where thou shalt have as much contentment as thy soul can possibly thirst after.

**DIVERS DISCOURSES.**

*James iii. 6. And the tongue is a fire, a world of iniquity.*

The apostle James, in this scripture, describes the evil of the tongue, 'The tongue is a fire, a world of iniquity.'

1. 'It is a fire.' It burns with intertemperate heat; it causeth the heat of contention; it sets others in a flame.

2. 'A world of iniquity.' It was at first made to be an organ of God's praise, but it is become an instrument of unrighteousness. All the members of the body are sinful, as there is bitterness in every branch of wormwood; but the tongue is exceptionally sinful. 'Full of deadly poison,' verse 8.

Doctrine. The tongue, though it be a little member, yet it hath a world of sin in it: the tongue is an unruly evil. I shall shew you some of the evils of the tongue.

1. The evil tongue (travel a little over this world) is the silent tongue; it is wholly mute in matters of religion; it never speaks of God or of heaven, as if it cleaveth to the roof of the mouth. Men are fluent and discursive enough in other things, but in matters of religion their lips are sealed up. If we come in to some peoples' company, we do not know what religion they are of, whether Jews or Mahometans, for they never speak of Christ; they are like the man in the gospel, who was possessed with a dumb devil, Mark ix. 17.

2. The evil tongue is the earthly tongue: men talk of nothing but the world, as if all their hopes were here, and they looked for any earthly eternity; these have earthly minds, John iii. 31. 'He that is of the earth, speaketh of the earth.'

3. The evil tongue is the haughty or angry tongue; they have no command of passions, but are carried away with them, as a chariot with wild horses. I know there is an holy anger, when we are angry with sin: Christ had this anger when they made the temple a place of merchandize, John ii. 15. That anger is without sin, which is against sin: but that is an evil tongue, which is presently blown up into exorbitant passion; this 'tongue is set on fire from hell.' A wrathful spirit is unsuitable to the gospel; it is a gospel of peace, and its author is the Prince of Peace, and it is sealed by the Spirit, who came in the form of a dove, a meek peaceable creature. Thou who art given much to passion, whose tongue is often set on fire, take heed
thou dost not one day in hell desire a drop of water to cool thy
tongue.

4. The evil tongue is the vain tongue, that vents itself in idle
words: Psal. x. 7. * Under his tongue is vanity:* A vain
tongue fhews a light heart: a good man’s words are weighty
and prudent; his lips are as a tree of life to feed many; his
speech is edifying, Prov. x. 20. * The tongue of the just is as
choice silver.* But, Prov. xv. 1. * The mouth of fools pours out
foolifhnefs:* How many idle away the day of grace in frivolous
difcourfes? A wife man’s words are like gold, weighty, and
will link into the hearts of others; but the words of many are
light and feathery; and will make no impression, Mat. xii. 36.
* Every idle word that men fhall fpeak, they fhall give an ac-
count thereof in the day of judgment.*

5. The evil tongue is the censourous tongue. James iv. 12.
* Who art thou that judgeth another?* Some make it a part of
their religion to judge and censure others; they do not imitate
their graces, but censure their failings; fuch an one is an hypo-
crite; this comes from pride. Were men’s hearts more humble,
their tongues would be more charitable. The censurer fits in
the chair of pride, and paffeth fenfence upon another, and doth
reprobate him: this is to ufturp God’s prerogative, and take his
work out of his hands; it is God’s work to judge, not ours.
He who fpends his time in cenfuring others, fpends but little
time in examining himself; he doth not fee his own faults.
There is not a greater sign of hypocryf, than to be over hafty
in judging and cenfuring perifons.

6. The evil tongue is the flanderous tongue, Psal. I. 20.
* Thou fittest and flanderefi thy own mother’s fon.* Slander-
ing is when we fpeak to the prejudice of another, and fpeak that
which is not true. Worth and eminency are commonly blaffed
by flander; holiness itself is no shield from flander: ‘ John
Baptifh came neither eating nor drinking, yet they fay he hath
a devil,’ Mat. xi. ‘ Come and let us finite him with the tongue.’
A flanderer wounds another’s fame, and no phychician can heal
thee wounds. ‘ The fword doth not make to deep a wound as
the tongue.’ The Greek word for flanderer, signifies Devil,
1 Tim. iii. 11. Some think it is no great matter to belie and
defame another; but know this is to act the part of a devil.
The flanderer’s tongue is a two-edged fword, it wounds two at
once; while the flanderer wounds another in his name, he
wounds himself in his confcienc. This is contrary to fcirip-
ture, James iv. 11. ‘ Speak not evil one of another.’ God
takes this ill at our hands, to fpeak evil of others, especially
fuch as are eminently holy, and help to bear up the honour of
religion, Numb. xii. 8. ‘ Were ye not afraid to fpeak againft
my fervant Moifes?’ What, my fervant, who hath wrought fo
many miracles, whom I have spoken with in the mount face to face, were not ye afraid to speak against him? So will God say. Take heed of this, it is a sin our nature is very prone to; and remember, it is no less sin to rob another of his good name, than to steal his goods or wares out of his shop.

7. The evil tongue is the unclean tongue, that vents itself in filthy and scurrilous words. Ephes. iv. 29. 'Let no corrupt communications proceed out of your mouth.' A sign of a great distemper, that the fever is high, when the tongue is black: a sign men's hearts are very evil when such black words come from them.

8. The evil tongue is the lying tongue, Col. iii. 9. 'Lie not one to another.' 'The Cretians were noted for liars.' Tit. i. 12. 'The Cretians are always liars.' It becomes not Christians to be Cretians. Nothing is more contrary to God than a lie; it shews much irreligion: lying is a sin that doth no go alone, it utters in other sins. Abafalom told his father a lie, that he was going to pay his vow at Hebron, 2 Sam. xv. 7. and this lie was a preface to his treason. Lying is such a sin, as takes away all society and converse with men: how can you have converse with him, that you cannot trust a word he faith? It is a sin so fordid, that when the liar is convicted, he is ashamed. God's children have this character, they are 'children that will not lie,' Isa. lxiii. 8. the new nature in them will not suffer them. The liar is a near a-kin to the devil, and the devil will shortly claim kindred with him, John viii. 44. 'The devil is a liar, and the father of it.' He seduced our first parents by a lie, Gen. iii. 4. How doth this sin incense God? He struck Ananias dead for telling a lie, Acts v. 5. the furnace of hell is heated to throw liars into, Rev. xxii. 15. 'Without are dogs and forcers, and who soever loveth and telleth a lie.'

9. The evil tongue is the flattering tongue, that will speak fair to one's face, but will defame, Prov. xxvi. 25. 'He that hateth, diflembleth with his lips.' When he speaketh fair, believe him not; dissembled love is worse than hatred. Some can commend and reproach, flatter and hate: [honey in their mouths, but a sting of malice in their hearts:] better are the wounds of a friend, than the kisses of such an enemy. Hierom faith, "the Arian faction pretended friendship; they (faith he) killed my hands, but flandered me and fought my ruin." Many have disfembling tongues, they can say, your servant, and lay shares, Prov. xxix. 5. 'A man that flattering his neighbour, spreadeth shares for his feet.' You oft think you have a friend in your bosom, but he proves a viper. To dissemble love is no better than to lie: for there is a pretence of that love which is not. Many are like Joab, 2 Sam. xx. 9. 'And Joab said to Amasa, art thou in health, my brother? And he took him
by the beard to kifs him, and he smote him on the fith rib that he died.' For my part, I must question his truth towards God, that will flatter and lie to his friend. God will bring such an one to fhame at laft, Prov. xxvi. 26. ‘Whole hatred is covered by deceit, his wickednefs shall be fhewed before the whole congregation.’

10. The evil tongue is the tongue given to fboating, James iii. 5. ‘The tongue is a little member, and boafteth great things.’ There is an holy boafting, Pf. xlv. 8. ‘In God we boaft all the day,’ when we triumph in his power and mercy: but it is a sinful boafting, when men defplay their trophies, boaft of their own worth and eminency, that others may admire and cry them up: a man’s felf is his idol, and he loves to have this idol worshipped, Acts v. 36. ‘There arose up Theudas, boafting himfelf to be fomebody.’ 2. Sinful boafting is when men boaft of their fins, Pf. lii. 1. ‘Why boafteflt thou thyfelf in mill-chief, O mighty man?’ Some boaft how mighty they have been: how many they have made drunk; how many they have deflowered; as if a beggar fhould boaft of his fores; or a thief boaft of being burnt in the hand; fuch as boaft of their sinful exploits, will have little cause to rejoice or hang up their trophies when they come to hell.

11. The evil tongue is the fwareing tongue, Matth. v. 34. ‘Swear not at all.’ The fcripture allows an oath for the ending of a controvery, and to clear the truth, Heb. vi. 16. But in ordinary difcourfe to use an oath, and to take God’s name in vain, is sinful. Swearing may be called the ‘unfruitful works of dark-ness,’ there is neither pleafure nor profit in it: It is like an hook the fih comes to without a bait, Jer. xxiii. 10. ‘Because of fwareing the land mourns.’ Some think it the grace of their speech; but if God will reckon with men for idle words, what will he do for sinful oaths?

Obj. But it is only a petty oath, they fware by their faith?

Anf. Sure they which have fo much faith in their mouth, have none in their heart. But it is my cuftom. Is this an excufe, or an aggravation of the fii? If a malefactor fhould be arraigned for robbing, and he fhould fay to the judge, fpare me, it is my cuftom to rob on the high-way; the judge would fay, thou fhalt the rather die. For every oath thou fwareft, God puts a drop of wrath into his vial.

Obj. But, may fome think, what though now and then I fware an oath? Words are but wind.

Anf. But they are fuch a wind as will blow thee into hell, without repentance.

12. The railing tongue is an evil tongue: this is a plague-fore breaking out at the tongue: when we give opprobrious language. When the difpute was between the archangel and
the devil about the body of Moses, Jude ver. 9. 'The archangel durst not bring a railing accusation against him, but said, the Lord rebuke thee.' The archangel durst not rail against the devil. Railing oft ends in reviling, and so men bring themselves into a premunire, and are in danger of hell-fire, Matthew v. 22.

13. The seducing tongue is an evil tongue. The tongue that by fine rhetoric decoys men into error, Rom. xvi. 18. 'By fair speeches they deceive the heart of the simple.' A fair tongue can put off bad wares; error is bad ware, which a seducing tongue can put off. The deceit lies in this: a smooth tongue can make error look so like truth, that you can hardly know them at under: as thus, in justification, Christ bears infinite love to justified persons; this is a glorious truth, but under this notion, the Antinomian preliffeth libertinum; believers may take more liberty to sin, and God fees no sin in them. Thus, by crying up justification, they destroy sanctification, here is the seducing tongue: and error is as dangerous as vice: one may die by poison as well as by a pistol.

14. The evil tongue is the cruel tongue, that speaks to the wounding the hearts of others. The tongue is made almost in the fashion of a sword; and the tongue is sharp as a sword, Psalm lxvii. 4. 'Their tongue is a sharp sword.' Kind, loving words should be spoken to such as are of a heavy heart, Job vi. 14. 'To him that is afflicted, pity shall be shewn.' Healing words are fittest for a broken heart; but that is a cruel, unmerciful tongue, which speaks such words to the afflicted, as to cut them to the heart, Psalm lxix. 26. 'They talk to the grief of those whom thou hast wounded.' Hannah was a woman of a troubled spirit, 1 Samuel i. 10. 'She was in bitterness of soul, and wept sore.' And now Eli, ver. 14. 'Said unto her, how long wilt thou be drunken? Put away thy wine from thee.' This word was like pouring vinegar into the wound. When Job was afflicted with God's hand, his friends instead of comforting him, tell him he was an hypocrite, Job xi. 2. These were cutting words, which went to his heart: instead of giving him cordials in his fainting, they use corrosives. This is to lay more weight upon a dying man.

15. The evil tongue is the murmuring tongue, Jude 16. 'These are murmurers.' Murmuring is discontent breaking out at the lips; men quarrel with God and tax his providence, as if he had not dealt well with them. Why should any murmure or be discontented at their condition? Doth God owe them any thing? Or, can they deserve any thing at his hands? Oh, how uncomely is it to murmur at providence? It is fittest for a Cain to be wroth with God, Genesis iii. 6. (1.) Murmuring proceeds from unbelief. When men disftrust God's promise, then they
murmur at his providence, Ps. cvi. 24, 25. 'They believed not his word, but murmured.' When faith grows low, then passion grows high. (2.) Murmuring proceeds from pride. Men think they have deserved better; and, because they are crossed, therefore they utter discontented expressions against God. He who is humble bears any thing from God; he knows his punishment is less than his sin, therefore faith, 'I will bear the indignation of the Lord,' Mic. vii. 9. But pride raises discontent; and hence comes murmurings. Murmuring is a sin that God cannot bear, Numb. xiv. 27.

'How long shall I bear with this people that murmure against me?' The murmurer discovers much ingratitude; a murmuring tongue is always an unthankful tongue: he considers not how much he is a debtor to free grace, and whatever he hath is more than God owes him; he considers not that his mercies outweigh his afflictions; there is more honey than wormwood in his cup: he considers not what God hath done for him, more than such as are better than he: he hath the finest of wheat when others feed, as Daniel, on pulse. The murmurer, I say, doth not consider this: but because he is crossed in some small matter, he repines against God. Oh ingratitude! Israel, though they had manna from heaven to satisfy their hunger, angels food; yet murmured for want of quails; not content that God should supply their want, but must satisfy their lust too. Oh unthankful! Israel's murmuring cost many of them their lives, 1 Cor. x. 10.

'Neither murmure ye, as some of them did, and were destroyed by the destroyer,' Their speeches were venomous, and God punished them with venomous serpents.

16. The evil tongue is the scoffing tongue. The scoffer sits in the chair of scorner, and derides religion: surely the devil hath taken great possession of men, when they have arrived at such a degree of sin as to scoff at holiness. It was foretold as a sin of the last times, 2 Pet. iii. 3. 'There shall come in the last days scoffers.' Some scoff at the authority of scripture, the deity of Christ, the immortality of the soul: this is the worst sort of tongues. When men have laid aside the veil of modesty, and their conscience are feared, then they fall a scoffing at religion; and when once they are come to this, their case is desperate; no reproofs will reclaim them: tell them of their sin, and they will hate you the more, Prov. ix. 8. 'Reprove not a scorner, lest he hate thee.' Such a man is on the threshold of damnation.

17. The evil tongue is the tongue given to cursting, Ps. x. 7. 'His mouth is full of cursting;' a willing some great evil to befal another: cursting is the fum that boils off from a wicked heart. Though it is true, the curſe cannot be left uncurſed; (it is not in man's power to make another curſed), yet to with.
a curse, is a fearful sin. If to hate our brother be murder, 
1 John iii. 15. then, to curse him, which is the highest degree 
of hatred, must needs be murder. To use an execration or 
curse, is for a man to do what in him lies to damn another. 
Some with a curse upon themselves: so the Jews, 'his blood 
be upon us,' &c. And so do your God damn's, as if damnation 
did not come fast enough, Ps. cix. 7. 'As he loved cursing, so 
let it come to him.'

18. The evil tongue is the unjust tongue; that will for a piece 
of money open its mouth in a bad cause. The lawyer hath 
linguam venalem, a tongue that will be bold for money, Psalm 
lxxxii. 2. 'How long will you judge unjustly?' Some will 
plead any cause, though ever so bad: though it appears the 
deeds are forged, the witnesses bribed, there is perjury in the 
cause; yet they will plead it. When a man pleads a bad cause, 
he is the devil's attorney: as God hates false weights, so a false 
cause. Better be born dumb, than open one's mouth in a bad 
cause. Oh, what times are we in! Many pervert justice, and, 
for enriching themselves, overthrow a righteous cause; these 
are worse than they that rob; for they fleece mens' estates un- 
der colour of law, and ruin them under a pretence of doing 
jusficce.

Use 1. Branch 1. See what a blow we have sustained by 
the fall; it hath put out of frame the whole course of nature. 
Original sin hath diluted itself as a poison into all the members 
of the body: it hath made the eye unchañte, the hands full of 
bribes; amongst the rest, it hath defiled the tongue; 'it is a 
world of iniquity.' That which was made to be the organ of 
God's praise, is become a weapon of unrighteousness.

Branch 2. If there be so much evil in the tongue, what is 
the heart? If the stream be so full of water, how full of water 
is the fountain? If there be a world of iniquity in the tongue, 
how many worlds of sin are there in the heart? Psal. v. 9. 
'Their inward part is very wickedness.' If the tongue, which 
is the outward part, be so wicked, the inward part is very wick- 
edness, Psal. lxiv. 6. 'The heart is deep:' it is such a deep as 
cannot be fathomed: deep pride, hypocrisy, atheism.

The heart is like the sea, where is the leviathan, and creeping 
things innumerable, Ps. civ. If the skin hath boils oftproply in 
it, how much corruption is in the blood? If the tongue be so 
bad, how diabolical is the heart? It is the heart lets the tongue 
at work: 'Out of the abundance of the heart the mouth speak-
th.' There are the seeds of all atheism and blasphemy, Matt. 
xv. 9. 'Out of the heart proceed evil thoughts, murders, adul- 
teries; these defile a man.' If a branch of wormwood be so 
bitter, then how bitter is the root? Oh, what a root of bitter- 
ness grows in a man's heart? Some say they have good hearts ;
but if the tongue be so bad, what is the heart? If I see smoke come out of the top of a chimney, what a fire burns within? Prov. vi. 13, 14. A wicked man walketh with a froward mouth; frowardness is in his heart. Solomon shews the reason why the mouth is so froward, Frowardness is in his heart.' The heart is a store-house of wickedness, therefore called the evil treasure of the heart, Matth. xii. 25. Original righteousness was a good treasure, but we were robbed of that; and now there is an evil treasure of sin. The word treasure denotes plenty; to shew the fulness and abundance of sin that is in the heart. The heart is a lesser hell, which is a matter of deep humiliation, the heart is, like the Egyptian temples, full of serpents and spiders.

Use 2. Of reproof. It reproves such as abuse their tongues in all manner of evil speaking, lying, flandering, rash anger. The heart is a vessel full of sin, and the tongue sets it abroach. O how fast do mens' tongues gallop in sin! they say, they give God their hearts, but let the devil take possession of their tongues, Pf. xii. 4. Our lips are our own, who is the Lord over us? Who hath any thing to do with our words? Who shall control us? Who is our Lord? There is no engine the devil makes more use of than the tongue: what errors, contentions, impieties have been propagated this way, to the dishonour of the High God: David calls his tongue his glory, Pfal. lvi. 8. Awake my glory. Why did he call his tongue his glory, but because by it he did set forth God's glory in praising him? But a wicked man's tongue is not his glory, but his shame; with his tongue he wounds the glory of God; it is set on fire from hell.

Use 3. Confutation. Branch 1. It confutes the Catharists and Perfectionists, that plead for perfection in this life. If the tongue hath so many evils in it, how are they perfect? Prov. xx. 9. Who can say, I have made my heart clean, I am pure from sin? He makes a challenge to all the world. But the perfection faith, he is pure from sin: like Isidore the monk, Non habeo Domine, quod nihii ignofoes; I have nothing, Lord, for thee to pardon. If pure and perfect, then they put Christ out of office, he hath nothing to do for them as an advocate, they have no need of his intercession: but, Eccl. vii. 20. 'There is not a just man upon earth, that doth good, and sinneth not:' how proud and supercilious are they who hold they are perfect, when the holiest men alive, at some time or other, offend in their tongues? There is no perfection on this side the grave.

Branch 2. It confutes the Arminians, those patrons of free-will: they say, we have power to their own salvation; they can change their hearts. The apostile faith, the tongue
can no man tame,' James iii. 8. If they cannot bridle their
tongue, how can they conquer their will? If they cannot master
this little member, tongue, how can they change their nature?

Use 4. Cautio. Take heed to your tongue; have a care
that ye offend not with your tongue, Psal. xxxiv. 14. ' Keep
thy tongue from evil,' Psal. xxxix. 1. ' I said, I will take heed
to my ways, that I offend not with my tongue.' An hard lefs-
on! Pambus said he was above twenty years learning that scripture, not to offend with his tongue. The tongue is an un-
ruly member; God hath set a double hedge before the tongue,
the teeth and lips, to keep it within its bounds, that it do not
speak vainly. O look to your tongue. When a city is besieged,
he that keeps the gates of the city, keeps the whole city safe;
so, if you keep the gates or doors of your mouth, you keep your
whole soul.

Rules for the well ordering and regulating your words, or the
governing of your tongue, that you do not dishonour God there-
with.

1st Rule. If you would have better tongues, labour for better
hearts. It is the heart hath influence upon the tongue. If the
heart be vain and earthly, the tongue will be so: if the heart be
holy, the tongue will be so. Look to thy heart; get a better
heart, and a better tongue.

Qu. How shall I get my heart bettered?

Ans. Get a principal of grace infused. Grace is like the salt
cast into the spring: grace changeth the heart, and sanctifies all
the members of the body; it sanctifies the eyes and makes them
calm; it sanctifies the tongue, and makes it meek and calm.
When the Holy Ghost came upon the apostles, ' they began
to speak with other tongues,' Acts ii 4. When God's Spirit
comes on a man with a sanctifying work, he speaks with another
tongue; the speech is heavenly. Grace makes the heart seri-
ous, and that cures the levity of the tongue; when the heart
is serious, the words are favourably.

2d Rule. If you would not sin in your tongue, call to mind
how you have formerly offended in your tongue, and that will
make you more watchful for the future. Have not you spoken
words that have favoured of discontent and envy? Have not you
been guilty of cenfuring and flandering? Have not you been dis-
gusted with passion? Hast not your tongue out-run your di-
rection? Have not you spoken words that you have been sorry for
afterward, and have caused either shame or tears? Observe
former failings, how you have sinned in your tongue, and that
will be a good help for the future. David certainly made a
critical observation upon some of his words wherein he had of-
fended: words of pride, Ps. xxx. 6. ' In my prosperity I said,
I shall never be moved.' And, Psal. cxvi. 14. ' I said in my
hafe, all men are liars;’ even Samuel, and all the prophets, who promised me the kingdom, they are all liars; and I shall die before I can come to enjoy it.—David having observed how he had offended in his tongue, he is more careful of his words, and made a strict vow with himself, that he would look better to them, Ps. xxxix. 1. ‘I said, I would take heed to my ways, that I offend not with my tongue.’ Look to the former slips of your tongue, and how you have by your words provoked God, and that will be a good means to make you more cautious for the future. A mariner that hath twice touched upon a rock, and been like to be cast away, will be more careful how he comes there again.

3d Rule. Watch your tongue: most sin is committed for want of watchfulness. As the tongue hath a double fence set about it, so it had need have a double watch. The tongue, when it is let loose, will be ready to speak loosely; watch it, lest it run beyond its bounds in frothy and sinful discourse, Prov. xxx. 32. ‘If thou hast thought evil, lay thy hand upon thy mouth:’ that is (lay some) lay thy hand upon thy mouth, in token of repentance. But it may bear another fence: if thou hast thought evil, if angry malicious thoughts come into thy mind, lay thy hand upon thy mouth to stop thy lips, that thy thoughts come not into words.

4th Rule. If you would not offend in your tongue, ponder your words well before you speak, Eccl. v. 1. ‘Be not rash with thy mouth.’ Some speak vainly because inconsiderately; they do not weigh their words before they speak them. A talkative man doth not mind his words, but gives his tongue liberty; he may speak not only unadvisedly, but unholy, and give just offence.

5th Rule. If you would not offend in your tongue, pray to God to guard your tongue, Ps. cxli. 3. ‘Set a watch, O Lord, before my mouth.’ Set not about this work in your own strength, but implore God’s help; the tongue can no man tame, James iii. 8. but God can tame it: therefore go to him by prayer: pray, ‘Lord, set a watch before the door of my lips;’ keep me, that I may speak nothing to grieve thy Spirit, or that may tend to thy dishonour.

6th Rule. If you would be kept from evil speaking, invure your tongues to good speaking. If you would not have the cask have a bad scent, put good liquor into it; so, if you would not have your tongue run out finfully, let it be used to good discourse; speak often one to another of Christ, and the things pertaining to the kingdom of God; ‘the lips of him that droppeth honeycomb,’ Cant. iv. 11.

**MOTIVES.**

Viv. To beware of tongue-fins.
1st Motive. If you have no care of your tongues, all your religion is vain, James i. 26. ‘If any man among you seem to be religious, and brideth not his tongue, this man’s religion is vain.’ Many a one will hear the word, and make a profession of religion, but cares not what liberty he takes in his tongue, to reproach and vilify others. This man’s religion is vain; that is, 1. He hath no religion, his religion is but a show or pretence. 2. It is vain, because it is ineffectual; it hath not that force upon him as religion ought.

2d Motive. The tongue discovers much of the heart, such as the tongue is, such commonly the heart is. A lascivious tongue shews a lustful heart; an earthly tongue a covetous heart; a murmuring tongue a discontented heart. The tongue is oft a commentary upon the heart.

3d Motive. To allow ourselves in the abuse of the tongue, cannot stand with grace. I know a good man may sometimes speak unadvisedly with his lips; he may fly out in words, be in a passion but he doth not allow himself in it; when his passion is over he weeps, Rom. vii. 15. ‘What I do I allow not:’ but, for a man to allow himself in sin, cenfuring, flandering, dropping words like coals of fire; sure it is not consistent with grace.

4th Motive. The sins of the tongue are very defiling, James iii. 6. ‘The tongue defileth.’ Defiling to one’s self, and chiefly defiling to others. The tongue conveys poison into the ear of another; sometimes by false suggestions, raising prejudices in the mind of another against such a person; sometimes by passionate speeches the spirit of another is provoked.

5th Motive. The sins of the tongue are provoking to God, and prejudicial to us. 1. Provoking to God, Pfall. cvi. 33. Moses spake unadvisedly with his lips; what was this unadvised speech? Numb. x. 11. ‘Hear now ye rebels; must we fetch you water out of this rock?’ Though he were a favourite, and God had spoken with him face to face, yet God gives him a check for it; it turned his favour into a frown. 2. Prejudicial to us; Moses’ rash speech shut him out of Canaan; it may shut us out of heaven, of which that was but a type. Origen notes he had finned most in his tongue; and God punished him most in his tongue.

6th Motive. He who offends not in his tongue, is a perfect man: an high expression; ‘if any man offend not in word, the fame is a perfect man,’ that is, attains to a very high degree, in the highest form of Christ’s school. A prudent man, or an upright man; or comparatively, in comparison of others, such as have not gotten the conquest over their passions, he is far above them, and, in comparison of them, he is a perfect man; such an
one was holy Cranmer, that could not be provoked by the ill carriage of others, but requited injuries with kindnels.

7th Motive. You must give an account to God, as well of your speecches, 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 account. 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-

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

In the verfes before the text, the apolifie had laid down a propofition, 'What a man foweth that fhall he reap,' ver. 7. He that fows in fin, fhall reap in forrow; he that fows the seeds of grace fhall reap glory: there is the propofition. In the text, the apolifie makes the application, 'Let us not be weary in well-doing.' We that have fown the good feed of repentance, and an holy life, 'Let us not be weary; for in due feafon we shall reap, if we faint not.'

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

Firft, 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 expressed; 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 weariness is not from the regenerate part, but the flethly: as Peter's finking in the water, was not from the faith in him, but the fear: this weariness in a Christian course is oc-

casioned from four things;

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