

scorpions, or pricking briars, and grieving thorns. (Ezek. ii. 6 ; xxviii. 24.) Let us heartily pray for that blessedness mentioned Psalm lxxv. 4 : " That the Lord may choose us, and cause us to approach unto him, that we may dwell in his courts, and be satisfied with the goodness of his house."

SERMON XXVII.

BY THE REV. ANDREW BROMHALL.

HOW IS HYPOCRISY DISCOVERABLE AND CURABLE ?

First of all, beware ye of the leaven of the Pharisees, which is hypocrisy.
—Luke xii. 1.

WHEN our Lord and Saviour had finished his heavenly, soul-searching sermon in the chapter foregoing, he came so close in the application to the scribes and Pharisees, a proud, hypocritical people, that they, not able to endure their pride and hypocrisy should be so soundly convinced and openly detected, combined and contrived, by urging, and watching, and catching words, to accuse him, and stop his mouth at least, if not his breath. (Luke xi. 53, 54.) These contrivances and practices of theirs were not unknown to Him that knew all things ; (John xxi. 17 ;) and what effect it wrought in Christ, you find in this verse of the text : he preacheth the same things, and in the same manner and sharpness of style at the next opportunity.

In the mean time, εν οϊς, saith the Greek : *in those, or in which* times that they were thus plotting and contriving, Christ is boldly preaching the same doctrine that they were persecuting, was as bold for the truth as they were politic against it.

And in those very days, and in the midst of these contrivements against his preaching, the people as much loved the doctrine that the Pharisees persecuted : an innumerable multitude were gathered together to see and to hear him. A myriad (too many thousands to be easily numbered !) flocked and thronged so to him, that they even " trod one upon another ; " and then he began to say to his disciples, (they were nearest to him, but so as the people heard it,) and he taught them ; and that was his intent, as you may see, Luke xii. 40, 42.

First of all, beware of.—For the adverb is not to be joined to the verb " taught," but to the word " beware," that is, *πρωτον*, " first of all " is not used distributively, but eminently ; as much as to say, " chiefly, especially, beware," &c. So it is used by the apostle : " First, I thank my God through Jesus Christ for you all," (that is, chiefly,) " that your faith is spoken of throughout the whole world." (Rom. i. 8.)

Beware and avoid this *leaven* of hypocrisy wherewith the Pharisees' doctrine and conversation is so leavened ; take heed, beware especially, chiefly, of *hypocrisy*.

In the text is represented a precious sermon in its preaching, with the circumstances of it.

Wherein is observable,

1. *The time*.—It was in that juncture of time when they had counseled and determined, but had not yet executed their counsels.

2. *The Preacher*.—Christ himself, the great Prophet of the church, in the exercise of his prophetic office.

3. *The auditors*.—His disciples and innumerable multitude of people.

4. *His first doctrine* is, "Beware of the leaven of the Pharisees." And this doctrine is confirmed by reason, and improved by inference. (Luke xii. 2, 3.)

Many useful lessons might be commended from the other particulars; but my meditations are confined to the last, the doctrine, the caution, "Beware of the leaven," &c.; and [I shall] only spend as much time in opening the text and doctrine, as will let me in to give direction, *how to discern, and how to be delivered from, this dangerous leaven of hypocrisy*; which is according to your desires unto me for your instruction in this particular.

DOCTRINE.

The words naturally yield you this doctrine:—

Hypocrisy is a dangerous leaven, which ministers and people are chiefly and especially to beware of, and acquit themselves from.

Hence you have a chapter of woes against it. (Matt. xxiii.)

And it is represented as that which renders odious to the Lord, and defiles, his choicest ordinances, and our best duties, if it cleave to them; (Isai. i. 11, 12; lvi. 3;) and puts God to sad complaints and exprobrations of such a people: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud;" (Hosea vi. 4;) all show, no truth, no showers; and [it] hath been the ruin of many forward and glorious professors, as Balaam, Jehu, Saul, and many other persons of great parts and many great performances, and, one would conceive, of great hopes too; but they, and their works, and their hopes, are all perished. "The hypocrite's hope shall perish." (Job viii. 13.)

The explication of this doctrine would lie in the speaking to these particulars:—

I. What hypocrisy is.

II. How is it resembled by "leaven?"

III. Why called "the leaven of the Pharisees?"

IV. Wherein is it so dangerous?

I. *What hypocrisy is*.—Much of the nature of a thing is many times discovered in its name; the name is a brief description.

The word "hypocrite" properly signifies *an actor or stage-player, a personator of other men in their speech, habit, and action*. The Hebrew word signifieth both "a wicked man" and "a deceiver." And it is observed, that those whom David, the devoutest man, called "wicked," Solomon, the wisest man, calls "fools," and Job, the most upright man, calls "hypocrites:" all is but one and the same thing under divers names.

Hypocrisy, then, is but a feigning [of] virtue and piety [which] it

seems to put on, and vice and impiety [which] it conceals and would seem to put off. It is indeed vice in a vizard; the face is vice, but virtue is the vizard. The form and nature of it is imitation: the ends are vain-glory, to be seen of men, or some gain or carnal respects.

There is a gross hypocrisy whereby men pretend to the good [which] they know they have not; and there is a formal close hypocrisy, whereby men deceive others and themselves too; are hypocrites and do not know it. In this case it is probable the Pharisee was, and those signified by "the five foolish virgins," (Luke xviii. 11; Matt. xxv. 2,) and all formal Christians that are not regenerated by the Spirit, nor put into Christ by faith.

This is a subtle evil, a secret poison, a close contagion; and here it is infinite mercy and grace that we do not all split and perish: and if we can escape this, if we are indeed sincere, we are out of the greatest danger of all, the leaven of hypocrisy. To direct you to find out and to purge out this, shall be my especial endeavour at this time.

II. *How is hypocrisy resembled by leaven?*—Briefly thus:—

1. *Leaven is hardly discerned from good dough by the sight.*—And as hardly is hypocrisy distinguished from piety: "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. xxiii. 28.)

2. *Leaven is very spreading.*—"A little leaven leaveneth the whole lump:" (1 Cor. v. 6:) and so it is a great deal of mischief [which] hypocrisy doeth: it spreads over all the man, and all his duties, parts, performances; leavens all, as we may observe, Isai. i. 12—15; lxvi. 3.

3. *Leaven is of a sour taste and ungrateful smell.*—So is hypocrisy to God and man: "I will spread dung upon your faces, even the dung of your solemn feasts." (Mal. ii. 3.) All were leavened with hypocrisy, and were accounted and savoured but as dung in the nostrils of the Lord. How odious and loathsome was that service of Ananias and Sapphira, both to the Holy Ghost and to the church, because it was leavened with hypocrisy. (Acts v. 1—10.)

4. *Leaven is of a swelling nature.*—It extends and puffs up the dough: and so doth hypocrisy; it is all for the "praise of men." The scribes and Pharisees were all for pre-eminence, chief places, chief seats, chief appellations, to be called "Rabbi, Rabbi;" (Matt. xxiii. 6, 7;) and if others will not admire and overvalue them, they will admire and advance themselves: "I am not as this publican." (Luke xviii. 11.) "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke xvi. 14, 15.) They highly esteemed of themselves, they justified themselves: they derided Christ for not having the same thoughts of them. Pride and vain-glory is the inseparable companion, if not the mother, of hypocrisy.

III. *Why is it called "the leaven of the Pharisees?"*—Because they were leavened with it to purpose; they were exact and super-eminent in this devilish art of personating and counterfeiting to the life. The devil, indeed, is the arch-hypocrite of the world, "transforming himself into an angel of light:" his first-born in this generation are the scribes and

Pharisees; his next-born, the Jesuits, so like their predecessors the Pharisees, that a man may believe that Christ looked so far as to them in Matt. xxiii., and struck at them through the Pharisees' sides; that they were indeed the types, but the pope, cardinals, prelates, and Jesuits, the antitype. Their doctrines are alike leavened: they both set up traditions, superstitious customs and forms, against and above the word of God, when once they come in competition: they both would ordinarily suspend and dispense with God's commands, but most rigorously impose their own, and that under severe penalties, and both upon the account of extraordinary holiness, and high actings of devotion. And so for their conversation, there was gross hypocrisy in all to be seen: [they] prayed in corners of the streets, gave alms openly, disfigured themselves, that they might appear to fast. (Matt. vi. 4—6.) So the Jesuits, if we may believe some of themselves being converted, and many of the Seculars, that know them well enough, affect the name, but hate the reality, of true piety and devotion. They would be accounted as Henry IV. of France said of them, "Timothies at home in the college, Chrysostoms in the pulpit, and Augustines in disputation:" this they would be accounted; though it be *nomen inane et crimen immane*,* they would have the name though not the thing; for that is the nature of "the leaven of the Pharisees, which is hypocrisy."

IV. *Wherein is this leaven of hypocrisy so dangerous, that ministers and people ought firstly, chiefly, to beware of it?*—A very little and briefly of that:—

There is great danger of it, and great danger by it.

1. *There is great danger of it:*

(1.) *For we have the ground of the matter in ourselves.*—"Hearts deceitful above all things, and desperately wicked; who can know thy wickedness? I the Lord search the heart, I try the reins," &c. (Jer. xvii. 9, 10.) As if none beside the Lord knew the bottomless depths and deceits of the heart! In the heart are those lusts and affections, that feed and foment all the hypocrisy in the world,—pride, vain-glory, concupiscence, carnal wisdom: were it not for these, there would not be an hypocrite living.

(2.) *The devil watcheth night and day to set fire to this tow.*—He is fitted to the purpose, and filled with raging desire to comply with a filthy heart, and to engender this spurious offspring of hypocrisy. He hath in readiness his wiles and his depths, his baits and his snares; and for a false heart hath false ways, false doctrines, false faiths, false seasons, false ends and aims. *Vix caret effectu*: when two such be agreed to such a purpose, "hardly will they be frustrated."

(3.) *And that we may not be secure, there are before our eyes and in our view dreadful examples.*—Balaam, a great prophet; Judas, an apostle familiar with Christ; Saul, Jehu, Herod, and Agrippa, famous kings; five virgins, conspicuous and most confident; Ananias and Sapphira, eminent converts; Alexander and Demas, confessors, and in some degree martyrs: it may grieve and make a tender heart tremble, to think what they became, and what is become of them! to teach him that standeth to

* "An empty name, but an egregious crime."—EDIT.

take heed lest he fall, and all of us, to our dying day, to "beware of the leaven of the Pharisees, which is hypocrisy."

2. *And there is great danger by it :*

(1.) *The loss of all that is done.*—Christ will say, as to that young man, "Yet lackest thou one thing," (Luke xviii. 22,) sincerity: wouldest thou have heaven too? why then didst thou all things for the "praise of men? Thou hast thy reward," and art overpaid. "Depart from me, ye that work iniquity." (Matt. vii. 23.)

(2.) *Frustrating of hopes, great hopes, hopes of glory and heaven, and escaping eternal misery.*—All these hopes must "perish" to the "hypocrite;" (Job viii. 13;) perish like a ship at the very mouth of the haven; perish while they are crying, "Lord, Lord;" perish into everlasting horror, and eternal despair.

(3.) *Full detection and manifesting of them in the sight and face of all the world.*—"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke xii. 2.) The vizard will be then taken off, which was feigned sanctity; and the face will appear, which was indeed double iniquity; and for going about to cozen God, and the world, and his own soul, the miserable hypocrite will be left to eternal, intolerable confusion; to be detested and derided by God, angels, and saints; to be insulted on by the devils and damned to all eternity.

(4.) *And in hell the hypocrite "shall be beaten with many stripes."*—For he "knew his Master's will," and pretended he was doing of it, and yet "did it not." (Luke xii. 47.) Shall he that judged others to hell lie lower in hell, and have more of hell, than those condemned by him? Shall it be worse with a proud Pharisee than with a publican; nay, a damned publican? Is hell the portion of hypocrites? (Matt. xxiv. 51.) Are they the freeholders, and all others but tenants and inmates with them? Or else, if there be a worse place in hell, must it be theirs? It must be so; for the nearer heaven, the more of hell; and that will be the hell of hell to all eternity. Surely, then, hypocrisy is a dangerous thing; there is exceeding danger of, and danger by, this "leaven of the Pharisees, which is hypocrisy."

USE.

I shall commend but one use to be made of this doctrine at this time, and it is the "beware" in the text: to stir and provoke you to put forth your utmost care, diligence, and circumspection, to "beware of this leaven of the Pharisees, which is hypocrisy."

Here I could show you how much you are concerned to beware of the Pharisees' leaven in doctrinals; to beware of doctrines advancing any thing in man or of man; doctrines that are derived from any other fountain than the pure word of God, as traditions, enthusiasms, impulses, beside or against the word; doctrines of will-worship, superstition, voluntary humility, &c.; doctrines ascribing too much to, and laying too much stress on, externals in worship not instituted by Christ; doctrines of rigid imposition of things indifferent; doctrines that have a tendency to blind obedience and implicit faith. Whoever reads the New Testament may soon discern, such were their doctrines; and this is the leaven of

the Pharisees in doctrinals ; and truly you had need to take care of this ; for doctrines and principles have no small influence on conversation and practice.

But I shall choose rather to prosecute this use, by endeavouring to give an answer and resolution to two questions, which together constitute a great and weighty case of conscience.

QUESTION. How may we discover and find out this subtle, close evil of hypocrisy, and convince our own and others' souls that we are guilty of it, and under the danger of it ?

I must here first premise some general cautions, and then produce some particular evidences and discoveries of it. I shall not meddle at all with gross hypocrisy, which is usually known both to the hypocrite himself, and frequently apparent to others too. "Some men's sins are open before-hand, going before to judgment ; and some men they follow after." (1 Tim. v. 24.) But I shall labour to trace out and unkennel that latent, close, and deep hypocrisy, formally self-deceiving hypocrisy, whereby the hypocrite may cozen others and himself too.

CAUTIONS.

I. Here, first, *I must premise these cautions and negations :—*

CAUTION I. *That hic labor, hoc opus, "my task is very hard, my work difficult," nice, and curious :—*That it is very difficult to find out the hypocrisy of one's own heart, much more to convince others of the hypocrisy in theirs ; for the heart of man "is deceitful above all things." (Jer. xvii. 9.) And hence the most serious, inquisitive, jealous, and heart-searching Christians have used to call God in to their help in this work : "Search me, O God, and know my heart : try me, and know my thoughts," &c. Search my heart and try my reins : mine whether there be any way of wickedness in me. (Psalm cxxxix. 23, 24.)

CAUTION II. *That as difficult as it is, yet it is possible and feasible.*—For we are not commanded impossibilities, when we are required to "search and try our ways, and turn again to the Lord ;" (Lam. iii. 40 ;) to examine our hearts, and to "prove ourselves, whether we be in the faith ;" (2 Cor. xiii. 5 ;) whether "our own hearts condemn us not." (1 John iii. 20.) David, Hezekiah, Job, and Paul,—these all examined their own hearts, and attained thereby to a knowledge and sense of their own sincerity. (2 Cor. i. 12.) And we are not directed to absurdities, when we are cautioned to "beware of men," to take heed of those "that come in sheep's clothing, but inwardly are ravening wolves." And we are not herein bid to make brick without straw ; for "the spirit of a man which is in him knoweth the things of a man ;" (1 Cor. ii. 11 ;) and "as in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19.) Nay, we have a far greater help, namely, the Spirit of God, which "searcheth all things, yea, the deep things of God." (1 Cor. ii. 10.) One of the extraordinary gifts of the Spirit in the primitive church, and very necessary for those times, in which Satan was very busy, and the canon of scripture not completed, was the gift of "discerning of spirits." (1 Cor. xii. 10.) Some think that, by virtue of this gift, Peter discerned Ananias and Sapphira's hypocrisy ; (Acts v. 3, 9 ;)

and afterwards Simon Magus's too, which Philip could not do, as not having that gift, or such a measure of it. But indeed there was no need of any extraordinary gift to discern Simon Magus by: to any man that had reason and but common illumination, Simon Magus's hypocrisy might easily and clearly appear in that motion of his, "Sell me this gift." Who but a hypocrite could have thought it had been to be sold? And who but a hypocrite would have offered money for it? It was easy to conclude him "in the gall of bitterness and in the bond of iniquity." (Acts viii. 9—24.)

And the ministers of the gospel have authority, calling, and commission, and therefore gifts, to detect and bewray the guiles and wiles, the depths, and deceits, and snares of Satan, much more the workings and turnings of men's deceitful hearts. And the word of God, which is the main and principal weapon of their warfare, "is quick, and powerful, a discerner of the thoughts and intents of the heart;" (Heb. iv. 12;) and it "casts down imaginations, and brings into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) Therefore, while we have this word and Spirit, it is possible, though difficult, to discover the hypocrisy of our own spirits, and to direct others to find out theirs.

CAUTION III. *It is not a poor soul's fearing and doubting his hypocrisy, accusing and charging himself with it, crying out of himself as a wretched man by reason of it, that concludes and determines he is such.*—See David, in Psalm li. 10—12, charging himself so; and the church accusing herself of "erring from God's ways, and having their hearts hardened from his fear;" (Isai. lxiii. 17;) and yet their own expressions in the verses before, (verses 15, 16,) manifest the frame of their spirits to be exceeding tender and humble. Holy Mr. Bradford would many times subscribe himself in his letters, "John the hypocrite," and "a very painted sepulchre." Agur, one of the wisest men living, condemns himself for being "more brutish than any man, and not having the understanding of a man." (Prov. xxx. 2.) And David, one of the holiest and devoutest men living, upon an ordinary temptation, namely, the prosperity of the wicked, was very apt to charge the ways of God with unprofitableness: "Verily I have cleansed my heart in vain, and washed my hands in innocency;" but afterward, seeing his error, he chargeth it so upon himself, that he upbraids and condemns himself for "foolish and ignorant," and a very "beast before God." (Psalm lxxiii. 13, 22.) It is usual with the best men to have the worst thoughts of themselves:

1. Partly, because as God will give most grace to the humble; so there is great need of giving more humility to those that have most grace.

2. Partly, because where there is true grace, there is an insatiable desire of more.—The children of God have never enough of communion with God, nor of conformity to him. They seldom look back and say, "This thou hast; but still press forward to this [which] thou hast not; and this thou mayest, and this thou must, have." (Phil. iii. 12, 13.)

3. And partly, because as there is much difference between faith in its direct and its reflected act, between knowing God and knowing that we know him, between believing and knowing that we believe; so there is

• Fox's "Acts and Monuments."

between having sincerity and finding a feeling of it constantly, between not being hypocrites and a constant confidence of it ; which would amount to no less than full assurance.—This is not granted to all, and seldom to any at all times, that so there may be a season for the exercise of other graces, humility, fear and trembling, fear of solicitude, and diligence in making our calling and election sure. (Phil. ii. 12 ; 2 Peter i. 10.) And this is to be remembered and observed, namely, that God likes us never the worse that Satan is so much our enemy ; but much the better, that by humility, lowliness of mind, and self-denial, we seem to be our own enemies.

CAUTION IV. *Nor are they foul failings, nor dangerous fallings into gross sins, (if a man die not impenitently in them,) that do constitute a hypocrite.*—Indeed, reigning sin doth. The falls of God's people may be *horrendæ tempestates et flenda naufragia*.* The grievous falls of God's people do evidence there is hypocrisy in them ; but not that they are hypocrites. David was guilty of adultery and murder, and puffed up with exceeding pride and vain-glory, in the multitude of his subjects, and strength of his kingdom ; but David's repenting and rising again cleared him from being a hypocrite, so that the Spirit of God testifies from his own mouth, that "he was upright, and kept himself from his iniquity ;" (Psalm xviii. 23 ;) that is, from the reign and continuance of it ; and after his fall he was called "a man after God's own heart : " "Thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes." (1 Kings xiv. 8.) The Lord overlooked his adultery and murder ; for, indeed, he had "put away" his sin, (or made it "pass over," as it is in the original,) that is, to Christ. Hezekiah's "heart was lifted up," and he "rendered not again according to the benefit done unto him ;" but Hezekiah was humbled, and the wrath of God came not upon him all his days : he was not a hypocrite ; no, "he did that which was right in the sight of the Lord, according to all that David his father had done." (2 Chron. xxxii. 25, 26 ; xxix. 2.) So Peter denied and forswore his Master, after many warnings and many promises to the contrary ; † yet he repented and "wept bitterly : " his fall showed him to be a weak, frail man, but proved him not a hypocrite. Job confessed himself a sinner, and that many were his iniquities and transgressions ; but Job would never confess himself a hypocrite ; no, he would keep his integrity till he died ; (Job xiii. 23 ; xxvii. 5, 6 ;) for it is not the falling into sin, or the being guilty of it, but "regarding iniquity in the heart," (Psalm lxi. 18,) that denominates "a hypocrite ;" otherwise, all men were hypocrites ; for certainly all men are sinners, all shut up under sin. (Rom. iii. 19, 23.)

CAUTION V. *Nor is it backsliding into the same sins that makes a man a hypocrite.*—David had got into a way of lying to save his life ; namely, in the second verse [of] 1 Sam xxi. he told one lie, in the end of the verse another, and in the eighth verse another. He prays that God

* "Dreadful tempests and deplorable shipwrecks."—EDIT.

† The fourth edition gives this variation of the clause : "Though he had many warnings, and made many promises to the contrary."—EDIT.

would take from him "the way of lying." [Psalm cxix. 29.] And the promise of mercy and pardon is not only to sins, but backslidings: "I will heal their backslidings." (Hosea xiv. 4.) And such are invited to return to God: "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." (Jer. iii. 22.) Indeed, to be "bent to backsliding" is a dangerous sign of prevailing hypocrisy; and yet some in this case shall turn and "walk after the Lord." (Hosea xi. 2, 8—10.) We do not read of the people of God, that they did revolt and backslide into the same gross sins after repentance; nor David into adultery, nor Peter to faint-heartedness, nor Paul to persecution. But yet this may be so; and provision is made, in that case, by the promise of healing backslidings. Though it cost them dear to recover their peace, after revolting into gross sins, after pardon and peace spoken, and it will lie upon their consciences as an heavy aggravation of their sin and folly; (Psalm lxxxv. 8;) but yet it doth not conclude that all was done in hypocrisy before, and that they were but mere hypocrites; no more than Solomon's falling and idolatry, (1 Kings xi. 9,) which he repented of, (witness the book of Ecclesiastes,) doth conclude him a hypocrite when he built the temple, and was the Jedidiah, "the beloved of the Lord."

CAUTION VI. *Nor is it every degree of tendency to hypocrisy that denominates a man a hypocrite, and brings him under the condemnation to hate his portion with hypocrites.*—For there is the seed of this, as well as of all other sins, in the heart; and the holy prophet Jeremy cries out, "The heart is deceitful," &c. (Jer. xvii. 9.) He meant his own heart, as well as others; and Solomon, the wisest man, gives this advice: "Keep thy heart." Proverbs were experiments, his own; and David the devoutest saith, "All men are liars," all deceitful; and there are the *remains* of hypocrisy in the best, the *reign* of it is only in hypocrites. Hypocrisy may have its *presence*, but not *predominance*, in the sincerest children of God. Thus you see what doth not conclude a hypocrite, though it come very near.

II. *Now I shall show what cannot clear and acquit a man from a hypocrite, though it proceed very fairly, and very far, which makes it so difficult to discover this "leaven of the Pharisees, hypocrisy."*

1. *It doth not acquit and discharge a man from this charge of hypocrisy, that they hear the word with some delight:*—that they believe with some faith; so did the stony ground. (Matt. xiii. 20:)—that they take some pains for it; so did they, John vi. :—that they perform some duties in obedience to it; so did Herod: (Mark vi. 20:)—that they are moral and without blame in some things outwardly; so was the young man: (Matt. xix. 20:)—that they are zealous against some public corruptions; so was Jehu:—that they have illumination and excellent knowledge, by a common work of the Spirit; so have the devils, Judas, and those apostates, Heb. vi. 4—6:—that they had some sweet tastes and relishes from the word embraced; so had they in Heb. vi. 4, 5:—and no doubt Ananias and Sapphira had. Nor doth this acquit them, and set them out of danger,—that they have some serious cares and fears about their salvation: so had Felix, so had "the sinners in Zion;" they were "afraid; fearfulness hath surprised the hypocrites." They were

afraid of dwelling with "devouring fire," and "everlasting burnings." (Isai. xxxiii. 14.) Judas and Spira had fears to purpose: and the spirit of bondage is but a common work of the Spirit, if it rest there. (Rom. viii. 15.) In Pharaoh there was fear, but no sincerity; in the devils, fear, but no penitency. Nor is it some reluctancy against sin by an awakened conscience; Herod had so, and Pilate had so, and Balaam so. Nor many desires of good; Balaam desired to "die the death of the righteous;" the five virgins desired oil; there be the desires of the slothful, that even kill them; desires like the turning of a door upon hinges, never the farther off; (Prov. xxvi. 14;) desires of the wavering man, the "double-minded man," (James i. 6, 8,) when a man hath some mind to grace, but more to lust: as Augustine that prayed for grace and chastity, but his heart secretly prayed the while, "Not yet, Lord!" * There may be pouring out of prayers, as the Ninevites; they "cried mightily;" (Jonah iii. 8;) "they poured out a prayer when thy chastening was upon them;" (Isai. xxvi. 16;) and yet they brought forth but wind: "When he slew them, then they sought him: and they returned and inquired early after God. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues," &c. (Psalm lxxviii. 34, 36.) Nor is it some hopes. (Matt. xxv.; Job viii. 13; Luke xviii.) If all this cannot save a man from the guilt of hypocrisy, and portion of hypocrites, what shall? If these come short of heaven, where shall they appear that come far short of them? O then, who can be saved? "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 14.) Salvation-work is to be wrought out "with fear and trembling." (Phil. ii. 12.) Beware, then, of "the leaven of the Pharisees, which is hypocrisy."

2. *How, then, may we know how it is with our souls?*—Whether we are in the number of hypocrites, and tending to their portion? whether this deluding, destroying, predominating, damning leaven of hypocrisy be in us?

SIGN I. *A loving of the world, and the things of the world.*—"The lust of the flesh, and the lust of the eyes, and the pride of life;" (1 John ii. 15, 16;) this is a fearful evidence of hypocrisy; for it is inconsistent with, and destructive of, the love of God; and the loving God above all things is the very essence, the *summa totalis*, of sincerity; (Matt. xxii. 37;) and whatsoever contraries this, is the very essence of hypocrisy. I know there be many subterfuges and evasions, and it is a hard matter to convince men that they love the world in St. John's sense. But if a man make these lusts of the eye, of the flesh, and pride of life,—honours, riches, carnal and sensual pleasures,—his aim, his interest, his chief delight; if the heart and affections be let out to these things immoderately; if the sweetest, freest thoughts of the soul be let out to them, either about the getting, enjoying, or desiring, or admiring, or advancing them; if the activity and endeavours of the soul bend and are employed chiefly this way; though there may be many excellent performances, expressions, affections; yet the leaven of the Pharisee is there, and sours all, and all the rest is but in hypocrisy. This leavened all Balaam's pretences, divinations, all his goodly expressions, and professions, both to

* AUGUSTINUS, in *Libro Confession.*

God, the angel, and men,—that he would do nothing, speak nothing, but what God would have him; (as much as to say, he would be upright and sincere;) yet he still looked after the “reward,” Balak’s promotion: this was the “error of Balaam,” (Jude 11,) “he followed the wages of unrighteousness:” and this leavened all Judas’s hearing and conversing with Christ, his over-officiousness. Some conceive, from Judas’s kissing Christ in the garden, &c., that he was more than ordinarily familiar and officious about him, and made more pretences of love and service to him; but he appeared “a painted sepulchre,” a hypocrite; he “loved the wages of iniquity:” it was the world and hypocrisy [that] were predominant in him; and now he is gone “to his own place,” the place and portion of hypocrites: he was, as it were, out of his place, or in another’s place, all the while before. And this leavened all the Pharisees’ alms, fastings, prayers, professions, and pretences; they were “covetous,” saith one evangelist; (Luke xvi. 14;) and they “loved the praise of men more than the praise of God,” saith another; (John xii. 43;) and that is, in effect, they loved the favour of men more than the favour of God: in short, they “loved the world,” and “the love of the Father was not in them.” (1 John ii. 15.) There can be no serving God and mammon: (Matt. vi. 24:) if we cannot moderate and temperate affections, both in the desires, in the affections, in the use, in the enjoyments, and moderate our cares and griefs in the loss and want of worldly things; to have them as if we had them not, to rejoice in and for them as if we rejoiced not; to grieve for the want of them as if we grieved not; seeing they are to us as if they were not; they are “a scheme,” a representation that “passeth away.” (1 Cor. vii. 27—31.) Nay, if the world be not “crucified to us, and we to the world,” (Gal. vi. 14,) we are still in danger of this gall of bitterness, this leaven of hypocrisy. This is exemplified in the Jews in Babylon: they would come to the prophet, “and sit before him as God’s people,” (with much seeming reverence, and appearance of devotion and affection,) “and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.” (Ezek. xxxiii. 31.) Therefore, as you love your souls, beware of the love of the world; and set not your affections on things below, but on things above; else you will not be able to avoid the guilt and danger of hypocrisy.

SIGN II. *A not loving the word of God, a not receiving it as the word of God, when it comes as the word of God in power.* (1 Thess. i. 5.)—It is the property of the word of God to be “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart;” (Heb. iv. 12;) to cast down “imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (2 Cor. x. 5.) This is the word of God; and this it doeth as the word of God; these are the properties of it. Such a word of God a hypocrite cannot love, because he loves this carnal, sinful self; he loves his lusts, which this word opposeth. “He flattereth himself in his own eyes, until his iniquity be found to be hateful.” (Psalm xxxvi. 2.) The word in power

will show him that all is ill, when he flattereth himself that all is very well. "Hast thou found me, O mine enemy?" saith Ahab. (1 Kings xxi. 20.) A hypocrite thinks he hath no greater enemy than a faithful minister, because hypocrisy hath no greater enemy than the word of truth, which will detect and make it odious. So Ahab hated Micaiah and his ministry, because he prophesied evil to him in his evil ways; he spake the word of God, the truth to him, which Ahab's corrupt life and hypocritical heart could not bear. (1 Kings xxii. 8.) Herod heard John Baptist gladly in other things; but when he preached against his having his brother's wife, when he came home to his conscience, to his very darling sin, then Herod stopped his mouth, shut him up in prison. (Mark vi. 17, 18, 20.) Felix trembles; and dismisseth Paul when he came so close: (Acts xxiv. 25 :) a hypocrite may love to hear the same minister on another subject. The very notion of religion is amiable and acceptable to ingenuous persons; nay, he may love that the word may come to others; but to himself, during the predominancy of hypocrisy, the powerful word neither read nor preached can be welcome, because it applies itself to the cutting-off of his right hand, and plucking-out his right eye. (Matt. v. 29, 30.)

SIGN III. *A long and continual unprofitableness under the powerful word of God is a fearful sign of hypocrisy.*—What warnings and instructions had Judas! What convictions and reprehensions had Ahab and Herod! And yet, as to those things which the word opposed, they were still the same men. If men that hear much, mind nothing; if there be no change, no alteration, but they are still where and what they were; where they are still as carnal, as earthly, as they were ten, twenty years ago, though they hear much, and are as "the earth which drinketh in the rain," nay, though they "have tasted the good word of God, and the powers of the world to come," if yet they bring not forth meet fruit for him that dresseth it, that ground is rejected, that heart is near to cursing and burning; (Heb. vi. 5—8;) there is some guile and hypocrisy there, there would be some growing else. (1 Peter ii. 2.) When the word is "precept upon precept, line upon line," (that is, very plentiful,) and yet no amendment, there is hypocrisy; they will "fall backward, be broken, and snared and taken." (Isai. xxviii. 10, 13; Hosea vi. 4, 5.) O it is no small matter to be dead, unprofitable, unaltered hearers! It is a fearful sign of hypocrisy, and that there are many hypocrites in the bosom of the church.

SIGN IV. *The principles and ends of men's actions and performances are a great discovery of the sincerity or insincerity of men's hearts.*—If men's principles be no higher than good education, and being conversant with good or strict men;—which seems to be Paul's case; (Acts xxvi. 5; Phil. iii. 5, 6;)—or no higher than good-nature and moral qualifications;—this seems to be the young man's case; (Mark x. 20;)—they are no farther than those were at that time, in an ignorant and insincere condition. He that is really and sincerely a good Christian doeth all as from God and Christ: He "is all, and in all." (Col. iii. 11.) Christ is "wisdom and sanctification" to him. (1 Cor. i. 30.) He acts and performs duties not only from strength of parts, and

acquired qualifications, but from strength of grace, and infused habits, from God, and for God, from "a new heart," from the "law written in the heart," from the "love of God shed abroad in the heart," and "constraining" to love, from the "divine nature" communicated to the heart, from Christ by his Spirit "dwelling in the heart," from the fear of God possessing and establishing the heart. (Ezek. xxxvi. 26; Rom. xi. 24; Jer. xxxi. 33; Rom. v. 5; 2 Cor. v. 14; 2 Peter i. 4; Eph. iii. 17; 2 Cor. xiii. 5; Jer. xxxii. 40.) These be the springs and principles of a sincere Christian's spiritual life and actions; and where they act and bear rule, it is no wonder if such motions and performances be produced as the world may admire, but not imitate. Saul's life, after his conversion, was a kind of constant miracle; so much he did, and so much he suffered, and so much denied himself, that if he lived in these days, his life would be a miracle. But yet, if we consider the principles that he was acted by, the great wonder will be, not that he did so much, but that he did no more; for, saith he, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God," &c. (Gal. ii. 20.) And so the ends of a man's actions are a great discovery of sincerity or hypocrisy. If a man's ends be lower than God himself, and obeying, glorifying, walking with, and enjoying God; if either praise, gain, reputation, nay, acceptance with good people; nay, if a man's end be to stop the mouth of natural conscience only, or only to avoid danger and wrath to come; these may be the works of a saint, but yet the ends of a hypocrite. And *omnis actio nisi modificata a fine suas quas averteret amittit laudes*.* Balaam spake religiously, multiplied altars and sacrifices; but his end was not God, but "the wages of iniquity." Jehu destroyed Ahab's house, executed vengeance, God's judgments, against that wicked family, resolutely and thoroughly destroyed Baal, &c.; but his ends were carnal, the establishment of the kingdom to him and his family. Ahab and the Ninevites fasted in sackcloth; but it was merely to avoid the judgment threatened. The Israelites cried and prayed; but they did but "howl for corn and wine." (Hosea vii. 14.) The Jews in captivity fasted; but "did ye at all fast unto me, even to me?" saith the Lord. (Zech. vii. 5.) It seems men may pray, and yet not cry to the Lord; fast, and yet not to the Lord. It is the end [which] dignifies or debaseth the action, rectifies or adulterates it. Look to your ends, if you would not be hypocrites. If your end be less than God, his glory and pleasing of him, you are but "empty vines, and bring forth fruit to yourselves." (Hosea x. 1.) Simplicity in one's ends accompanies sincerity in the actions; when not "fleshly wisdom, but the grace of God," carries and governs the action, then we may have "rejoicing;" else all may be in hypocrisy. (2 Cor. i. 12.)

SIGN V. *If thou canst not bring thy heart to suffer for the name of Christ, when thou hast a good cause, and a good call, and amongst the good people of God, though thou "hear the word, and receivest it with*

* "Unless every action be methodically performed in accordance with the end proposed, it loses all the praise to which it would have been entitled, had it not been thus turned aside or perverted."—EDIT.

joy for a time, yet when persecution ariseth because of the word, by and by thou art offended ;” (Matt. xiii. 21;) *if there be no more deep rooting of it in thee, but “in temptation thou fall away ;”* (Luke viii. 13;) *it is apparent thy heart is but stony ground, and thou art leavened with hypocrisy.*—If your faith cannot bear the trial, if it be not furnace faith, tried faith, it is not precious faith, it is but common faith, counterfeit faith ; it will not “be found unto praise and honour and glory at the appearance of Jesus Christ.” (1 Peter i. 7.) Nay, if thou canst not, in some cases, choose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ;” it is apparent thy faith and thy heart are not right, thou hast not a thorough “respect unto the recompense of the reward,” thou dost not “see Him who is invisible.” (Heb. xi. 25—27.) That man that cannot, will not “deny himself, and take up his cross, and follow Christ,” he is not a true disciple of Christ ; and in the end will find, that in “saving his life he hath lost it.” (Matt. xvi. 24, 25.) Satan and antichrist must be “overcome by the blood of the Lamb, and by the word of the testimony, and by not loving our lives unto the death,” &c. ; (Rev. xii. 11;) and he that will not “suffer” with Christ, shall not “reign” with Christ ; (Rom. viii. 17;) and if tribulation occasion men to go “out from us,” it is because “they were not of us ; for if they had been of us, they would no doubt have continued with us.” (1 John ii. 19.) Tribulation is the touchstone ; it will distinguish sincerity from hypocrisy ; and though it is true a hypocrite may sometimes suffer, (1 Cor. xiii. 3,) yet he that will never suffer must be a hypocrite : if we “suffer” not with Him, we shall not “reign with Him.” (Rom. viii. 17.)

SIGN VI. *If thou embracest and favourest any “iniquity in thy heart ;”* (Psalm lxxvi. 18;) *if there be any corrupt lust or ungodly way that thou art so wedded to, that thou canst not, wilt not, be divorced from, but huggest it in thy bosom, hidest it, pleadest for it, though it seem never so harmless and tolerable, yet if it be against God’s law, though thou makest “many prayers,” with the Jews, and performest many services, (Isai. i. 11—15,) and doest “many things,” with Herod, (Mark vi. 20,) and hast many glorious and gracious expressions, with Balaam ; yet “thou art in the gall of bitterness and bond of iniquity.”*—Thy “heart” is a “divided” heart ; (Hosea x. 2;) thou art a “double, unstable” person ; (James i. 8;) thy prayers will not be regarded, and all thy services will be rejected by the all-seeing, jealous God, before whom “all things are naked and opened, and with whom thou hast to do ;” (Heb. iv. 13;) because, “if thou regardest iniquity in thy heart,” the rise and root of all thy duties and performances is but the “leaven of the Pharisees, which is hypocrisy.” Methinks, beloved, this should startle us ; and I wish it may. If any of you should be “pricked at the heart,” and “tremble at this word” of God, and ask me, “What shall we do, that we may acquit ourselves from this leaven of hypocrisy, and be saved from the wrath it exposeth us to ?” I should answer,

1. “*Strive to enter in at the strait gate : for many will seek to enter*

in, and shall not be able." (Luke xiii. 24.)—That is, be very serious, and thoroughly resolved and industrious in a case of this weight and concernment. "Be diligent that ye may be found of Him in peace." (2 Peter iii. 14.) Set your hearts to these things; "for it is not a vain thing for you; because it is your life," &c. (Deut. xxxii. 46, 47.) It is so weighty a business, that it is work enough for all your life; and it will be your life of consolation from which will flow peace, and joy, and assurance. Make but this out clearly, that thou art no hypocrite, that hypocrisy is not predominant in thee; but that "in simplicity and godly sincerity of heart thou hast thy conversation, not with fleshly wisdom;" (2 Cor. i. 12;) thou hast then occasion of much rejoicing; but if thou art negligent in this, thy doubts and fears will hang upon and keep thee low to thy dying day. Nay, it were well if that were all; for *to be negligent* in this business is as good as *to do nothing*; for it is to do nothing to purpose, and that is to have all thy work undone, and to be undone thyself for ever. Most hypocrites did *seek* to enter in: Balaam, Herod, the five foolish virgins,—had they *striven*, they had entered in at the "strait gate." Wishings, and wouldings, and slothful desires to heaven, will not place you out of danger of hypocrisy; for very hypocrites have done as much. But striving indeed, setting your whole heart to it, being very diligent to purge out this leaven, "working out your own salvation with fear and trembling," (Phil. ii. 12,) "giving diligence to make your calling and election sure,"—this will place you out of danger, and give you "an abundant entrance into the kingdom of our Lord." (2 Peter i. 10, 11.) If ever that of the English proverb be true, it is here: "As good never a whit, as never the better." Indeed, there is so much work on our hands, such commands, such promises to believe, such corruptions to subdue, such temptations to resist, (the carelessness of carnal failing in any of which will charge us with hypocrisy,) so many such subtle and powerful adversaries to conflict withal,—such a world, such a flesh, such principalities, and powers, and spiritual wickednesses in high places, such deceitful hearts, deceitful above all things, to search, and sift, and purge from this leaven, that it is impossible to be free of it without mighty striving, contending, and giving much diligence.

2. *If you would take heed of hypocrisy, take heed of security.*—There are no greater flatterers, and no greater deceivers of themselves and others, than hypocrites; they "flatter themselves in their own eyes." (Psalm xxxvi. 2.) All flattery is dangerous; but self-flattery of all other most dangerous, and, of all others, in the business of salvation most pernicious. It is the advice of the devil, and thy own hypocrisy, to favour thyself, flatter thyself, hope well, &c. The advice of God is, "Search and try your ways;" "Examine yourselves;" "Work out your own salvation with fear and trembling." (Lam. iii. 40; 2 Cor. xiii. 5; Phil. ii. 12.) Yea, call upon God to search you. (Psalm cxxxix. 23.) It is a fear of carefulness and solicitude, a trembling of jealousy and suspicion as to our own hearts, not of diffidence or despair as to God, that we are directed to. Had the foolish virgins had but this care, this fear, they had had oil in their vessels, as well as lamps. Had

those glorious professors in Matt. vii. 22, had but this jealousy and suspicion, they might have escaped that dismal sentence: "Depart from me, ye that work iniquity." Perhaps your faith may be but a fancy, your hopes but presumptions, "a spider's web;" (Job viii. 14;) perhaps your fruit may be but that of "an empty vine," to yourself; (Hosea x. 1;) perhaps your prayers may be but "howlings for corn and wine;" (Hosea vii. 14;) perhaps your fasting may not be to God. (Zech. vii. 5.) "Commune much with your own heart," and let your "spirit make diligent search." (Psalm lxxvii. 6.) "Keep your heart with all keeping," be jealous of every thing your heart hath to do with; your affairs, friends, comforts, recreations, thoughts, solitudes, graces. O blessed, or "happy, is the man that" thus "feareth alway;" (Prov. xxviii. 14;) he shall never do amiss; this is to be "in the fear of the Lord all the day long;" (Prov. xxiii. 17;) and this "fear of the Lord is the beginning of knowledge," the end of wisdom, and wisdom itself; (Prov. i. 7; Eccles. xii. 13; Job xxviii. 28;) for this will make a man wise to escape the wiles of Satan, and the hypocrisy of his own heart, and so make him wise to salvation.

3. *Keep God always in your mind.*—If we have all *from* him, we should be all *to* him. (Rom. xi. 36.) If we live and move in him, our hearts and minds should be always on him. This is the cause of all the wickedness and hypocrisy in the world,—men "will not seek after God: God is not in all their thoughts." (Psalm x. 4.) And this is the ground of all the glorious performances of the saints,—they "saw Him that was invisible;" as Micahiah "saw the Lord on his throne;" and therefore feared not to deal plainly and sincerely with Ahab, though on his throne. (Heb. xi. 26, 27; 1 Kings xxii. 19.) When the Psalmist had convinced and reprov'd the wickedness and formal hypocrisy of ungodly, presumptuous men, he concludes: "Now consider this, ye that forget God," &c.: (Psalm l. 22;) intimating this to be the reason of all ungodly, hypocritical conversation, a forgetting [of] God. The remedy must be contrary to the disease: if we would be no hypocrites, we must much remember, think of, and observe, and eye God by faith. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." (Job xxii. 21.) If men were acquainted with God, and did not forget him,—acquainted with his omniscieny; (Psalm cxxxix. 1, 2;) with his all-sufficiency; (Gen. xvii. 1;) with the power of his anger; (Psalm xc. 11;) the infiniteness of his goodness; (Isai. lv. 7, 8; Micah vii. 18, 19;) they would conclude, and live under the awe and power of such conclusions:—"O, then, He is too *great* to be tempted and provoked, too *excellent* to be slighted and undervalued, too *good* to be lost, too *wise* to be deceived!" and this would suppress and supplant the leaven of the Pharisees' hypocrisy.

4. *Be much and daily in the renewing [of] faith and repentance.*—If there be such danger of hypocrisy, there is necessity of renewing faith and repentance, for fear hypocrisy may be in them. Rise and return, as soon as thou art convinced of thy sin: so did Paul; (Gal. i. 16;) so did Peter, as soon as the Lord turned and looked upon him. (Luke xxii. 61.) If repentance were hastened after sin, and thou wouldest take

care and pains to break thy heart constantly *for* sin, this would break it *from* sin. A man should find that it were "an evil thing and bitter to forsake the Lord, and that his fear was not in thee;" (Jer. ii. 19;) and "a broken heart God would not despise," (Psal. li. 17,) because it is apparent that is no hypocritical heart. And though former faith and repentance may be counterfeit and hypocritical, yet ensuing and renewed faith may be sound and sincere; and we have much ground to renew those acts, whose soundness and validity we have much ground to suspect: if all have been false, or feigned, or partial, formerly, we have the more cause in a new act to give up and bind our souls sincerely to it; and this will free you from hypocrisy.

5. *Put forth your greatest strength and care to mortify those lusts and corruptions that are the fuel to hypocrisy, pride, vain-glory, worldly-mindedness, self-love.*—These are the fuel of hypocrisy; they beget it, and they nourish it. If the love of the world and worldly favour did not prevail much over men, there would be no hypocrisy in the world. And cherish and strengthen the graces which cannot consist with it, but will be always fighting against and opposing it, as love to God, humility, self-denial, heavenly-mindedness, mortifying the flesh, much communion with God: "if these be in you, and abound, they make you that ye shall neither be barren nor unfruitful," but shall "make your calling and election sure," and so be out of *the peril*, yea, and much out of *the fear*, of hypocrisy.

6. *Press the Lord much, and urge him close, with the promises of a "new heart," of "circumcising your hearts," and causing you "to love the Lord with all your heart," of "putting his fear into your heart."* (Ezek. xxxvi. 25, 26; Deut. xxx. 6; Jer. xxxvii. 40.)—If he urge and press you in his word, with his precepts, and your duty, do you urge and press him as much in your prayers, with his promises; spread his own hand-writing and seals before him, as Augustine relates his mother did in her prayers for his conversion.* Say, "Lord, these promises were made to be made good to some; and why not to me? I hunger, I need, I thirst, I wait; here is thy hand-writing in thy word; and, in the last sacrament, I had thy seal affixed to it. I am resolved to be as importunate till I have obtained, and as thankful afterwards, as by grace I shall be enabled. Being convinced I am utterly lost and undone, if thou hearest not 'the desire of the humble' in this particular; (Psalm x. 17;) and if thou dost hear and grant, I am so well acquainted with myself, and mine own heart, that I have nothing to glory in, but I shall wholly 'glory in the Lord,' and I do resolve and believe I shall, to eternity, celebrate and magnify the riches of the glory of thy grace. Thy promises are the discovery of thy purposes, and vouchsafed as materials for our prayers; and in my supplications I am resolved every day to present and tender them back to thee every day; and if thou wilt have regard to them there, and appear to be a God of truth to my soul, a poor creature that hath long feared to burn in hell for hypocrisy will be made, secured, and made happy for ever. I am resolved to wait upon thee, and to cast my soul upon thee in this way, and thou

* *Chirographa tua ingerebat tibi.*—AUGUSTINI *Confessiones*, lib. v. cap. 9.

hast assured me thou art a 'God of judgment;' thou didst promise in judgment, thou knewest what thou didst in making such promises; and thou wilt be 'a God of judgment,' thou knowest when and where to make them good; and thou hast pronounced, 'Blessed are all they that wait for thee;' (Isai. xxx. 18;) and on thee I will wait, and for this blessing I will hope and look." O, beloved, if there be but such an heart in us, and such wrestlings, as Ambrose told Monica, a soul of such prayers and tears should not perish.*

I could have added much more: but if these characters and directions be carefully observed, you will beware of and shall escape the leaven of hypocrisy. And that you may be careful to observe them, consider,

1. *That the purging out this leaven is the great care and business of a Christian's life.*—This will afford him fear and trembling work to his dying day; this, till it be done, makes the gate so strait, and the way so narrow to life, that few find it; (Matt. vii. 13;) and if it be done, renders all the service of Christ ever after an easy yoke and a light burden. (Matt. xi. 30.)

2. *This, if it be done, gives us actual possession of the "kingdom of God" in grace, which consists of "righteousness, and peace, and joy in the Holy Ghost,"* (Rom. xiv. 17,) and administers an assured and "abundant entrance into the everlasting kingdom of our Lord Jesus Christ" in glory. (2 Peter i. 11.)

3. *This will prevent the devil's everlasting insulting over us.*—"Is this the end of all thy praying and hearing, &c., and defying me?" Nay, upbraiding Christ, as a learned and holy man feared: † "'I have him, I have gotten him from thee, for all thy blood, thy miracles, thy gospel, thy wooings, thy beseechings, thy knockings, and strivings of thy Spirit; for all thy illuminating [of] them, and making them taste of the powers of the world to come: I have cozened thee of them at thy very gates of heaven, and by my devices shipwrecked them in the very mouth of the haven.' O I would not give the devil occasion to upbraid and insult thus against Christ at the last day for the world." ‡ And this would prevent conscience's gnawing and galling to eternity: "What are all my desires, my seekings and knockings, prayers, fasts, sacraments, hearing in season, and out of season, waiting at the posts of God's house early and late? Have I forsaken so many sins, denied myself so many contents and pleasures, subdued so many lusts, borne so many scoffs, suffered so much in my body and estate, and all for hell at last?" This would be the hell of hell; and all this may be prevented, if we would "beware of the leaven of hypocrisy," and seriously observe those Characters, and carefully practise those Directions.

4. *Consider the means you have long had, and yet do enjoy.*—God's admirable forbearance and patience, a powerful ministry's incessant labours and pains, an awakened conscience's clamours and warnings; a danger and evils (if you be negligent) intolerable; a reward (if you observe the "BEWARE" in the text) eternal and inconceivable; your life short and uncertain, your death appointed most certain, and you know

* *Ficri enim non potest, ut filius istarum lachrymarum pereat.*—AUGUSTINI *Confessiones*, lib. iii. cap. 12. † BASIL. ‡ Idem.

not how near; the world and the lusts thereof (even those that feed and foment hypocrisy) passing away, (1 John ii. 17,) and that "now is the accepted time, now is the day of salvation:" (2 Cor. vi. 2:) and, if you were ever serious in your lives, now be so; and if ever God spake to your hearts and consciences, the Lord in mercy speak this!—"Beware of the leaven of the Pharisees, which is hypocrisy."

SERMON XXVIII.

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WHAT MUST CHRISTIANS DO, THAT THE INFLUENCE OF THE
ORDINANCES MAY ABIDE UPON THEM?

O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.—1 Chronicles xxix. 18.

IN the preceding chapter we have David's oration, or, if you will, his sermon; the design of which was, to excite the people to a contribution for the erecting of a temple, and promoting the public worship of God. It begins verse 2 of that chapter, and is continued to verse 6 of this chapter.

This sermon was effectual upon the auditory. David had the happiness (which the best orators and most powerful preachers often want) not only *πιθανα λεγειν*, but *πειθειν*; "he not only spoke what was in itself persuasive, but did actually persuade" his hearers to comply with his design. The effect thereof is expressed verses 6—8: "They offered," and, which was the marrow and fatness of their offering, "they offered *willingly*." Though will-worship be the worst service of all other, yet those that serve God willingly are the best worshippers; and therefore David in this sermon commends such service to his son: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind." (1 Chron. xxviii. 9.) None serve God with a perfect heart, but those who serve him with a willing mind. To such a temper were the people wrought by this powerful exhortation, "with perfect heart they offered willingly to the Lord." (1 Chron. xxix. 9.) Hereupon David, much affected with his success in this affair, ("David the king also rejoiced with great joy,") his soul being now upon the wing, he flies to God by prayer, and there-with concludes his sermon. The prayer consists of petition and thanksgiving; both of them, not conformed to any common model, but suiting the particular occasion now before him. He blesseth God for making