

in judgment, less wise and prudent. It was granted him, for he was a free agent. We next find him away down in a strange land representing a far off and low condition, feeding upon the husks which the swine would not eat; and it was here that he formed this wise resolution: "I will arise and go to my father." I will address him honestly and tell him just what I have done. Jesus took human nature in its primordial innocency and followed it in all its possible variations. It was the son's own wish, and not the father's. It was individual choice, to satisfy a natural desire. We have already seen the result of separating himself from the father. Yet the father saw him when far from his house representing a condition that we are far from the Father when we form such resolutions. That if we had not done what was contrary to God's law, we need not have been where we are. This is the individual application. But he yet felt there was room in the father's house. He had brought himself just where he was, and when he had resolved to go the father saw him. Did he stand and wait for any confession? No! he did not remain in the door, but he ran out to meet him, and was rejoiced to greet him. Let us see the doctrines involved in this. It shows us the origin of sin. I am a firm believer in original sin, but by no means in inherited sin. It was his own choice, originated in himself, and hence original. I believe that all the sin that I am accountable for originates in me and not in some one else. It was the memory of his father's love that brought him back, and the father had not disinherited him, but welcomed him home. When he repented he made it effectual by a change in his life. It was an individual choice as much so as his departure. Here is the nature of "repentance": "Conversion" and "change of heart."

The father (according to accounts) led him home, and in this there is a most beautiful figure, for when he saw a willingness on the part of the son, he

was willing to take him by the hand and lead him home.

We find there were servants in that house, and they all had their allotted work - one to bring the best robes, one to kill the fatted calf, and another to bring the ring; he never left anything undone.

There was not only original sin, but he had experienced a death, a falling away from his primordial innocence, loss of that oneness with the father. Yet he could not go beyond the father's love; he could not erase that from his nature.

When this resolution was made he was raised into that Christ-like life again. There must be a doing as well as a believing and a persistent faith. He was raised from his low condition and brought back to the father's house, which was the resurrection.

"This my son that was lost and is found, was dead, but is alive again." He did not want anything more than this - no substitution of an innocent life to win his favor, simply amendment of life. There is a spiritual figure in everything that was done. The placing of the ring had a beautiful lesson. The son was willing to be as a servant; he had no anxiety about what he would earn, but was willing to obey the father in everything. The finger represents the least portion of the hand, and the ring being placed upon the finger represents the father's love encircling the least service that could be done. The fatted calf representing something prepared, something always ready in the father's house. The best robes representing the robes of righteousness, charity, love, mercy and justice, and all the virtues of the Christian which hang in the father's wardrobe, spiritually speaking. Those are for this present life as well as that beyond. For heaven is here and now in this world where we are passing through from one mansion to another and so on up to that higher life whence there is no return.

Much has been said of this boy - this bad boy. There has been often a