

section of this epistle, we shall meet these agencies again in their relation to the saints, whom they persistently oppose and with whom we have to contend. But here it is the world whom they dominate. This is a sad picture, to follow so soon after the glorious vision of the exaltation of Christ, and His body the Church, but it is the inspired representation of the character of the age in which we live.

In the next verse he speaks of another aspect of the unregenerate life, to show that while Satan denominates, the natural man voluntarily chooses the course which is set before him, *Among whom we also all lived once, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.* This is the experience of everyone, "In the lusts of the flesh." Whatever the carnal nature craves for, he lives to obtain. The sensual appetites are supreme, and the great object of life is to find means to meet their demands, and enjoy the world as he passes through it. Anything that offers pleasure to the body or mind is sought after and eagerly pursued.

This does not necessarily mean that he lives in open sin, or unrestrained carnal indulgence. He uses some degree of reason. He knows that certain restraints are necessary to the greater enjoyment of life. He believes that "honesty is the best policy." A curbing of the grosser appetites, and a culture of the social and intellectual part of his nature, gives a better standing in society and honor among men, and larger success in business and every worldly ambition. Therefore he chooses a moral, upright, honorable, and often even a religious life, while all the time he is "fulfilling the desires of the flesh and of the mind." Let none be so deceived as to think that because