one was holy Cranmer, that could not be provoked by the ill

carriage of others, but requited injuries with kindnes.

7th Motive. You must give an account to God, as well of
your speeches, as your actions, Mat. xii. 36. 'Every idle word
that men shall speak, they shall give an account thereof in the
day of judgment.' words of no account, will have an heavy ac-
count. And, if God will reckon with men for every idle, angry
word; then, what will he do for sinful oaths? 'O that my
words were written,' Job ix. 23. 'Truly, if many peoples' words
were written, they would be ashamed of them.' And, let me
tell you, your words are written, Rev. xx. 'The books were
opened.' In the book of God's remembrance all your words
are written: you had need then be careful you offend not with
your tongues; God writes down all you speak, and you must
give an account to him. When Latimer heard the pen going
behind the hangings, he was careful in his answers: and, let me
tell you, as your words are, such will your sentence be; when
the books are opened, God will proceed with you in judicature,
according to your words. By your words you shall be faved or
condemned, Mat. xii. 37. 'By thy words thou shalt be justi-
fied, and by thy words thou shalt be condemned.'

Gal. vi. 9. And let us not be weary in well-doing; for in due
season we shall reap, if we faint not.

In the verses before the text, the apostile had laid down
a proposition, 'What a man soweth that shall he reap,' ver. 7.
He that sowes in sin, shall reap in sorrow; he that sowes the seeds
of grace shall reap glory: there is the proposition. In the
text, the apostile makes the application, 'Let us not be weary
in well-doing.' We that have sown the good seed of repentance,
and an holy life, 'Let us not be weary; for in due season we
shall reap, if we faint not.'

1. A Dehortation; 'Let us not be weary;'
2. The argument; 'we shall reap in due season.'

First, A Dehortation; 'Let us not be weary.' Where there
is, (1.) Something implied; that we are apt to be weary in
well-doing. (2.) Something expresfied: that we ought not to
be weary in well-doing.

1. The thing implied, that we are apt to be weary in well-
doing. This wearynes is not from the regenerate part, but the
flethly: as Peter's sinking in the water, was not from the faith
in him, but the fear: this wearynes in a Christian course is oc-
casioned from four things;

(1.) From the revilings of the world, Pt. li. 5. 'My ene-
DIVERS DISCOURSES.

mies speak evil of me.' Innocency is no shield against reproach.

But why should this make us weary of well-doing? Did not Jesus Christ undergo reproaches for us, when the Jews put a crown of thorns on him, and bowed the knee in scorn? Is it any dishonour to us to be reproached for doing that which is good? Is it any disparagement to a virgin to be reproached for her beauty and chastity? Our reproaches for Christ we should bind as a crown about our head. Now a Spirit of glory rests upon us, 1 Pet. iv. 14. 'If ye be reproached for the name of Christ, happy are ye; for the Spirit of God and of glory resteth upon you.' Regium est bene facere et male audire: he that clips our credit to make it weigh lighter, makes our crown heavier. (2.) That which is apt to occasion weariness in well-doing, is the present sufferings we are exposed to, 2 Cor. iv. 8. 'We are troubled on every side.' But why should this make us weary in well-doing? is not our life a warfare? It is no more strange to meet with sufferings in religion, than for a mariner to meet with storms, or a soldier to meet with bullets. Do not we consider upon what terms we entered into religion! Did not we vow in baptism to fight under Christ's banner? Doth not our Lord tell us, we must take up the cross and follow him? Matth. xvi. 24. Is not this part of the legacy Christ hath bequeathed us? John xvi. 33. We would partake of Christ's glory but not of his sufferings; besides doth not many a man suffer for his sins? Do not men's lufts bring them to an untimely end? Do men suffer for their sins, and do we think much to suffer for Christ? How did St. Paul rejoice in sufferings? 2 Cor. vii. 4. How did he glory in it? 'As a woman that is proud of her jewels,' Chrysost. Why should sufferings make us faint? Who would not be willing to tread upon a few thorns, that is going to a kingdom.

3. That which is apt to occasion weariness in well-doing, is the deferring of the reward. We are apt to be discouraged and grow weary, if we have not what we desire presently; we are all for present pay. But consider.

(1.) Our work is not yet done, we have not yet finished the faith; the servant doth not receive his pay, till his work be done. Even Christ's reward was deferred till he had done his work; when he had completed our redemption, and paid upon the cross, 'It is finished,' then he entered into glory.

(2.) God defers the reward, to make heaven more welcome to us. After all our praying, weeping, suffering, how sweet will the joys of paradise taste!

4. That which is apt to occasion weariness in well doing, is the greatnes and difficulty of a Christian's work, but why should this make us weary? Difficulty whets a generous mind: the soldier's life hath its difficulties, but they raise his spirits the
more; he loves to encounter hardship, and will endure a bloody fight for a golden harvet.

Besides, where is the least principle of grace, it renders the way of religion, easy and pleasant. 'When the loadstone draws, it is easy for the iron to move; when God's Spirit draws, we move in the way of religion with facility and delight. Christ's service is freedom. Pf. cxix. 45. 'I will walk at liberty.' To serve God, to love God, to enjoy God is the sweetest liberty in the world. Besides, while we serve God, we gratify ourselves; as he who digs in a mine, while he sweats, he gets gold; while we glorify God, we promote our own glory.

II. The second thing expressed, is, That we should not grow weary in a Christian course, we should not tire in our race:

1st Use. Of Reproof. It reproves such as are weary of well-doing. 'There are falling stars, 2 Tim. iv. 10. Demas forsook God, and afterwards became a priest in an idol temple, Dorotheus. Hof. viii. 'Israel hath cast off the thing that is good.' Many have thrown off Christ's livery; they have left off an holy course of life, they have turned to worldliness or wantonness, Gal. v. 7. 'Ye did run well, who hindered you?' Why did you tire in your race? 2 Pet. ii. 21. 'It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment.'

2d Use. Exhortation; 'Let us not be weary in well-doing.'

Consider,

1. The way of religion is of good report, Heb. xi. 2. 'By faith the elders obtained a good report.' Shall we be weary of that which is our credit? If indeed the Christian religion were a thing that would bring shame or loss (as the ways of sin do) then we had cause to delect it, and grow weary of it; but it brings honour, Prov. iv. 9. 'She shall give to thy head an ornament of grace.' Why then should we be weary of well-doing?

2. The beauty of a Christian is to hold on in piety without being weary, Acts xxi. 16. 'Mnaion of Cyprus an old disciple.' It is a beautiful thing to see silver hairs crowned with golden virtue; the beauty of a thing is when it comes to be inhabited. The beauty of a picture is, when it is drawn out in its full lines, and laid in its orient colours. The beauty of a Chris-
tian is, when he hath finished his faith, 2 Tim. iv. 7. It was
the glory of the church of Thyatira, the kept her best wine till
last, Rev. ii. 19. ‘I know thy works, and the last to be more
than the first.’

3. Such as are weary of well-doing, it is a sign they never
acted in religion from choice, or from a principle of faith, but
from the external spring of applause or preferment; so that,
when these fail, their seeming goodnefs ceafeth.

4. God is never weary of doing us good; therefore, we should
not be weary of serving him. A king that is continually oblig-
ing his subject by gifts and gratitudes that subject hath no cause
to be weary of serving his prince.

5. If we grow weary, and throw off religion, we make all
we have done null and void, Ezek. xviii. 24. ‘When the
righteous turneth away from his righteousness, all his righteous-
nefs that he hath done fhall not be mentioned.’ He who hath
been serving God, and doing angels’ work, if once he grows
weary and defifts, he unravels all his work, and misfeth of the
recompence of reward: ‘He that runs half a race, and then tires
lofeth the garland.’ O what folly is it to do well a while, and
by apoftacy to undo all! As if a limner fhould with a pencil
draw a fair picture, and then come with his fpunge and wipe
it out again.

6. Confer the examples of such as have continued their
progress unweariably in a Christian coufe. The apoftle fets
before our eyes a cloud of witnefles; Heb. xii. 1. ‘Being com-
pelled about with fo great a cloud of witnefles, let us run the
race that is fet before us;’ let us run it with twiftnefs and conftan-
cy. How many noble martyrs and confeflors of old, have
walked in the ways of God, though they have been fhrewed
with thorns? They fcornd preferment, laughed at imprison-
ments, and their love to Christ burned hotter than the fire.
Poltcarp, when he came before the proconfal, and he bade him
deny Chrift; he replied, ‘I have served Chrift thefe eighty-
fix years, and he hath not once hurt me, and fhall I deny him
now?’ Tertullian faith, fuch was the conftancy of the primi-
tive faints, that the perfecutors cried out, ‘what a miferfy is
this, that we are more weary in tormenting, than they are in
enduring torment?’ Let us tread in their steps, who through
faith and patience inherit the promifes.

7. It will be our comfort on our death-bed, to review a well
spent life. It was Augufinus’s wilh, that he might have a quiet
caly death. If any thing make our pillow easy at death, it will
be this, that we have been unweariably in God’s work; this will
be a death-bed cordial. Did you ever know any repent at death
that they had been too holy? Many have repented that they
have followed the world too much, not that they have prayed
too much, that they have repented too much. What hath made
death sweet, but that they have ‘finished their course, and kept
the faith?’

8. Think of the great reward we shall have, if we do not
give over, or grow weary, and that is, glory and immortality.
(1.) This glory is ponderous: it is called a ‘weight of glory,’
1 Cor. iv. 17. The weight adds to the worth; the weightier
a crown of gold is, the more it is worth. (2.) It is satisfying,
Pfal. xvii. 15. ‘I shall be satisfied when I awake with thy
likeness.’ This glory will abundantly recompense all our la-
bours and sufferings. The joy of harvest will make amends for
all the labour in toiling, O what harvest shall the faints reap!
It will be always reaping time in heaven, and this reaping will
be in due season; so the apostle faith in the text, ‘We shall
reap in due season.’ The husbandman doth not defer to reap
till the season; he will not reap his corn while it is green, but
when it is ripe; so we shall reap the reward of glory in due sea-
son; when our work is done, when our sins are purged out,
when our graces are come to their full growth, then is the season
of reaping; therefore let us not be weary of well doing, but
hold on in prayer, reading, and all the exercises of religion:
we shall ‘reap in due season, if we faint not.’ To keep us
from fainting, know, that the reward promised is very near,
Rom. xiii. 11. ‘Our salvation is nearer than when we believ-
ed.’ We are but within a few days march of the heavenly
Canaan; it is but a few more prayers and tears shed, and we
shall be perfect in glory; as that martyr, Dr. Taylor said, ‘I
have but one stile more to go over, and I shall be at my Fa-
ther’s house.’ Stay but a while, Christians, and your trouble
shall be over, and your coronation day shall come. Christ who
is the oracle of truth hath said, ‘Behold I come quickly.’ Rev.
xxii. 20. And yet death’s coming is sooner than Christ’s per-
sonal coming, and then begins the faints blest jubilee.

Qu. What means shall we use, that we may not weary in a
Christian course.

Anf. 1. Let us shake off spiritual sloth: sloth faith, ‘there
is a lion in the way.’ He who is slothful, will soon grow weary;
he is fitter to lie on his couch, than run a race. It is a strange
fight, to see a busy devil, and an idle Christian.

Anf. 2. If we would not grow weary, let us pray for per-
fevering grace. It was David’s prayer, Psal. cxix. 117. ‘Hold
thou me up, and I shall be safe.’ And it was Beza’s prayer,
‘Lord, perfect what thou hast begun in me.’ That we may
hold on a Christian course, let us labour for three persevering
graces. (1.) Faith. Faith keeps from fainting; faith gives a
substance to things not seen, and makes them to be as it
were present, Heb. xi. 1. As a perspective glass makes those
things which are at a distance near to the eye, so doth faith, heaven, and glory, seem near. A Christian will not be weary of service that hath the crown in his eye. (2.) The second perceiving grace is hope. Hope animates the spirits; it is to the soul as cork to the net, which keeps it from sinking. Hope breeds patience, and patience breeds perseverance. Hope is compared to an anchor, Heb. vi. 19. The Christian never sins, but when he casts away his anchor. (3.) Perceiving grace is love. Love makes a man that he is never weary. Love may be compared to the rod of myrtle in the traveller's hand, which refresheth him, and keeps him from being weary in his journey. He who loves the world, is never weary of following the world: he who loves God will never be weary of serving him; that is the reason why the saints and angels in heaven are never weary of praising and worshipping God; because their love to God is perfect, love turns service into delight. Get the love of God into your hearts, and you will run in his ways, and not be weary.

James iii. 17. To him that knoweth to do good, and doth it not, to him it is sin.

The apostle, in the former verses, had met with a sin common in those days, a sinful boasting among men, verse 13.  ‘Go to now, ye that say, to-day or to-morrow, we will go into such a city, and buy and sell, and get gain;’ whereas you know not what shall be on the morrow: you may be in your graves before to-morrow; ‘for what is your life? It is even a vapour.’ A vapour being an exhalation, it cannot continue long; as it is railed by the sun, so it is dispersed by the wind; such is your life; a vapour; a short breath, a flying shadow; it appears for ‘a little time, and then vanisheth.’ Well might they say, what need we be taught such a plain lesson? Who knows not all this, that life is a vapour, and that we ought not to boast what we will do to-morrow. The apostle seems in the text to meet with them by way of answer, Do ye know all this? Then the greater is your sin that you do it not; ‘to him that knoweth to do good, and doth it not, to him it is sin.’ I shall only explain this phrase, ‘to him it is sin;’ that is, it is an heinous sin, it is a sin with a witness: every infirmity, every thing that falls short of this rule, is sin; much more, that which contradicts the rule. This man’s sin hath an emphasis, it is a crimson sin, and it shall have a greater punishment; ‘he that knew his master’s will, and did it not, shall be beaten with many stripes,’ Luke xii. 47. If he that sins ignorantly be damned, then he that sins knowingly shall be double damned.