

them off. The apostles (who were filled with the wine of the Spirit) being charged with drunkenness, Peter was their purgator, and openly cleared their innocence, Acts ii. 15. 'These are not drunken, as ye suppose.' Jonathan knowing David to be a worthy man, and all those things Saul said of him to be slanders, vindicated David, 1 Sam. xix. 4, 5. 'David hath not sinned against thee, but his works to thee-ward have been very good. Wherefore then wilt thou sin against innocent blood, and slay David without a cause?' When the primitive Christians were falsely accused for incest, and killing their children, Tertullian made a famous apology in their vindication. This is to act the part both of a friend and of a Christian, to be an advocate for another, when he is wronged in his good name.

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## OF THE TENTH COMMANDMENT.

EXOD. xx. 17. *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.*

THIS commandment forbids, (1.) Covetousness in general, 'Thou shalt not covet.' (2.) In particular, 'Thy neighbour's house, thy neighbour's wife,' &c.

1. It forbids covetousness in general, 'Thou shalt not covet.' It is lawful to use the world, yea, and to desire so much of it as may, (1.) Keep us from the temptation of poverty, Prov. xxx. 8. 'Give me not poverty, lest I steal, and take the name of my God in vain.' (2.) As may enable us to honour God with works of mercy, Prov. iii. 9. 'Honour the Lord with thy substance.' But all the danger is, when the world gets into the heart. The water is useful for the sailing of the ship; all the danger is, when the water gets into the ship; so the fear is, when the world gets into the heart, 'Thou shalt not covet.'

Qu. *What is it to covet?*

Ans. There are two words in the Greek, which set forth the nature of covetousness. 1. *Pleonexia*, which signifies "an insatiable desire of getting the world." Covetousness is a dry dropsy. Austin defines covetousness, *Plus velle quam sat est*; to desire more than enough; to aim at a great estate; to be like the daughters of the horse-leech, crying, 'Give, give,' Prov. xxx. 15. Or like Behemoth, Job xl. 23. 'He trusteth that he can draw up Jordan into his mouth.' 2. *Phylarnyria*, which signifies an "inordinate love of the world." The world is the idol; it is so loved, that a man will not part with it to any good

use; this is to come under the indictment of covetousness. He may be said to be covetous, not only who gets the world unrighteously, but who loves the world inordinately. But, for a more full answer to the question, 'What is it to covet?' I shall shew you in six particulars, when a man may be said to be given to covetousness.

1. When his thoughts are wholly taken up about the world. As a good man's thoughts are still in heaven, he is thinking of Christ's love and eternal recompence, Ps. cxxxix. 18. 'When I awake, I am still with thee,' that is divine contemplation! so a covetous man is still with the world; his mind is wholly taken up about it; he can think of nothing but his shop or farm. The fancy is a mint-house, and most of the thoughts a covetous man mints are worldly: he is always plotting and projecting about the things of this life; like a virgin that hath all her thoughts running upon her suitors.

2. A man may be said to be given to covetousness, when he takes more pains for the getting of earth, than for the getting of heaven. He will turn every stone, break his sleep, take many a weary step for the world; but will take no pains for Christ or heaven. The Gauls, who were an ancient people of France, after they had tasted of the sweet wine of the Italian grape, they enquired after the country, and never rested till they had arrived at it; so a covetous man having had a relish of the world, pursues after it, and never leaves till he hath got it; but he neglects the things of eternity. He could be content if salvation would drop into his mouth, as a ripe fig drops into the mouth of the eater, Nahum iii. 12. But he is loth to put himself to too much sweat or trouble to obtain Christ or salvation. He hunts for the world, he witheth only for heaven.

3. A man may be said to be given to covetousness, when all his discourse is about the world, John iii. 31. 'He that is of the earth, speaketh of the earth.' As it is a sign of godliness to be still speaking of heaven, to have the tongue tuned to the language of Canaan, Eccl. x. 12. 'The words of a wise man's mouth are gracious;' he speaks as if he had been already in heaven; so, a sign of a man given to covetousness, he is speaking of secular things, his wares and drags. A covetous man's breath, like a dying man's smells strong of the earth. As they said to Peter, 'Thy speech bewrayeth thee,' Matth. xxvi. 73. So a covetous man's speech bewrayeth him: He is like the fish in the gospel, which had a piece of money in the mouth, Mat. xvii. 27. *Verba sunt speculum mentis*, Bern. The words are the looking-glasses of the heart, they shew what is within; *Ex abundantia cordis*.

4. A man is given to covetousness, when he doth so set his heart upon worldly things, that, for the love of them, he will

part with heavenly ; for the ‘wedge of gold,’ he will part with the ‘pearl of price.’ The young man in the gospel, when Christ said, ‘Sell all and come and follow me ;’ *abiit tristis*, ‘he went away sorrowful,’ Matth. xix. 22. He would rather part with Christ, than with his earthly possessions. Cardinal Bourbon said, he would forego his part in paradise, if he might keep his cardinalship in Paris. When it comes to a critical point, that men must either relinquish their estate or Christ, and they will rather part with Christ, and a good conscience, than with their estate ; it is a clear case they are possessed with the devil of covetousness.

5. A man is given to covetousness, when he overloads himself with worldly business. He hath many irons in the fire ; he is in this sense a pluralist, he takes so much business upon him, that he cannot find time to serve God ; he hath scarce time to eat his meat, but no time to pray. When a man doth overcharge himself with the world, and, as Martha, cumber himself about many things, that he cannot have time for his soul, sure he is under the power of covetousness.

6. He is given to covetousness whose heart is so set upon the world, that, to get it, he cares not what unlawful indirect means he useth : he will have the world *per fas et nefas* ; he will wrong and defraud, and raise his estate upon the ruins of another, Hof. xii. 7, 8. ‘The balances of deceit are in his hand, he loveth to oppress.’ And Ephraim said, ‘yet I am become rich.’ Pope Silvester II. did sell his soul to the devil for a popedom.

*Use.* Take heed and beware of covetousness, Luke xii. 15. It is a direct breach of this tenth commandment. Covetousness is a moral vice, it infects and pollutes the whole soul. The sin.

(1.) It is a subtil sin, a sin that many do not so well discern in themselves ; as some have the scurvy yet do not know it. This sin can dress itself in the attire of virtue. It is called the ‘cloak of covetousness.’ 1 Theff. ii. 5. Covetousness is a sin that wears a cloak, it cloaks itself under the name of frugality and good husbandry. It hath many pleas and excuses for itself, more than any other sin ; as the providing for one’s family. The more subtil the sin is, the less discernible.

(2.) Covetousness is a dangerous sin, it checks all that is good. It is an enemy to grace ; it damps good affections, as the earth puts out the fire. The hedge-hog, in the fable, came to the coney burrows in stormy weather, and desired harbour : but when once he had gotten entertainment, he set up his prickles, and did never leave till he had thrust the poor coneys out of their burrows ; so covetousness, by fair pretences, wins itself into the heart ; but, as soon as you have let it in, it will never

leave till it hath choaked all good beginnings, and thrust all religion out of your hearts. "Covetousness hinders the efficacy of the word preached." In the parable, the thorns (which Christ expounded to be the cares of this life) choaked the good seed, Matth. xiii. 7. Many sermons lie dead, buried in earthly hearts. We preach to men, to get their hearts in heaven; but where covetousness is predominant, it chains them to the earth, and makes them like the woman which Satan had bowed together, that she could not lift up herself, Luke xiii. 11. You may as well bid an elephant fly in the air, as a covetous man live by faith. We preach to men to give freely to Christ's poor; but covetousness makes them to be like him in the gospel who had 'a withered hand,' Mark iii. 1. They have a withered hand and cannot stretch it out to the poor. It is impossible to be earthly minded and charitably minded. Thus covetousness obstructs the efficacy of the word, and makes it prove abortive. Such whose hearts are rooted in the earth, will be so far from profiting by the word, that they will be ready rather to deride it, Luke xvi. 14. The pharisees, who were covetous, 'derided him.'

(3.) Covetousness is a mother-sin, a radical vice, 1 Tim. vi. 10. 'the love of money is the root of all evil.'

—*Quid non mortalia pectora cogit auri sacra fames*; —Hor.

He who hath an earthly itch, a greedy desire of getting the world, hath in him the root of all sin. Covetousness is a mother sin. I shall make it appear that covetousness is a breach of all the ten commandments. (1.) It breaks the first commandment, 'thou shalt have no other gods but one.' The covetous man hath more gods than one; mammon is his god. He hath a god of gold, therefore he is called an idolater, Col. iii. 5. (2.) Covetousness breaks the second commandment, 'Thou shalt not make any graven image, thou shalt not bow down thyself to them.' A covetous man bows down, tho' not to the graven image in the church, yet to the graven image in his coin. (3.) Covetousness is a breach of the third commandment, 'Thou shalt not take the name of the Lord thy God in vain.' Absalom's design was to get his father's crown, there was covetousness; but he talks of 'paying his vow to God,' there he took God's name in vain. (4.) Covetousness is a breach of the fourth commandment, 'Remember the sabbath day, to keep it holy.' A covetous man doth not keep the sabbath holy; he will ride to fairs on a sabbath: instead of reading in the bible, he will cast up his accounts. (5.) Covetousness is a breach of the fifth commandment, 'Honour thy father and thy mother. A covetous person will not honour his father, if he doth not feed him with money; nay, he will get his father to make over his estate to him in his lifetime, and so the father

shall be at the son's command. (6.) Covetousness is a breach of the sixth commandment, 'Thou shalt not kill.' Covetous Ahab killed Naboth, to get his vineyard, 1 Kings xxi. 13. How many have swimm'd to the crown in blood! (7.) Covetousness is a breach of the seventh commandment, 'Thou shalt not commit adultery.' Covetousness causeth uncleanness; you read of the 'hire of a whore,' Deut. xxiii. 18. An adulteress for money sets both conscience and chastity to sale. (8.) Covetousness is a breach of the eighth commandment, 'Thou shalt not steal.' Covetousness is the root of theft; covetous Achan stole the wedge of gold: therefore thieves and covetous are put together, 1 Cor. vi. 10. (9.) Covetousness is a breach of the ninth commandment, 'Thou shalt not bear false witness.' What makes the perjurer take a false oath but covetousness? He hopes for a dividend. And, (10.) It is plainly a breach of the last commandment, 'Thou shalt not covet.' The mammonist covets his neighbour's house and goods, and endeavours to get them into his own hands. Thus you see how vile a sin covetousness is, it is a mother-sin, it is a plain breach of every one of the ten commandments.

(4.) Covetousness is a sin dishonourable to religion. For such as say their hopes are above, yet their hearts are below: for them who profess to be above the stars, to 'lick the dust' off the serpent; to be born of God, yet buried in the earth; how dishonourable is this to religion! The lapwing wears a little coronet on its head, yet feeds on dung; an emblem of such as profess to be crowned kings and priests unto God, yet feed immoderately on the terrene dunghill comforts, Jer. xlv. 5. 'And seekest thou great things for thyself? seek them not: What, thou Barak, who art ennobled by the new-birth, and art illustrious by thy office, a Levite, dost thou seek earthly things, and seek them now? When the ship is sinking, art thou trimming thy cabin? O do not so degrade thyself, nor blot thy scutcheon! 'seekest thou great things? seek them not.' The higher grace is, the less earthly should Christians be; the higher the sun is, the shorter always is the shadow.

1. Covetousness exposeth us to God's abhorrency, Pf. x. 3. 'The covetous, whom the Lord abhorreth.' A king abhors to see his statue abused: God abhors to see a man made in his image should have the heart of a beast given to him. Who would live in such a sin as makes him abhorred of God? Whom God abhors he curseth, and God's curse blasts wherever it comes.

2. Covetousness precipitates men to ruin: it shuts them out of heaven, Eph. v. 5. 'This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.' What should a covetous man do in hea-

ven? God can no more converse with him, than a king can converse with a swine, 1 Tim. vi. 9. ‘They that will be rich fall into a snare, and many hurtful lusts, which drown men in perdition.’ A covetous man is like a bee, that gets into a barrel of honey, and there drowns itself: he is like a ferryman, that takes in so many passengers to increase his fare, that he sinks his boat; so a covetous man takes in more gold, to the increasing of his estate, that he damns himself in perdition. I have read of some inhabitants near Athens, who lived in a very dry, barren island, and they took much pains to draw a river to this island, to water it and make it fruitful; but when they had opened the passages, and brought the river to it, the water broke in with such a force, that it drowned the land, and all the people in it: an emblem of a covetous man; he labours to draw riches to him, and at last they come in in such an abundance, that they drown him in hell and perdition. How many, to build up an estate, pull down their souls? Oh, therefore, flee from covetousness. I shall next prescribe some remedies against covetousness.



EXOD. xx. 17. *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, &c.*

I AM, in the next place, to resolve a question, “How we may do to cure this itch of covetousness?”

*Ans.* For answer to this, I shall prescribe some remedies and antidotes against this sin.

1. Faith, 1 John v. 4. ‘This is the victory over the world, even your faith.’ The root of covetousness is, the distrust of God’s providence: faith believes God will provide; God who feeds the birds, will feed his children; he who clothes the lilies, will clothe his lambs; and so faith overcomes the world. Faith is the cure of care: Faith not only purifies the heart but satisfies the heart: Faith makes God our portion, and so in him we have enough, Psal. xvi. 5. ‘The Lord is the portion of mine inheritance, the lines are fallen unto me in pleasant places; yea; I have a goodly heritage.’ Faith, by a divine chymistry, extracts his chief comfort out of God. A little with God is sweet. Thus faith is a remedy against covetousness; faith overcomes not only the fear of the world, but the love of the world.

2. The second remedy is, judicious consideration.

(1.) What poor things these things below are, that we should covet them. 1. They are below the worth of the soul, which carries in it an idea, and resemblance of God. The world is but the workmanship of God, the soul is the image of God. 2.

You covet that which will not satisfy you, Eccl. v. 10. 'He that loveth silver shall not be satisfied with silver.' Solomon had put all the creatures in a limbeck, and filled out the quintessence, and behold, 'All was vanity,' Eccl. ii. 11. Covetousness is a dry drop: the more a man hath, the more he thirsts.

*Quo plus sunt potæ, plus sitiuntur aquæ.*

3. Worldly things cannot remove trouble of mind. King Saul being perplexed in conscience, all his crown jewels could not administer comfort to him, 1 Sam. xxviii. 15. The things of the world will no more ease a troubled spirit, than a gold cap will cure the head-ach. 4. The things of the world, if you had more of them, cannot continue with you. The creature hath a little honey in its mouth, but it hath wings to fly away. These things either go from us, or we from them: what poor things are these to covet?

(2.) Second consideration, the frame and contexture of the body: God hath made the face to look upwards towards heaven.

*Os homini sublime dedit, cælumque tueri Jussit.*—Ovid.

Anatomists observe, that whereas other creatures have but four muscles to their eyes, man hath a fifth muscle, by which he is able to look up to heaven; and as for the heart, it is made like a glass-vial, narrow and contracted downwards, but wide and broad upwards. And as the frame and contexture of the body teacheth us to look to things above, so especially the soul is planted in the body, as a divine sparkle to ascend upwards. Can it be imagined that God gave us intellectual, immortal souls, to covet only earthly things? What wise man would fish for gudgeons with golden hooks? Did God give us glorious souls, only to fish for the world? Sure our souls are made for an higher end; to aspire after the enjoyment of God in glory.

(3.) Third consideration, the examples of those who have been contemners and despisers of the world. The primitive Christians, as Clemens Alexandrinus observes, were sequestered from the world, and were wholly taken up in converse with God: they lived in the world above the world; like the birds of paradise, who soar above in the air, and seldom or never touch with their feet upon the earth. Luther saith, that he was never tempted to this sin of covetousness. The saints of old, though they did live in the world, they did trade in heaven, Phil. iii. 20. 'Our conversation is in heaven:' the Greek word signifies, our commerce, or traffic, or burghership, is in heaven. 'Enoch walked with God,' Gen. v. 24. His affections were sublimated, he did take a turn in heaven every day. The righteous are compared to a palm-tree, Psal. xcii. 12. Philo

observes, that whereas all other trees have their sap in their root, the sap of the palm-tree is towards the top; the emblem of the saints, whose hearts are above in heaven, where their treasure is.

3. The third remedy, covet spiritual things more, and you will covet earthly things less. Covet grace: grace is the best blessing, it is the seed of God, 1 John iii. 9. the angels' glory. Covet heaven; heaven is the region of happiness, it is the most pleasant climate. Did we covet heaven more, we should covet earth less. They that stand on the top of the Alps, the great cities of Campania seem but as small villages in their eyes: if we could have our hearts, more fixed upon the Jerusalem above, how would all worldly things disappear, and be as nothing in our eye; we read of an angel coming down from heaven, who did tread with his right foot on the sea and with his left foot on the earth, Rev. x. 2. had we but once been in heaven, and viewed the superlative glory of it, how might we, in an holy scorn, trample with one foot upon the earth, and with the other foot upon the sea! Oh covet after heavenly things! there is the tree of life, the mountains of spices, the rivers of pleasure, the honey-comb of God's love dropping, the delights of angels, the flower of joy fully ripe and blown. There is the pure air to breathe in; no fogs nor vapours of sin arise to infect that air; but the Sun of righteousness enlightens that horizon continually with his glorious beams. O let your thoughts and delights be always taken up about the city of pearl, the paradise of God. Did we covet heavenly things more, we should covet earthly things less. It is reported that after Lazarus was raised from the grave, he was never seen to smile or be delighted with the world after: were our hearts raised by the power of the Holy Ghost up to heaven, we should not be much taken with earthly things.

4. The fourth remedy, pray for an heavenly mind. Lord, let the loadstone of thy spirit, draw my heart upward: Lord, dig thy earth out of my heart; teach me how to possess the world, and not love it; how to hold it in my hand, and not let it get into my heart. So much for the commandment in general, 'Thou shalt not covet.'

(2.) I shall speak of it more particularly: 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,' &c. Observe here the holiness and perfection of God's law: It forbids the *motus primo primi*, the first motions and risings of sin in the heart; 'Thou shalt not covet.' The laws of men take hold of the actions, but the law of God goes further, it forbids not only the actions, but the affections; 'Thou shalt not covet thy neighbour's house.' It is not said, thou shalt not take away his house; but 'Thou shalt not covet it.'

These lustings and desires after the forbidden fruit are sinful, Rom. vii. 7. 'The law hath said, Thou shalt not covet.' Though the tree bears no bad fruit, it may be faulty at the root; though a man doth not commit any gross sin, yet who can say his heart is pure? There may be a faultiness at the root, there may be sinful covetings and lustings in the soul.

*Use.* Let us be humbled for the sin of our nature, the risings of evil thoughts, coveting that which we ought not. Our nature is a seed-plot of iniquity, it is like charcoal that is ever sparkling: the sparkles of pride, envy, covetousness, arise in the mind. How should this humble us? If there be not sinful actings, there are sinful covetings. Let us pray for mortifying grace, which may be like the water of jealousy, to make the thigh of sin to rot. But to come to the words more clearly, 'Thou shalt not covet thy neighbour's house, nor thy neighbour's wife, &c.

*Qu.* Why is the house put before the wife? In Deuteronomy the wife is put first, Deut. v. 21. 'Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house.' Here the house is put first.

*Ans.* In Deuteronomy, the wife is set down first, in respect of her value. She (if a good wife) is of far greater value and estimate than the house, Prov. xxxi. 10. 'Her price is far above rubies.' She is the furniture of the house, and this furniture is more worth than the house. When Alexander had overcome king Darius in battle, Darius seemed not to be much dismayed; but when he heard his wife was taken prisoner, now his eyes, like spouts, did gush forth water, as valuing his wife dearer than his life. But yet in this place in Exodus, the house is put before the wife: the reason is, because the house is first in order; the house is erected before the wife can live in it; the nest is built before the bird is in it: the wife is first esteemed, but the house must be first provided.

1. Then, 'Thou shalt not covet thy neighbour's house.' How depraved is man since the fall! Man knows not how to keep within bounds, but is coveting more than his own. Ahab, one would think had enough; he was a king, and one would suppose his crown-revenues should have contented him; but still he was coveting more: Naboth's vineyard was in his eye, and stood near the smoke of his chimney, and he could not be quiet till he had it in possession. Were there not so much coveting, there would not be so much bribing: one man pulls away another's house from him. It is only the prisoner lives in such a tenement as he may be sure none will go about to take from him.

2. 'Thou shalt not covet thy neighbour's wife.' This commandment is a bridle to check the inordinancy of brutish lusts;

‘Thou shalt not covet thy neighbour’s wife.’ It was the devil that ‘sowed another man’s ground,’ Mat. xiii. 25. But how is the hedge of this commandment trodden down in our times! there be many who do more than covet their neighbour’s wives, they take them, Deut. xxvii. 20. ‘Curfed be he that lieth with his father’s wife, and all the people shall fay Amen.’ If it were to be proclaimed, ‘Curfed be he that lies with his neighbour’s wife,’ and all that were guilty should fay Amen, how many would curfe themselves!

3. ‘Thou shalt not covet thy neighbour’s man-servant, nor his maid-servant.’ Servants, when faithful are a treasure. What a true and trusty servant had Abraham! he was his right-hand: how prudent and faithful was he in the matter he was entrusted with, in getting a wife for his master’s son? Gen. xxiv. 9. And surely it would have gone near to Abraham, to have had any one entice away his servant from him. But this sin of coveting servants is common: if one hath a better servant, others will be inveigling and laying baits for him, and endeavour to draw him away from his master. This is a sin against the tenth commandment. To steal away another’s servant by enticement, is no better than thievery.

4. ‘Nor his ox, nor his ass, nor any thing that is thy neighbour’s.’ Were there not coveting of ox and ass, there would not be so much stealing: first, men break the tenth commandment by coveting, and then they break the eighth commandment by stealing. It was an excellent appeal that Samuel made to the people, 1 Sam. xii. 3. ‘Witness against me before the Lord, whose ox have I taken, or whose ass, or whom have I defrauded.’ And it was a brave speech of St. Paul, Acts xx. 33. ‘I have coveted no man’s gold, or silver, or apparel.’

*Qu.* But what means may we use, to keep us from coveting that which is our neighbour’s?

*Ans.* The best remedy is contentation. If we are content with our own, we shall not covet that which is another’s. St. Paul could say, ‘I have coveted no man’s gold or silver:’ whence was this? It was from contentment, Phil. iv. 11. ‘I have learned, in whatever state I am, therewith to be content.’ Content faith, as Jacob, Gen. xxiii. 3. ‘I have enough:’ I have a promise of heaven, and have sufficient to bear my charges thither; I have enough. And he who hath enough, will not covet that which is another’s. Be content; and the best way to be contented, is, (1.) Believe that condition best which God carves out to you by his providence. If God had seen it fit for us to have more, we would have had it; but his wisdom sees this best for us. Perhaps we could not manage a great estate; it is hard to carry a full cup without spilling, and a full estate without sinning. Great estates may be snares; a boat may be

overturned by having too great a fall. The believing that estate best God carves for us, makes us content; and being contented, we will not covet that which is another's.

(2.) The way to be content with such things as we have, and not to covet another's, is to consider, the less estate we have, the less account we shall have to give at the last day. Every person is a steward, and must be accountable to God. They who have great estates have the greater reckoning: God will say, what good have you done with your estates? have you honoured me with your substance? Where are the poor you have fed and clothed; if you cannot give a good account it will be sad. This may make us contented with a less portion, to consider, the less estate, the less account we have to give; the less riches, the less reckoning. This is the way to have contentment, and no better antidote against coveting that which is another's than being content with that which is our own.

So much for the Commandments.



## MAN'S INABILITY TO KEEP THE MORAL LAW.

Q. LXXXII. *IS any man able perfectly to keep the commandments of God?*

*Ans.* No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

JAM. iii. 2. 'In many things we offend all.' Man in his primitive state of innocency, was endowed with ability to keep the whole moral law: Adam had rectitude of mind, sanctity of will, perfection of power: Adam had the copy of God's law written on his heart: no sooner did God command, but he did obey: as the key is suited to all the wards in the lock, and can open them; so Adam had a power suited to all God's commands, and could obey them. Adam's obedience did exactly run parallel with the moral law, as a well made dial goes exactly with the sun. Man in innocence was like a well tuned organ, he did sweetly tune to the will of God: he was adorned with holiness as the angels, but not confirmed in holiness as the angels: Adam was holy but mutable; he fell from his purity, and we with him. Sin cut the lock of original righteousness, where our strength lay; sin hath brought such a languor and faintness into our souls, and hath so weakened us, that we shall never recover our full strength till we put on immortality. The thing I am now to demonstrate, is, that we cannot yield perfect obedience to the moral law. 'In many things we offend all.'