

not fixed upon their proper objects. We do not love God. Till it is changed the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. All our desires and affections are earthward—set upon the world, or upon sin. We are useless for good. We do not glorify God—the grand object for which we were created.

Or, we are like the younger son in the parable, who demanded of his father the goods that fell to him, and on his receiving his portion, went into a far country and wasted his substance with riotous living. When he had spent all, there arose a mighty famine in the land, and he began to be in want. He then went and hired himself to a citizen of that country, who sent him into the field to feed swine. And so abject was he, so poor, so miserable, that he would fain have partaken of the very husks which the swine did eat. Such is no exaggerated description of our state, as sinners. Did not our first parents demand of God the portion of goods which fell to them? Did they not exhibit a similar spirit to the younger son in the parable? They claimed a right to use the faculties which God had given them, in their own way, for their own purposes, for their own pleasure. They would be as gods, knowing good and evil. They would be independent. They would take what would administer to their gratification. They thought not of God at the time, or their own will was paramount to his: they set their own will above his. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat"—There was the demand: "Give me the portion of goods which falleth to me".—The will of the creature rising superior to the creator—the son wishing to be independent of the father—striking out a path of his own, going after his own objects, seeking his own pleasure. Did the portion of goods actually fall to him, or did it not depend upon his father's will whether it fell to him or not? In one sense the portion did fall to him: the goods were his own. In another sense the portion did not fall to him: the goods were not his own. Now, exactly so is it with those faculties and endowments which God has conferred upon his creatures. In one sense they are theirs, in another they are God's. They are ob-

viously not theirs, to be employed as they please. They must be employed for the purposes for which they were bestowed, and not in direct opposition to the bestower. Man had no right to say, because he was created with such and such faculties: I can employ them as I please: I can covet what I please: I can will what I please: I can think and act as I please. The moment that a thought entered Adam's heart which he knew to be contrary to God's will, it should have been discarded. He should have entertained no desire which was contrary to the will or command of God. The moment that he did so he had sinned, he had fallen. Then he went into a far country—a far country indeed!—estranged from God—away from him—as far from God as evil is from good, as alienation is from friendship, as hatred is from love. He went into a far country, where he had no master, where he was his own master, where he might do as he liked, where he might follow his own will, where he might gratify his own pleasure, pursue his own tastes, live for himself, and by himself, "without God in the world". Ah! this is what man did. "Give me the portion that falleth to me". Let me use my faculties as I please. Let me have my own will, my own pleasure. Let no restraint be upon my thoughts, my passions, my actions—no parental restraint—no control, whether of a father's love or of a father's authority. And he went his way. He left his father's presence, his father's house, a father's tenderness, and a father's affection—and settled at a distance from his home—at a distance from God, and from heaven, and from the endearments of the Divine love, and the advantages of the divine intercourse and counsel and protection. And what did he do there? What does man now do as a sinner? He spends his substance in riotous living—not in a literal sense, but in a spiritual sense—wasting his faculties, mispending his powers, casting away on the most worthless objects the treasures of his affections—employing them all on his own selfish or sinful gratification. Is it not so? To what waste are all our powers put? To what objects are our affections devoted? Is not self, is not sin in them all? Some may go farther than others in sin, in intemperance, in sensuality, in godlessness—but all are away from God, and pursuing their own objects, gratifying their own desires, wasting their powers, their