

HYPOCRITES DETECTED.

A THANKSGIVING SERMON.

NOTE.

Prefixed to this Sermon is the usual form of Thanks and license to print. It will be found below * : also the title-page.† Historically the Sermon is valuable as shewing the intense feeling against Scotland at the time on occasion of the ‘crowning victory’ at Dunbar.—G.

* *Die Mercurii*, ix. *Octo.* 1650.

Ordered by the Parliament, that the thanks of this House be given to Mr Brooks for his great pains taken in his Sermon preached yesterday at Margarets, Westminster, being a day set apart for publick thanksgiving; and that he have the like privilege in printing as others in like case have usually had, and that Collonel *Jones* do give Mr *Brooks* the thanks of this House accordingly.

Hen: Scobell:
cler: Parliament.

I appoint Hanna Allen to print this sermon.

THO: BROOKS.

+ THE
HYPOCRITE
DETECTED, ANATOMIZED,
Impeached, Arraigned, and Condemned
before the *Parliament* of ENGLAND.

OR,
A WORD IN SEASON.

Shewing Hypocrites to be the prime
objects of God’s wrath : and the Grounds of it :
with the Speciall Lessons that we are to
learn from it.

EXPRESSED
In a SERMON Preached before the
PARLIAMENT of ENGLAND; upon their last
thanksgiving Day, being the 8th of *Octo.* 1650. for
that late great Victory that the Lord of Hosts gave our
Army over the Scots Army in a battell at Dunbarr
Septemb. 3. 1650.

By *Thomas Brooks*, a weak and unworthy Teacher
of the Gospel at *Thomas Apostles, London.*

The Sinners in Zion are afraid, fearfulness hath surprised the hypocrites : who among us shall dwell with the devouring fire ! who among us shall dwell with everlasting burnings ! *Isa.* 33. 14.

Simulata sanctitas est duplex iniquitas. *Aug.*
Multi sunt oves habitu, vulpes actu, crudelitate lupi. *Bernard*

Hypocrita aut esto quod appares, aut appare quod es. *Gregory.*

Hypocritis nihil est crudelius, impatientius
& vindicta cupidius, plane sunt serpentes,
&c. *Luther.*

London,

Printed by Fr: Neile for Hanna Allen at the
Crown in Popes-Head-Alley, 1650.

[4to. = G.]

THE EPISTLE DEDICATORY.

To the Honourable PARLIAMENT OF ENGLAND, assembled at
Westminster.

HONOURABLE SENATORS,—The glorious appearances of God in these late times do with open mouth speak out God to be about to manifest himself in some more choice and remarkable way than heretofore. When little worms¹ and dead men do thresh the mountains, and make them smoke and quake, then surely God is a-coming down to 'judge the earth with righteousness and the people with equity,' and to set his mountains high upon the top of all the mountains in the world, and 'to stain the pride of all glory, and to bring into contempt all the honourable of the earth,' Isa. xxiii. 9. This design he is driving on for certain, and will, in spite of all opposition, accomplish it. The wheel of providence runs swiftly, and one glorious providence does but make way for another; which should heighten our hopes, and strengthen our faith, and raise up our souls to lay out all that we have received from God for the helping forward the design of God. Right Honourable, never had any men on earth such glorious advantages and opportunities to act high for God and his saints as you have. Ah, how many be there now triumphing in heaven, that, when they were on earth, would have thought it a heaven to have enjoyed the least of those advantages and opportunities that you enjoy, that so they might have put out themselves for God and his people to the uttermost! Ah, sirs, 'what your hand findeth to do, do it with all your might; for there is no working in the grave,' Eccles. ix. 10. Your time is short, your task is great, your Master is urgent, and your reward is sure. The devil makes all the haste he can to outwork the children of light, in a quick despatch of deeds of darkness, because he knows his time is short. He will not let slip any opportunity whereby he may do mischief. Oh do not you let slip any opportunity² wherein you may honour a good God, and be serviceable to your generation. Suetonius reports of Julius Cæsar, that seeing Alexander's statue, he fetched a deep sigh because he at that age had done so little. Ah that none of

¹ Isa. xli. 14. תולעת, *tolagnath*, signifies a little worm.

² One day God will require of men, *Non quid legerint, sed quid egerint: nec quid dixerint, sed quomodo vixerint.*

you had cause to sigh, that you have done no more for God, his truth, his ways, his people ! Yet let me say, *Beati sunt qui praecepta faciunt, etiam si non perficiunt*, They are blessed that do what they can, though they cannot but underdo, [Aug.] *In libro tuo scribuntur omnes qui quod possunt faciunt*, saith Bernard—They are surely written all in God's book that do what they can, though they cannot but underdo. Oh that you would arise in Christ's strength, and do what possibly you can for God, though you cannot do what you would and what you should !

Worthy Senators, give me leave to breathe forth a few desires before you :—

First, Oh that you would look to your communion with God !¹ Keep up that, increase in that, and that will more and more fit you for all that high and hard service that you are and may be put upon. The communion with God, that is the life of your graces, the sweetener of all ordinances, providences, and mercies, the strengthener of your hearts and hands, the soul of your comforts, and the crown of your souls. Nothing like this to fence you against temptations, to sweeten all afflictions, and to make you own God, and stand for God, and cleave to God, in the face of all troubles and oppositions. A man high in communion with God, is a man too big for temptations to conquer, or troubles to bring under. Communion with God, it makes bitter things sweet, and massive things light. Souls that have no communion, or but little communion, with God, they are usually as soon conquered as tempted, as soon vanquished as assaulted.

Secondly, Oh that you would make more quick despatch of businesses that are before you ! Julius Caesar's quick despatch is noted in three words, *Veni, vidi, vici*, I came, I saw, I overcame. The more quick you are in despatch of business, the more angelical you are ; and is it not your highest honour to be like those glistening courtiers that attend the King of kings ? Prov. iii. 12, 'Hope deferred maketh the heart sick.' The word that is here rendered 'deferred,' signifies to draw out at length. Men are short breathed and short spirited, and when their hopes are drawn out at length, this makes their heart sick. Oh that there were no such sick souls that lie languishing at hope's hospital ! It was the saying of Antoni[u]s the emperor, Clemency is a kingdom's best preserver, *Regni clementia custos*.

Thirdly, Oh that you would do good to them that have rendered you evil for good ! Such a spirit as this is, is most suitable to the commands of Christ, Rom. xii. 21 ; Mat. v. 44 ; and most suitable to the example of Christ, Mat. xxiii. 54. In revenge of injuries, he is the loser that gets the better, saith Basil.² Christ weeps over Jerusalem, though it was his and his saints' slaughter-house ; and he receives to mercy those three thousand bloody souls that had embroiled their villainous hands in his innocent blood, Acts ii. Joseph weeps over those malicious and bloody brethren that would have slain him, and that did sell him for a slave. Moses stands up in the gap for

¹ *Deus est mihi pro omnibus*, says the soul that has found the sweetness of communion with God. Such a soul cries out with Monica, Austin's mother, *Quid hic faciemus ? cur non hinc migramus ? cur non hinc arolamus ?*

² *Victo is inferior est, qui victor est*, saith Basil.

those that called and counted him a murderer and a destroyer, though he was their saviour and deliverer. Elisha provided a table for them that had provided a grave for him. Though the Scots had provided graves for you, yet, Honoured Senators, shew bowels of mercy to them, so far as it will stand with the duty of your places, and with the safety of this commonwealth. Though Rome was most unthankful to Camillus for his conquest of the Veii, yet he buried that wrong, and freed it the second time from the Gauls. Thrasybulus, after his return to Athens, from whence he was banished by tyrants, he, with the aid of Lysander, having expelled thirty tyrants out of Athens, called those home that they had banished, and made a law that no man should remember any former injuries done unto him.

Fourthly, Oh that you may rule more for God, and govern more for God! God is all ear to hear, all hand to punish, all power to protect, all wisdom to direct, all goodness to relieve—he is *omnia super omnia*—and all grace to pardon. Is not God *optimum, maximum*?—the best, and the greatest. He is the horn of plenty, and the ocean of beauty, without the least spot of injustice. Oh that you may govern so sweetly and so prudently, that you may be termed *delicie humani generis*—The delight of mankind. Nothing is more difficult than to rule for God, nor nothing is more excellent than to rule for God. *Nil difficilius est quam bene imperare*, was Dioclesian's motto. He that rules, but not for God, has his reward here; but he that rules for God shall have a glorious reward at last. 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' Mat. xxv. 21: a joy too big to enter into us; we must enter into it; a joy more meet for the Lord than the servant; and yet the faithful servant shall have the honour and the happiness to enter into it—even into thy Master's joy.

Fifthly, Oh stand constantly upon your watch to avoid evil! Watch to do good, watch to discover your enemies, watch to prevent your enemies, watch to suppress your enemies, watch to countenance and watch to encourage all those that hold to Christ the head, and that walk according to the law of the new creature; watch to discountenance and watch to suppress profaneness and wickedness, watch to heal the wounded, and watch to bind up the broken, and watch to relieve the oppressed, and watch to raise the dejected; watch to do good to all them that are good, and watch to be good among them that are bad, and watch to do good even to them that are bad. Oh watch your eyes that they behold no vanity, and watch your ears that they hearken not to unjust and unrighteous causes, and watch your hands that they touch not the golden wedge, and watch your lives that they cause not God's laws and your own to be slighted and despised; but, above all, watch your souls, that in the day of Christ they may be saved. The soul is a jewel more worth than heaven. Oh watch it! If that be lost, you are eternally lost; if that be lost, all is lost. Of all loss, the loss of the soul is the most incomparable, irreparable, and irrecoverable loss. It is the greatest folly in the world to watch to save a state, and not to watch to save your souls. John the Third, king of Portugal, was advised by one, every day to spend a quarter of an hour's time in meditating upon that scripture, Mat. xvi. 26, 'What shall it profit a man to gain the world, and lose his soul? or what shall

a man give in exchange for his soul?' It is and shall be my desire and prayer, that you may watch to save the state, but above all, that you may watch to save your souls.¹

Honoured Senators, I had other desires to have breathed out before you; but having made too bold, I fear, with your patience, I shall send them up to heaven, hoping and waiting for a comfortable answer from thence. I humbly crave your Honours, and all others that shall read this sermon, to cast a covering of love over all the mistakes of the printer; I having not the least time to wait upon the press to correct what haply may be found amiss. Now, honoured worthies, that you may do gloriously in your generation, that you may prize Christ above all, and live in him as in your all, and triumph through him over all enemies within you and without you, and eternally reign with Christ after all, is and shall be the earnest desire and prayer of him who is, honoured and worthy Senators, your most humble and devout servant in all humble service for Christ,

THOMAS BROOKS.

¹ *Læti s'mus, non securi.*&c.—*Bernard*. He that feasts his body and starves his soul is like him that feasts his slave and starves his wife, saith Ephraem Syrus.

A SERMON

PREACHED BEFORE THE PARLIAMENT OF ENGLAND ON THEIR LATE
DAY OF THANKSGIVING FOR THEIR VICTORY OVER THE SCOTS.

I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire in the street.—ISA. X. 6.

I WILL not spend that short time that is left me about that which will turn least to your souls' account, therefore I will very briefly open the words of my text: 'I will send thee against an hypocritical nation.' The word that is rendered 'hypocritical' signifies to pollute, or defile. Of all sins, the sin of hypocrisy is the most defiling sin. It defiles men's prayers and praises; it defiles all duties and ordinances. 'I will give him in charge, to take the spoil and to take the prey.' The word that is rendered 'charge' signifies to give command with authority and power, to bind, and to tread them down 'like the mire of the streets,' or rather, as the Hebrew has it, 'to lay there a-treading.'

The main thing the words hold forth is this,—*That of all sorts of sinners God will be most severe in his judgments against hypocrites.* Or thus: *Hypocrites are the proper objects of God's wrath, and such as he will most severely punish.*

I shall, in the handling of this point, briefly point out to you those scriptures that speak out this truth, and then open it to you. The scriptures that speak out this truth are these, Job xv. 34; Isa. xxxiii. 14, and ix. 17; Mat. xxiii., and xxiv. 51.

For the opening of the point, I shall endeavour these two things: First, to give you the reasons of God's severity against hypocrites; and secondly, discover to you who these hypocrites be that are the objects of God's wrath; and thirdly, give you the uses of the point, which is the main thing I intend.

1. Now, first, for the reasons of the point, I shall give you only these six:—

Reason 1. First, Because of all sorts of sinners, hypocrites are most dangerous to human society. There are no sorts of sinners upon earth so dangerous to human society as hypocrites are: Job xxxiv.

30, 'That the hypocrites reign not, lest the people be ensnared,'—*min-loch*, from *malach*, [מלך] 'that the hypocrite king it not.' There are no sorts of men on earth that delight to king it as hypocrites do. 'That the hypocrite king it not, lest the people be ensnared.' There are no men in the world so skilful and careful to lay snares and traps to ensnare the silly birds, as hypocrites are to ensnare the children of men: Prov. xi. 9, 'An hypocrite with his mouth destroyeth his neighbour.' The breath of the hypocrite is poisonous; he breathes out nothing but poison. The word that is rendered 'destroy' signifies utterly to destroy. It is used for corruption both in religion and manners. Hypocrites destroy persons by their vices and corruptions: Mat. xxiii. 13, 'But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' The great mischief that a hypocrite may do, will sufficiently appear by this history.

Constantia, the widow of Licinius, sister of the emperor Constantine the Great,¹ entertained in [her] house a certain presbyter, who professed the orthodox religion for fear of Constantine, but was in secret an Arian. Several bishops of the Arian sect made use of this man to promote their cause by his sly dissimulation. At length, Constantia, lying sick upon her death-bed, her brother, the emperor, came to visit her. She soon prevailed with him to entertain the presbyter into his court. He soon grew into great credit and favour with Constantine, so that when he died he intrusted him with his last will, whereby he had an opportunity to make himself gracious with Constantius, the emperor's son and successor, which opportunity he did improve. First, he corrupts one Eusebius, a eunuch, the new emperor's chief chamberlain, and by this means other courtiers, and then the empress, and at length the emperor himself, and by degrees brought him to be [a] defender of Ariamism, and a great persecutor of the truth which his father had professed, and which himself had been brought up in.

Reason 2. The second reason is this: Because, of all sorts of sinners, there is none so *hardened against the Lord Jesus Christ as hypocrites are*. None stout it against Jesus Christ as hypocrites do. If that Christ call upon the profane man, he hearkens; if he entreats, he yields; if he knock, he opens. But as for the hypocrite, Christ may call and cry, entreat and beseech, and yet the hypocrite will not hear, nor yield, nor open to him: Mat. xxi. 31, 32, 'Verily I say unto you, that the publicans and the harlots go into the kingdom of heaven before you; for John came unto you in the way of righteousness, and yet ye believed him not; but the publicans and the harlots believed him.' Christ comes to the harlot's door, and to the profane man's door, and knocks, and they open to him, and kiss him, and embrace him, and receive him; but as for the hypocrite, though Christ does knock, and call, and cry unto him, yet he will not hear; nay, though he take his soul and hang it over the scorching flames of hell, and say to him, Ah hypocrite! 'is it good to dwell in everlasting burnings?' yet he will not yield; and though he take him and shew him the glory of heaven, and the happiness of sincere souls, yet he will not yield nor

¹ Sozom., lib. iii. cap. 1; Socrat., lib. ii. cap. 2.

open to Christ, though he miss of heaven, and be cast into the hottest and the lowest place in hell.

Reason 3. Because hypocrites *yield the greatest assistance to Christ's grand enemy, to wit, Satan.* One hardened and seared hypocrite is more advantage to carry out Satan's design, than a thousand loose profane persons. A hypocrite is Satan's firstborn; he is Satan's darling; he leans upon the devil's breast, as John did upon Christ's. There are none so active for Satan, nor none have those advantages to carry on his work, as the hypocrite hath, Mat. xxiii. 15. They 'compass sea and land to make a proselyte.' They are very active to enlarge the dominion of Satan, and therefore no wonder God is so severe in his judgments against them.

Reason 4. A fourth reason is, Because hypocrites *are false to the marriage-bed*; and therefore God is so severe against them. They pretend love to Christ, and yet they give up their hearts to other lovers besides Christ, Ezek. xxxiii. 31; Isa. xxix. 13. You know in law nothing gives a man that advantage to put away his wife as falseness to the marriage-bed; and Christ will take that advantage to cast off hypocrites for ever.

Reason 5. Because they are *the very worst of sinners.* They are often in Scripture compared to the very worst of things, to vipers, serpents, wolves, &c., which speaks them out to be the worst of men. They are secret enemies, which are of all enemies the worst; as Leo the emperor said, *Occulti inimici pessimi*, A close enemy is far worse than an open; a close enemy kisses and kills, but an open enemy shoots off his warning-piece before he shoots off his murdering-piece. Again, hypocrites are doomed to the worst of judgments, as that they shall not come before God: Job xiii. 16, 'An hypocrite shall not come before God;' he shall not be taken up into spiritual enjoyment of God on earth, nor into glorious communion with God in heaven. Hypocrites, they are doomed by Christ to the greatest torments in hell: Mat. xxiii. 14, 'Woe unto you, scribes and Pharisees, hypocrites; for ye shall receive the greater damnation.' The darkest and the lowest place in hell is theirs. Hypocrites are hell's free-holders; all other sinners are but inmates to hypocrites. Of all sinners, hypocrites sin against the greatest light, and against the greatest knowledge, against the greatest discovery of God, which speaks them out to be the worst of sinners; yea, though they do know sins against knowledge to be very dangerous, though they know them to be wounding and wasting sins—*peccata vulnerantia et devastantia*—yet hypocrites will hold on in their sin. The hypocrite will rather go to hell with his lusts, than to heaven without his lusts. Though he be convinced that he and his beloved sins must part, or Christ and his soul will never meet, yet the hypocrite will say, Farewell Christ, and welcome sin! A hypocrite will hold on in religious duties, and yet hold on in a resolved way of wickedness, Jer. vii. 9; Ezek. xxxiii. 30–32. A hypocrite will sin and pray, and he will hear and swear, &c.; like Louis the Eleventh, king of France, he would swear, and then kiss the cross, and swear again, and then kiss the cross. And is there any people on earth who are more infamous for this than the Scots, against whose hypocrisy God has given so great a testimony? A hypocrite hath

two hands, the one to embrace, and the other to stab with, as Joab; he hath two tongues, with Judas, the one to salute Christ, and another to betray Christ; he hath two faces, with Janus, one looks backward, and the other forward. A hypocrite hath two hearts, with the Israelites, he can cry, 'Hail king Solomon, hail king Adonijah;' like Apuleius' parrot, 'Hail Augustus the emperor, hail Antony,' *Ave Auguste imperator, ave Antoni*; all which speaks them out to be the worst of sinners.

Reason 6. The sixth and last reason is this, Because hypocrites *fight against Christ with his own weapons*. They fight against God with his own gifts that he hath bestowed upon them, as David fought against Goliath with his own sword; or as Jehu fought against Jehoram with his own men. Thus did the scribes and Pharisees, Spira and Judas, fight against Christ to their own eternal overthrow. The hypocrite will fight against God with that knowledge, wisdom, light, and understanding which God hath given him, though he dies eternally for it. Julian the apostate fought against Christ with his own weapons; and through the strength of his parts he prevailed more by persuading than by enforcing, and by enticements than by torments, to the ruin of Christians. Hypocrites fight against God with his own weapons, and dare heaven, and therefore God will cast them to hell.

2. The second thing that I am to do, is to discover to you *what hypocrites are that God is so severe in his judgment against*. The Greek word *υποκριτης*, signifies stage-players. A hypocrite is a slave in king's robes; he is a devil in angel's apparel; he is a wolf in a sheep's skin. As Cicero saith of Epicurus, that he was no philosopher in truth, but put on the bare name of a philosopher; so I may say, a hypocrite is no saint, no holy man in truth, but one that puts on the name of a saint, and outwardly appears to be a saint, though inwardly he is a devil incarnate. The Hebrew word *הנף*, that is rendered a hypocrite, signifies to dissemble, and defile, or pollute. Hypocrites are the greatest dissemblers in the world; they dissemble with God, with men, and with their own souls; and as they are the greatest dissemblers, so they are the greatest defilers in the world; they defile all places and company where they come; they defile all duties, mercies, and ordinances they touch. But I shall shew you more fully what he is in these six following things:—

[1.] First, Hypocritical hearts *are proud, vain-glorious hearts*. Every man's silver is but brass to theirs, and every man's light is but darkness to theirs; and no men's duties and abilities are comparable to theirs. The proud and vain-glorious hypocrite, Jehu-like, says, 'Come, see my zeal for the Lord of hosts,' 2 Kings x. 16. A sincere heart loves to do much for Christ, and not to be seen by any but Christ. Jehu's zeal is but the shadow of zeal, as all hypocrites' virtues are but the shadows of virtues, and yet the hypocrite, Narcissus-like, falls in love with his own shadow. The hypocrite loves to see the hat move, and the knee to bow, and men to cry, Rabbi, rabbi, in the market-place, Mat. xxiii. 5-7.¹ Chais, a soldier, was so proud

¹ A sincere heart is like the red rose, which though outwardly it be not so fragrant as the damask, yet inwardly it is far more cordial: a sincere heart is like the violet, which grows low, and hides itself and its own sweetness, as much as can be, with its own leaves.

because of the wound he gave Cyrus, that shortly after he went mad, saith Plutarch; and Menecrates was so proud because he cured many patients which others could not, that he called himself Jupiter; so hypocrites are proud, and swell with the thoughts of their own worth and doings, that they cry up and set up themselves above others: Luke xviii. 11, 12, 'God, I thank thee that I am not as other men are,' &c. 'I fast twice in the week, I give tithes of all that I possess;' Isa. lxxv. 5, which say, 'Stand by thyself, come not near to me, for I am holier than thou.'

[2.] Secondly, Hypocrites, they do always *cover their cruel and bloody intentions with specious and religious pretences*. Herod, a notorious hypocrite, covers his intentions of murdering Christ, with pretences of worshipping Christ; and those in Ezra iv. cover their intentions of pulling down the temple, with pretences of help [in] building the temple. They pretend to build the temple, and yet they intended to pull down the temple; and so did Jezebel, in that 1 Kings xxi.; and so Ishmael covers his bloody intention of murdering, with weeping, Jer. xli. A hypocrite will draw a fair glove upon a foul hand; he is like the serpent that stings without hissing; they will kiss, and kill you; they will kiss, and betray you; they will stroke you, and cut your throat. There is nothing more evident in experience and Scripture than that hypocrites have all along covered their bloody and cruel designs with religious pretences. Parsons, when he had plotted that matchless villainy the Powder-plot, he sets out his book of resolutions as if he had been made up all of devotions. Hypocrites are like the Italians, that will hug and embrace you in those arms they intend to imbrue in your dearest blood.

[3.] A hypocritical heart *is a subtle heart, a deceitful heart*. What is said of Jonadab, 2 Sam. xiii. 2, that he was a very subtle man, that may I say of all hypocrites; they are very subtle men; by good words and fair speeches they deceive the hearts of the simple, drawing them unawares into the lion's paw, as Mohammed did. The hypocrite is a cloud without rain, a blossoming tree without fruit, a star without light, a shell without a kernel. The hypocrite is like the fruit of Sodom, that without is very fair, but within is nothing but dust. The hypocrite is like the images Lucian speaks of, that were bravely wrought over with silver and pearl, but within are filled up with the meanest and basest things, as pieces of wood, pitch, mortar, &c.; whereas a sincere heart is like Brutus his staff, thorn without and gold within; or like that ark, gold within and goat's hair without.

[4.] Fourthly, again, Hypocrites *never do good out of love to God, but out of designs to advantage themselves*, Mat. xxiii. 14, and vi. 1-3. The hypocrite very seldom follows Maximilian's counsel, *Tene mensuram et respice finem*, Keep thyself within compass, and always have an eye to the end of thy life and actions. Jehu makes a great deal of stir; he pretends to be very zealous for God; he destroys idolaters, but not idolatry; and all this was only that he might come to the crown. Mr Knox¹ reports of some noblemen in Scotland who seemed very forward for Reformation, but their design was merely for spoil, and for their private commodity; but, saith he, they were

¹ Knox 'History of Scotland,' p. 503.

very licentious, they greedily griped the possessions of the church, and would not lack their part of Christ's coat. And Mr Blair, a great counsellor of Scotland, being under great horrors of conscience, professed that he pretended to religion only to get wealth. I have read of a prince that was of no religion but that which was for his own advantage, and that would advance his own interest. Truly there is no hypocrite that breathes, that doth any good, but he hath some carnal design in it.

[5.] Fifthly, A hypocrite *will not acknowledge God in his own righteous judgments*: Job xxxvi. 13, 'The hypocrite crieth not when God bindeth him.' The Hebrew word, *annegun*, that is here rendered 'cry,' comes from a Hebrew root, which signifies to make no noise. A hypocrite will not acknowledge the justice and the righteousness of God against him; he will not cry, he will make no noise. Although God's hand be sore upon him and against him, he will not say, This is the justice and the righteousness of God; though God's hand be lifted up against him, yet he makes no noise; though God binds him and deals with him as prisoners are bound and dealt with—for so the Hebrew signifies—yet they will make no noise. In Isa. xxvi. 11, 'When thy hand is lifted up, they will not see, but they shall see and be ashamed.' The word, *ראה*, signifies to 'see' with the greatest exactness and curiosity that can be, to see with the eye and contemplate with the mind: he will not see. Ay, but, saith God, before I have done with him, I will make him see with his eye, and contemplate on my judgments with his mind. He shall see: Jer. v. 10-12, 'Go ye up upon the walls, and destroy; but make not a full end: and take away her battlements; for they are not the Lord's.' The Hebrew word, *נֹשֵׂא*, *natash*, that is rendered 'battlements,' signifies the young suckers that grow up about a plant; and by a similitude here may be understood the counter-scarf towers and leaning places. The battlements were to compass the house round about, to keep men from falling off; for among the Jews their houses had flat roofs, on which men walked, and from thence they called and spake to the people: to which Christ alludes in Mat. x. 27. 'The height of the battlement was not to be less than ten hands'-breadths, and it was to be strong, that men might lean thereon, and not fall to maim any. Take away her battlements, take away her succours, her towers, her leaning-places, for they are not the Lord's. But why will God strip them of their strength, and succours, and leaning or resting-places? Ver. 11, 'For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.' 'They have deceived me, they have deceived me;' so it is in the Hebrew, to shew that they have most notoriously and frequently dealt guiltfully, deceitfully, and fraudulently with God. But how does this appear, that they have dealt thus with God? It is answered in ver. 12, 'They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine.' The Hebrew word that is rendered here 'belied,' 'they have belied the Lord,' [*כִּדְּשׁ*], signifies 'to deny.' So it is used in Gen. xviii. 15, 'Then Sarah denied, saying, I laughed not.' It is the same word that is here rendered belied. 'They have denied the Lord, and said, It is not he;' they have denied the justice and right-

eousness and severity of God in his judgments against them; and this is evident in the third verse of this chapter, 'O Lord, are not thine eyes upon the truth? thou hast stricken them.' The Hebrew word signifies 'to smite,' [נָכָה, *nacha*,] 'to wound,' 'to kill.' Lord, thou hast smitten them, thou hast wounded them, thou hast killed some of them, but they have not grieved. The Hebrew word signifies [*halu a hol*] 'to pain,' 'to make sick.' Though I have dealt thus severely with them, yet they are not pained, they are not sick, but bear up hard against all the blows and wounds I have given them. 'Thou hast consumed them, but they have refused to receive correction.' The Hebrew word that is here rendered 'refused,' signifies to refuse with the greatest pride, disdain, and scorn that may be, Ezek. xvii. 14. Oh! says God, though I have consumed them, yet they proudly, disdainfully, and scornfully refuse to receive correction. The word that is here rendered 'correction' signifies both chastening and teaching, the one being the end of the other. Though my rod has been heavy upon them, yet they have proudly and scornfully refused to be taught by my rod; they have made their faces harder than a rock; they have refused to return.

[6.] Sixthly, Hypocrites *despise those that, in their apprehension, are in outward form below them, and envy those that, in the spirit and power of holiness and godliness, do excel them*: Luke xviii. 11, 12, 'God, I bless thee that I am not as this publican: I fast twice in the week.' He pleads his negative righteousness, and he stands on his comparative goodness, 'I am not as this publican: I fast twice in the week,'—on Thursdays, because on that day Moses went up to mount Sinai; and on Mondays, because on that day he came down, saith Drusius. Hypocrites are better at shewing their worth than their wants; they are as notable at discommending others, as they are at commending themselves; at abasing others, as at exalting themselves; at lessening others, as at greatening themselves. They envy every sun that outshines their own. Let a man excel them in his enjoyments of God, in his communion with God, in acting for God, &c., he shall be envied and hated to the death, John xi. 47, 48. Androgeus, son of Minos, king of Crete, was slain by the Athenians, and Megarenes, for envy, because he overcame all in exercises of arms. So Socrates, that in the judgment of Apollo was the wisest man on earth, and in many moral excellencies did outshine all others, which the eye of envy could not endure, which occasioned him to say, 'My accusers nor my crime cannot kill me, but envy only, which hath and will destroy the worthiest ever.' The emperor Adrian oppressed some, and slew others, that excelled in any art or faculty, that he might be held the only skilful artist. Aristotle is said to have burnt and abolished the books of many philosophers, that he might be the more admired: even so do hypocrites envy all that do excel them in any spiritual or moral excellencies.

There are divers other characters that I might give of those hypocrites that God is so severe in his judgments against: as (1) that they are most zealous about the external part of duties, and regard not the spiritual part of duties, Isa. i. 11-18; Mat. xxiii. 25-27; John xviii. 28. And (2) that they are seemingly for one thing and really for an-

other, as Herod, Pilate, and Judas were. And (3) that they are uneven-carried hearts; they do not carry themselves evenly in all places, nor in all companies, nor at all times. Witness the scribes and pharisees. A sincere heart is like a die, which is every way even, and, like itself, turn it or throw it how you will: but the hypocrite is like theameleon, that changes his colours—now he is this, and now he is that; sometimes you shall have him an angel at home and a devil abroad, and sometimes a devil at home and an angel abroad. Hypocrites are like Cicero: they will speak to please Pompey and Cæsar too.

(5.) Hypocrites will rather use spectacles to behold other men's sins, than looking-glasses to behold their own, Mat. vii. 3-5. Hypocrites mind not Conradus' motto, *Omnium mores, tuos imprimis, observato*, Observe all men's carriages, but especially thy own.

(6.) Hypocrites trade not with God upon the credit of Christ's love, blood, righteousness, and intercession, but upon the credit of their own prayers, tears, desires, and endeavours, Isa. lviii. 3.

(7.) Hypocrites usually hold not on in religious duties under the want of outward encouragements, and against outward discouragements, John vi. 66; Job xxvii. 10.

(8.) Hypocrites are heartless in all religious duties, Isa. xxix. 13; Hosea vii. 14; Ezek. xxxiii. 31, 32.

(9.) Hypocrites are not only heartless in duties, but they are also partial in duties. The less they will do, the greater they will not do, Mat. xxiii. 23. So Saul, Herod, Judas, and Pilate, &c. It shall suffice that I have named these things. Let us now come to the uses of the point, which is the main thing that I have in my eye.

Beloved, God hath in a very eminent manner made good this truth to a dissembling nation before all the world, even upon them that in the pride of their hearts did say, We have them in Essex's pound, and that did debate what terms to offer to your army for the delivery up of your arms. I confess, God hath all along made my soul tender of them that fear his name in that nation, so that I have improved that interest that I have in heaven for their good; yet I say for the generality of that nation, they are known round about to be a dissembling nation. And truly what I have seen them lately act, is but suitable to that character that is given of them in those parts where I have travelled.

But the main thing that my heart is most upon is to present unto you those choice things that the great and glorious appearance of God against the hypocritical nation, and for your safety, does bespeak of you; and they are these:—

[1.] First, *Thankfulness*. Oh bless that God that hath given you life, when your enemies had passed upon you the sentence of death. Of all the mercies that you have had, is not this the most big-bellied mercy? Ah, the mercies that are in the belly of this mercy, the city mercy, the country's mercy, the family mercies, the soul mercies, that are in the belly of this mercy! Are not all your former mercies, and all future desired mercies, to be found in the belly of this mercy? Besides, is it not an unexpected mercy? Your army at that time

did not expect it till they were engaged; many of your friends here did not at that time look for it; and most men, when the first news of it came, could not believe it. And will not you be thankful for it? Was it not a mercy that came in after solemn appeals and prayers made to the God of your mercies, that he would deal with you according to the righteousness of your cause, and according to the uprightness of his people, that were in their sincere desires and endeavours tender of his glory? And will you not be thankful for it? Was it not a mercy given in upon the account of Christ pleading at the right hand of his Father, for them that were as sheep appointed for the slaughter? And will you not be thankful for it? Has not his giving in of this mercy been a means to weaken the hands, the hopes, the counsels, the strength of your enemies? And will you not be thankful for it? Has not the giving in of this mercy given you a further and a greater advantage to honour God, and lift up Christ, and make sure the things that belong to your peace, and to do good to the saints, and to serve your generation? And will you not be thankful for it? Can you look upon it as clothed with all its glorious circumstances, and not be thankful for it? As God looks upon his people's sins, so they should look upon his mercies: he looks upon their sins as clothed with their circumstances; they sinned at the sea, even at the Red Sea, Ps. cvi. 7. In the Hebrew it is at the sea, in the sea, when the waters were as walls, on their right hand and on their left. Now as God looks upon his people's sins as clothed with circumstances, so should you look upon all his mercies as they are clothed with circumstances. O beloved, to have so great a mercy at such a time, when your enemies were strongest, and your army weakest, and under many wants, and temptations, and weaknesses, &c., this should engage you to everlasting thankfulness. That worms and dead men should thresh the mountains, is a mercy that bespeaks the greatest thankfulness; and yet, oh how few are there that return thanks to God for this mercy! Amongst the ten lepers that were cleansed, one returned to give thanks; but were it not well if there were one out of twenty that in good earnest did return thanks for this so great a mercy? A thankful man is worth his weight in gold. Most men are like the philosopher that forgot his own name; so most men in our days forget their own mercies. Too many are like Pythagoras' scholars, that speak not in five years, or rather, like the dumb man in the Gospel, they speak not at all. Many men in our days have a spiritual palsy in their tongues, so as they cannot call mercies mercy; but, with the murmuring Israelites, they call mercies miseries, and saviours destroyers, and deliverers murderers. When the Jews would not be thankful for mercies, the prophet calls out, 'Hear, O heavens, and hearken, O earth,' Isa. i. 2; and Jeremiah calls out, 'O earth, earth, earth,' Jer. xxii. 29; and Micah calls out to the mountains, and the foundations of the earth, chap. vi. 2. And truly if for this mercy you will not be thankful, I think the heavens and the earth, and the foundations thereof, will another day be witness against you. The manifestations of God in his providence are the most precious things in the world; and had we as many tongues as Argus had eyes, they were all too little to set forth the goodness of God for

his mercy. It was a good saying¹ of Augustine, 'If God give prosperity, praise him, and it shall be increased; if adversity, praise him, and it shall be removed, or at least sanctified.' It is sad to think that among so many that pretend to the Spirit, there should be so many that have such a spiritual palsy on their tongues, as that they cannot be thankful for the works of the Spirit. The stork is said to leave one of her young ones where she hatcheth them, and the elephant to turn up the first twig toward heaven when she comes to food, and both do this out of some instinct of gratitude: and shall not Christians be thankful for greater mercies? When Tamerlane had taken Bajazet, amongst other questions he asked him whether ever he had given God thanks for making him so great an emperor. He confessed ingenuously he had never thought of it. Ah, it were well if we had none such among us, that do never think of the great things that God has done for them!

[2.] The second thing that the glorious appearances of God for you does bespeak of you, is *to be greatly magnanimous for God*. Right Honourable and beloved, God does expect that you, and all his people in the land, should appear magnanimous for him. God does now expect that all his people should be taken up with those things that have most of God, and most of Christ, and most of heaven in them, and for these his people should be most magnanimous. Your feet should be where other men's heads are. It was a good saying of one, *Per magnum est magna facere, et teipsum putare nihil*, Great men should do great things, and count themselves nothing, [Euseb.] As Cleopatra said to Mark Antony, It is not for you to be a-fishing for gudgeons, but for towns, and forts, and castles: so I say, It is not for you, for whom God has done such great things, to exercise yourselves about poor, low things, but about high, noble, and honourable things, that may answer to those great things God has done for you. You must not be like the king of Navarre, who told Beza that he would launch no further into the sea, than he might return at pleasure to the shore, though he did shew some countenance to religion. It was an excellent saying of Pacunius, 'I hate the men that are idle in deed and philosophical in word.' God loves, saith Luther, *curistas*, not *queristas*. When Demosthenes was asked what was the first part of an orator, he answered, Action; what the second, he answered, Action; what the third, he answered, Action. Oh that Severus the emperor's motto might be still in your eye, and still upon your hearts, *Laboremus*, Let us be doing.

[3.] The third thing that the glorious appearance of God for you does bespeak of you, is *to take heed of great sins after these great mercies*, Ezra ix. 13, 14. David, Lot, Solomon, and Noah, fell foulest after great mercies. Of all sins, sin after great mercies are most provoking to the God of mercy: 1 Kings xi. 9, 'The Lord was angry with Solomon, because his heart was turned back from the Lord God of Israel, which had appeared to him twice.' The Hebrew word that is rendered 'angry' is from a root that signifies to snuff and look pale—אָנָף, *anaph*—with anger, to shew how greatly God was angry with him. O beloved, if God snuff with anger against Solomon,

¹ The ancients used to say, *Ingratum dixeris, omnia dixeris*.

because his heart was turned back from that God who had appeared gloriously to him twice, what tongue can express how the anger of the Lord will burn against you, if your hearts should be turned back from him that hath appeared gloriously, not only twice, but many hundred times to you, and for you? I beseech you seriously consider that great sins after great mercies will cloud the face of God, and make the greatest wounds in conscience, and embitter present mercies, and prevent future mercies, and cloud your evidences, and weaken your graces, and raise your fears, and heighten your enemies' hopes, and strengthen their hands; and therefore take heed of great sins after great mercies. Boleslaus, king of Poland, when he was to speak or do anything of importance, he would take out a little picture of his father that he carried about him, and kiss it, and say, Dear father, I wish I may do nothing unworthy of thy name. Ah souls! this should be your constant wishes and endeavours, that you may do nothing unworthy of that glorious name that has done such glorious things for you.

[4.] The fourth thing that the glorious appearance of God for you does bespeak of you, is *to own God, and cleave to God in the face of all discouragements, who has owned you in the face of all your weakness and unworthiness and unrighteousness before the whole world.* God, by his owning of you, does with open mouth bespeak you to own him. Caleb owns God, and follows God in the face of all discouragements; and this was to him a praise and an honour, Num. xiv. 24. The word that is rendered 'followed' is taken from a ship under sail—מָלָה, *male*—which is carried strongly with the wind, as if it feared neither rocks nor sands. So Caleb followed the Lord in the face of all discouragements, without any slavish fears; and this was his crown, and for this he shall enjoy that mercy that most were shut out from. You for whom God has done such great things, must be resolved with Dionysius, come life, come death, to worship none but the God of heaven and earth. Thus did those worthies in Dan. iii. and those in Heb. xi. And thus did Chrysostom, Luther, Calvin, Galeacius [Carraciolus,] and Basil the Great, with many more, own Christ and cleave to Christ in the face of all discouragements. And why should you degenerate from their examples, which is your highest honour to follow? Oh, shall Cleombrotus, in hope of immortality, tumble himself down a hill,¹ and Socrates smile upon his hemlock, and Scævola burn his own hand without ever gnashing his teeth at it, and Marcus Cato scorn his own life because given him by his enemy, and tear off the salve from his bleeding side; and will not you do as much, yea, more, for that glorious God who has wrought so many wonders for you? Oh let not God have cause to say, Lo, here is a parliament, here is a commonwealth, that I have owned in the face of all their sins, unworthiness, and unrighteousness; and they have disowned me when troubles and trials have been upon them. There is nothing that takes God more than men's owning of him in the face of all discouragements: Jer. ii. 2, 'Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember

¹ The philosopher of Ambracia; Callimach., epigr. 60; Cicero, pro *Scaur.* ii. 4; Tusc. i. 34; and Augustine, de Civitate Dei, i. 22. Read a 'high wall,' not a 'high hill.'—G.

the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.' It is nothing to follow God in a paradise; but it is a glorious, God-taking thing to follow him in a wilderness.

[5.] Fifthly, The glorious appearances of God for you do bespeak you to *set some character of favour and love upon the instruments of your mercy*. I need not tell you that it was the custom of the Romans to reward and crown their soldiers for their good services, but because I understand your hearts have been and are drawn out this way, I shall say no more to this, but sit down satisfied, that you will honour them whom God has honoured, and bless them whom God has blessed, though all the world should slight and curse them.

[6.] Sixthly, The glorious appearances of God for you do bespeak you to *improve your time and opportunities, for the honour and advancement of the glory of that God that hath taken all opportunities to set all his golden wheels, his glorious attributes, at work for your good, and for all our safety and security*. Oh do much for that God in a little time, who hath done exceedingly much for you in so short a time. Time is a jewel more worth than a world. Time is not yours to dispose of as you please; it is a glorious talent that men must be accountable for as well as any other talent. Cato, a heathen, held that an account must be given not only of our labour, but also of our leisure. You have no lease of your lives, and death is not bound to give you warning before it gives you that deadly blow that will send you to everlasting misery or everlasting felicity. Of all talents, time is the hardest well to improve. Chilo, one of the seven sages, being asked what was the hardest thing in the world to be done, answered, To use and employ a man's time well. It was a notorious reproach to Domitian the Roman emperor, that he spent much of his time in killing of flies. And it was a reproach to Artaxerxes, that he spent his time in making hafts for knives, and to Solymán the great Turk that he spent his time in making notches of horn for bows, and to Archimedes that he spent his time in drawing lines in the dust, when he should have been fighting for his life with his sword. Ah, Right Honourable, was their spending their time so vainly such a reproach to them, and will your mispending your time be an honour to you? Oh spend your time so as God may have much honour, the commonwealth much good, and your souls much comfort and boldness when you shall stand before the judgment-seat, where princes must lay their crowns, and parliament-men must put off their robes. Oh, when you have spent your time in the parliament, or in the committees, in shewing your wit and the strength of your parts to oppose and cross one another, when you should have all readily, cheerfully, and willingly agreed together for common justice and righteousness towards all men,—oh then cry out with Titus Vespasian, 'O my friends, I have lost a day! I have lost a day!' Bernard brings in the vain person thus lamenting himself: Oh what a wretch! what a beast! what a mad devil was I! so woefully to waste the marrow and fat of my precious time in sinful pleasures and delights! I have read of one that, upon his dying-bed, would have given a world for time, he crying out day and night, Call time again! oh, call time again! The desires of my soul to God for

you shall be, that you may so improve your time, that you may never have cause lamentingly to cry out, 'Call time again! oh, call time again!' Ah, beloved, have not you need to improve your time, who have much work to do in a short time: your souls to save, a God to honour, a Christ to exalt, a hell to escape, a race to run, a crown to win, temptations to withstand, corruptions to conquer, afflictions to bear, mercies to improve, and your generation to serve.

[7.] The glorious appearances of God for you do bespeak you *to rest and rely upon God in future distress, notwithstanding all your unrighteousnesses, weaknesses, and disadvantages.* O beloved, this glorious appearance of God in the mount for you, does for ever bespeak you to rest and rely upon him in your longest day of trouble, and in your darkest night of sorrow. David, in the day of sore distress, does heighten his confidence by former experiences; and so do those worthies in 2 Cor. i. 8-10. There is nothing that engages God to act high for his people when they are low, like resting and relying upon him; as you may see in that 2 Chron. xiii. 16-18 verses compared. It is a scripture worthy to be writ in letters of gold. Abijah and his people slew five hundred thousand chosen men, because they relied upon the Lord God of their fathers. The Hebrew word that is rendered 'relied,' *יָשַׁב*, is from a root that signifies to 'lean' or 'rest' upon the Lord, as a man does upon a staff or rest. Oh, nothing does engage God to act for a people like leaning upon God, chap. xiv. 8-15 compared with 7-9th verses of the 16th chapter. Now if you would lean upon God in your distress, then keep open the eye of your faith. So long as faith sees in God a fulness of abundance—in [Deo] *plenitudo abundantie et plenitudo redundantie*—and a fulness of redundancy, the soul cannot but lean on God.

[8.] Eighthly, Another thing that the glorious appearances of God for you do bespeak of you and the whole nation, is to *set light by all worldly glory.* You are not ignorant how that hypocritical nation began to pride themselves, and to exalt themselves, and glory in their arm of flesh; but in the things wherein they did deal proudly, the Lord was above them, and has laid their glory in the dust. Oh it is high time to set light by all earthly glory, when God hath taken counsel to stain the pride of all glory, and to bring into contempt all the honourable of the earth, Isa. xxiii. 9. The word that is rendered 'purposed' may be read counselled: the Lord has agreed upon it in counsel, to stain. In the Hebrew it is 'to *pollute*' the pride of all glory, &c.

Severus the emperor, finding the emptiness and insufficiency of all earthly happiness, cries out at last, *Omnia expertus fui et nihil expedit*, I have tried all things, and find no solid content in anything. Charles the Fifth, in his old age, he curses his honours, and curses his victories, &c., saying, *Abite hinc, abite longe*, Get you hence, get you far away! Severus his soldier could say, when one asked him why he did not wear his crown as the other soldiers did, A Christian ought not to wear his crown in this life; *Non decet Christianum in hac vita coronari.*

[9.] The ninth thing that the glorious appearances of God for you do bespeak of you, is *to live to him that has given you your lives as a*

prey. God calls with open mouth upon you, and upon all the saints in England, to live to him who hath with his glorious arm saved you, when your proud enemies had passed the sentence of death upon you. God has therefore given you your lives for a prey, that you may no longer live to yourselves, nor to the lusts of the flesh, but to him who lives for ever, as the apostle speaks in that 2 Cor. i. 8-12; Deut. x. 12, 'And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?' The Hebrew word that is rendered 'require,' 'What does the Lord thy God *require* of thee,' signifies to ask, to request, to petition. Oh! God does ask, and request, and as it were petition men that they would live out all his goodness, and live up to all those glorious things that he has done for them. Cyprian, Jerome, and others, complained of the Christians in their time, that they were angels to see to, but wolves in their conversation. *Non in verbis sed in factis res nostra religionis consistunt*, saith Peter Martyr. Oh that we had no cause to complain of such in our days! Noble Mirandola said, it were great madness not to believe the gospel, now it is everywhere believed; yet a greater matter it is not to doubt of the truth of the gospel, and yet to live so as if without all doubt it were false. Plutarch laughed at the folly of such in his time as would be accounted as wise as Plato, and yet would be drunk in the company of Alexander. But oh that our eyes were a fountain of tears, that we might weep for those that pretend to be Christians, and yet live like heathens. Seneca, a heathen, gave this advice to his friend Lucilius, that he should live with men as if God saw him, and pray to God as if men heard him. He liked not such as are always about to live better, but never begin to live better. I shall conclude this with that counsel Periander king of Corinth gave: Live in such sort, saith he, that thou mayest have honour by thy life, and that men may count thee happy after death: *Semper victuri*.

[10.] The tenth thing that the glorious appearances of God for you do bespeak of you, and that is that you *be constantly careful to decline those sins which was the Scots' overthrow and ruin*; and I think that all those that are got above their pride, and passions, and envy, &c., will judge the sins that did usher in their ruin to be these:—(1.) Hypocrisy; (2.) Resting and boasting in an arm of flesh; (3.) Their sinful compliances with those against whom wrath is gone forth: as Isa. xiv. 19-22; Jer. xxxi. 2; (4.) Their hatred and malice against those that in an outward form did differ from them, though they were never so precious to Christ, and eminent in the power and practice of godliness, which sin shall not go unpunished, Isa. lx. 14, lxvi. 5, and xxvi. 10, 11; (5.) Their self-love and covetous desires to enrich themselves, and make themselves great in others' ruins, and under the pretence of being the king and covenant; (6.) Their ingratitude to God, and to the parliament and commonwealth of England, who have so many ways shewed their love to them in the days of their distress, and to that army who was formerly instrumental to pull them as brands out of the fire. As you would avoid their judgments, take heed of their sins. I hope that none of you that hear me this day are

of Radbode (?) king of Phrisia's mind, who, coming to the font to be baptized, asked what was to become of all his ancestors? Answer was made, that they died in a fearful state, unbaptized. He replied, that he would rather perish with the multitude, than go to heaven with a few. You are wise, and know how to apply it.

[11.] The next thing that the glorious appearances of God for you do bespeak of you, is *to endeavour with all your might to make a conquest of all those enemies that be within you.* Now the Lord has made so glorious a conquest over those proud enemies that rose up against you, I beseech you consider, of all conquests the conquest of enemies within is the most honourable and the most noble conquest; for in conquering of those enemies that be within, you make a conquest over the devil and hell itself. Of all conquests that is the highest and the greatest that is over enemies within you: Prov. xvi. 32, 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' The word that is rendered 'ruleth,' signifies to 'conquer, and overcome,' (משל, *mashal*.) It is this conquest that lifts a man up above all other men in the world. And as this is the most noble conquest, so it is the most necessary conquest. You must be the death of your sins, or they will be the death of your souls. Sin is a viper, that does always kill where it is not killed. There is nothing gained by making peace with sin, but repentance here, and hell hereafter. Every yielding to sin is a welcoming of Satan into our very bosoms. Alexander and many of the Persian kings conquered and commanded the whole world, and yet were commanded by their concubines, and by enemies within, which was the ruin of their souls.¹ Valentinian the emperor said upon his death-bed, that among all his victories, one only comforted him; and being asked what that was, he answered, 'I have overcome my worst enemy, mine own naughty heart.' Ah! Right Honourable, when you shall lie upon a dying-bed, then no conquest will thoroughly comfort, but the conquest of your own sinful hearts. None were to triumph in Rome that had not got five victories; and he shall never triumph in heaven that subdueth not his five senses, saith Isidorus. Ah, souls! what mercy is it to be delivered from an enemy without, and to be eternally destroyed by an enemy within?

[12.] The next thing that the glorious appearances of God for you do bespeak of you, is *to persevere and hold on in well-doing.* As God holds on in doing you good, so you must hold on in well-doing for his glory: 'Be faithful to the death, and you shall have a crown of life,' Rev. ii. 10. *Vincenti dabo.* 'To him that overcometh will I give to sit down with me in my kingdom: as I overcame, and am set down with my Father in his kingdom,' Rev. iii. 21. It is said of Scæva, that he so long resisted Pompey's army, that he had two hundred and twenty darts sticking in his shield, and lost one of his eyes, and yet gave not over till Cæsar came to his rescue. So, beloved, you must never leave standing for God, and contending for God, and acting for God, who still stands and contends and acts for you against all those that rise up against you. It was a good saying of Mr Bucer, *Pietas que finem novit, non est vera pietas*, That piety that has an end is no true piety. He that

¹ Hor., lib. ii.

in a golden game, or in a golden race, shall run after flies or feathers, or faint before he comes to the goal, will lose not only his pains, but also the crown for which he runs. My desires to the Lord shall be, that we may all so run as that we may obtain the crown.

[13.] Lastly, The glorious appearances of God for you do bespeak you *to shew mercy to others*. Now God has shewed such great mercy towards you, oh let 'the sighing of the prisoner' come before you, and the desires, the tears, the cries, the wounds, and the blood of poor distressed souls move your compassion towards them, that so you may do for all to the uttermost what you are able, that so their sorrows may be turned into joy, and sighing and mourning may flee away, and their souls may arise and call you blessed. The only way to have full barns, is to have charitable hands. The gainfullest art is alms-giving, saith Chrysostom. Whatsoever we lay out for them, we do but lay up for ourselves. Whatsoever we scatter to the poor, we gather for ourselves. Not getting, but giving, is the way to wealth. The poor man's hand is Christ's treasury, Christ's bank. Oh let not Christ's hand and Christ's treasury be empty ! and yet be careful that what you cast into Christ's treasury be got in Christ's wages. It is better to gratify none, than to grate upon any one, saith Augustine. The Hebrew words signifying 'alms,' צדקה, (*tsedakah*,) properly signifies justice ; to intimate to us that the matter of our alms should be goods justly gotten. Hence also the Jews call their alms-box, [*Kuph ashel tsedaka*,] the chest-behest of justice. O Right Honourable, shall the Persians, and many Indians, erect hospitals, not only for lame and diseased men, but also for aged, starved, or hurt birds, beasts, and such like creatures ; and will not you do much more for those that have ventured their blood to save yours, and that are the price of the blood of Christ ? It is storied up of Stephen, king of Hungary, and of Oswald, sometime king of England, that their right hands, though dead, never putrified, because much exercised in giving and relieving the poor and afflicted. Surely the names and souls of such that do look to *quoad fontem*, and to *quoad finem*, to do this duty from a right principle, to a right end, shall never die, but live for ever ; which that all your names and souls may do, shall be my constant desire and prayer at the throne of grace.