

mediately lost. Innocence had needed nothing ; but guilt is necessarily shame, and must get some kind of covering. Every man to this hour carries in him what he cannot comfortably and confidently let out ; even to his fellow creature. Restraint has taken the place of freedom, and artifices come to the relief of guilt and shame. So it is now ; and so was it in that hour when the flesh was generated.

More deeply still does it retire from God. Men can bear each other's presence under the dressing of form and ceremony, and the common understanding of the common guilty nature ; but they cannot bear God's presence. Though he had the apron of fig-leaves, when His voice is heard, Adam retreats under the trees of the garden. This is the flesh, or the old guilty nature, to this day. God is intolerable. The thought of being alone, or immediately with Him, is more than the conscience can possibly stand. All its contrivances are vain. God is too much for the flesh. It secretly whispers and lays all the mischief on God Himself, but it cannot come forth and tell Him so. Out of its own mouth it is judged.

These are its simplest, earliest, energies : we are hateful and hating, and we are at enmity against God.

But the working of this same principle (thus produced in Adam through the lie of the Serpent) is manifested in other ways afterwards in Cain. "Cain was of that wicked one." He becomes a