of sin still bears rule
over them. They have no Inclination
now to wish to alter their present line
of conduct. this is not a convenient
Season for ^{us} to break off their sins

by righteousness. they wish to indulge
their carnal Principles and Passions
a little longer tho they have no Intention
but of reforming their lives before they
die. They flatter themselves if Death will
never arrest ^{us} in the midst of their present
sins. The Drunkenard hopes never to meet
Death in a state of Intoxication. The unclean
Person ~~he~~ flatters himself he shall be cleansed
from his filthiness before he is called away.
In short, every man ~~but~~ in a Christian
breasting knows it is contrary to the
Dictates of Conscience and the Express
Law of G^d. to live a wicked and ungodly
life, and secretly dreads being brought
that State at last. when a man is
conscious of his State is bad, and still
dares to sin and persevere in it that
his Case is dreadful beyond all possible
Description. tho this is not an uncommon
State. sin has a thousand deceitful ^{and} ~~and~~
Charms by ^{which} ~~which~~ mankind are deluded and

Let me exhort you who know you are
under the Dominion of a carnal mind and
are living to yourselves and not to God, to
continue in that state no longer. If you
feel your misery plead your gracious
promise in the 96 of Ezek. a new
Heart also will I give you and a new
Spirit will I put in you; and I will
take away your stony Heart out of your
Flesh and I will give you an Heart
of flesh. Till men begin to pray they
will remain slaves to Sin and Satan.
but when they once begin to call upon God
and to plead his promises his love its
Remembrance over you. Remember there is of
same Grace for you if has been effected
in the ^{Sanctification} conversion and Salvation of all
who are gone to glory. This sh^d be the
greatest Encouragement for you to arise
and call upon God. to you who find your
selves ⁱⁿ tied and bound to if chained
your sins.

There is no other Remedy for you but
to stake yourselves to God in humble Prayer
for his Grace and mercy. and if you neglect
this Duty you must continue under the
Power of a carnal mind and in if end
perish to all eternity.
Lastly how happy are they who are
spiritual minded. Let such adore the
Grace of has caused you to differ. Let
them remember if God thought upon you
in their low Estate. and learned if to know
Let you endeavor to improve in them
that mindedness, to grow in Grace
daily and in if Knowledge of our Father
God. Let their Eyes be continually fixed
upon the eternal State, where their
present trials shall be consummated
in glory. Their Trials here may be many
and severe, but how soon will if painful
Remembrance of God be over when once
they enter if Joy of their Father. May can form
no conception themselves how happy
and glorious they will be rewarded.

when they see the f. as he is and are
for ever to him. The Injuries they have
endure may contribute much to their
everlasting Triumph when Daniel
reflects if he was in of Hero's Den, when M
f. Alas, if they were cast into of burning
Firing furnace. St. P. if he was a Prisoner
at Rome, and all the noble Army of
martyrs remember how the f. has
thro' flames and swords and all
manner of cruel Deaths to glory
how must their joy and praise be
enlarged.