

fections upon it that I was unable to resist the temptation." Thus he charges God with having by His very goodness led him into sin.

Adam is human nature, and therefore, the disposition that led him—the evil instinct that moved him—to cast the blame of his guilt on God is still found animating mankind. Men are at all times prone to make hard charges against their Maker when they find themselves in circumstances similar to those in which their type and progenitor found himself. We find these remarkable words in Scripture, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man." Unless men were liable in certain contingencies to harbour the opinion and give expression to it, that God has a hand in their guilt, His word would not so emphatically and explicitly disown the charge. God never charges human nature with imaginary sins.

Circumstances in which such imputations are thrown on the hand and character of God are the common conditions in which men often find themselves suffering the painful consequences of sinful excess. Misery stirs up the deep, and in many respects, unfathomable abyss of human nature as with a storm-swell. Instincts and sentiments that lay out of view and experience in days of ease and free life come to the surface, emerge into consciousness, when suffering tempests the soul. Men will then actually charge God with being concerned in their sins and miseries. "Why are things made so alluring that I cannot escape being drawn by their sweetness into transgression? If the object that seduced my soul and senses had been less bewitching I would not have transgressed. Why do so bitter pains follow practices and indulgences so enticing and delightful?" Rebellious interrogations of this kind, questioning the righteousness of God's ways and implicitly charging Him with tempting, arise in the hearts of men when the stings of remorse and the bitter disappointments of excessive courses disquiet them with vexing pain. In such circumstances man will not shrink from the daring falsehood of charging his Maker with tempting him by the very perfection of His gifts. It is thus, in these circumstances and seasons, that he lays the sufferings which embitter his existence to the account of his Creator.

What meaning can we attach to the accusation so made but this: that God has conferred gifts upon us capable of yielding