

it may be in some lesser matter, that we hardly think of as amounting to a sin, but still it is an evil that we ought to find out and cure, if we wish to have our sin wholly cleared away. Eating and drinking for mere pleasure, not taking trouble to do things well, or in due time, and the like, may come from our old sins.

Another way in which sin hangs about us is in our attachment to things of this world, and likings for this and that indulgence; or again what is very nearly allied to such likings, attachment to the praise of men. If we have been in any respect given to taking our own way, and not minding to keep the path of duty, such inclinations are apt to have a very strong hold on us, so that we find it very hard to withstand them when duty calls for it. Self-will does not shew itself openly, but it has plenty of room to hide itself in these things, and lies there for a length of time in quiet possession, and in strength enough to master our own better mind when any trial comes.

Again there are ways of speaking and acting which do not come at once under any acknowledged rule, but which are yet very much like such as are forbidden, and so near to them that we take up with them instead of the others, and put the same mind into them, while we think we are safe from blame. One common case is that of words near akin to cursing and swearing, which many people think they may use freely.