

nunciation, to which one might add a thousand nameless defects, either in conversation or behaviour. N.B. From such infirmities as these none are perfectly freed till their spirit returns to God. Neither can we expect till then to be freed from *temptation*: for *the servant is not above his master*. But neither in this sense is there any *absolute perfection* on earth. There is no perfection which does not admit of a continual increase.

2. In what sense then are they *perfect*? Observe, we are not now speaking of babes in Christ, but adult Christians. But even babes in Christ are so far perfect as not to *commit sin*. This St. John affirms expressly.

"But does not the Scripture say, *A just man sinneth seven times a day*?" It does not. Indeed it says, "*A just man falleth seven times.*" But this is quite another thing. For, first, the words *a day*, are not in the text. Secondly, here is no mention of *falling into sin* at all. What is here mentioned is, *falling into temporal affliction*.

"But St. James says, chap. iii. 2, 'In many things we offend all.'" True; but who are the persons here spoken of? Why, those *many masters* or teachers whom God had not sent; not the apostle himself, nor any real Christian. That in the word *we* (used by a figure of speech, common in all other, as well as the inspired writings) the apostle could not possibly include