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he can say, "I am not as other men," and because his conscience approves his moral integrity, and religious observances, that he is not therefore living "according to the prince of the powers of the air." All these things may be in the line of "the desires of the flesh and of the mind."

Paul confesses that he himself was governed by this principle before his conversion. He includes himself when he says, "Among whom we also all once lived." But was not Paul a good man? Does he not say : "No other man thinketh that he hath whereof he might boast, in the flesh, I more, . . . as touching the righteousness which is in the law, blameless"? Yes, Paul was all that a good and moral and religious man could be, yet he says, "We also all once lived in the lusts of the flesh and of the mind." That is, our lives, like those of the immoral were controlled by our own desires and inclinations, and were not subject to the will of God. This is the one test that determines the character of every man and woman before God.

There is yet one thing more that marks the nature of man : *And were by nature the children of wrath, like the rest.* It is not man's outward acts of sin that place him under the divine displeasure. God looks deeper than these, at the source and cause of these acts, which are only the symptoms. The seat of the disease is in the nature. A nature that is so self-willed that in the face of the known will of God, it can make the chief end of its being to gratify the desires of the flesh and the mind, must draw forth the holy wrath of God, even though those self-indulgent desires lead to moral lives. The controlling principle is