

that the elder brother may do just what the younger did. He may be a very respectable waster—there are hundreds of thousands of such in the world, and high in the credit of the world they stand—but, weighed in God's balances, they are just as much *wasters* as was the dissolute prodigal. If we do not carry ourselves as stewards of God we are wasters. If I am using myself, and what I have, as if it were *my own*, in the divine reckoning I am a *waster*. This lays the axe deep at the root of every tree. The elder brother thought he was not a waster; but let me ask you, if you are living for this world, and using what you have as if it were your own, are you not an unfaithful steward, and if so, are you not a waster? Here is a steward. We are not told *how* he spent his money, but it is enough to know that he was not faithful to his master. Then we see how the Lord goes on to draw out the reasoning of a man like that. He lived for this world, laid plans about his history in this world, and not in the next. The moral is beautifully laid to you and to me. As that man laid out his plans for *this* world, so do *you* lay out your plans for Christ's future world. If you live to yourself, do not you deny your stewardship to Jesus? Then the Pharisees who heard Him derided Him. To be sure they must! It was a heavenly principle, and *they* were covetous. Covetousness is living for this world, and we are so far covetous, as we are laying our plans for this world. Now when you find corruptions in yourself, what do you do? Do not let corruptions lead you to give up Christ, but to put on your armour. The Pharisees derided Him, and what did the Lord say to them? "Ye are they which justify yourselves before men." This is just what we were saying. The elder brother may be highly