

which strike the imagination, and a diligent activity in what flesh can perform) minister to the power of those who rule for him, and excites the passions of men to contend for their religion, as for something in which their own interests and honour are concerned ; thus making religion the activity of the flesh to sustain, superstitiously or through interest, a system, and capable of any wickedness to sustain it, so that wickedness becomes religious wickedness, and the conscience even thinks it is doing God's service, while Satan's craft directs all this to his own ends. Still, outside all this direct system of Satan's religious power, he governs the world—the Christian world, as all the rest, and more than the rest—by men's ordinary lusts. But the eager pursuit of gain is more ardent than ever, leading to less scruple in acquiring it ; and pleasure holds its sway over men, in defiance of Christ, as it did when there was no such motive to restrain them ; war rages as it ever did ; conquest and oppression range over a wider sphere than of old, while the nominal power of Christianity, with all men's boastings, has receded to smaller limits than in the seventh century, when it ruled over known Africa, filled Asia, and was almost the established religion of China.

Such is the world which is attached to its own objects, grandeur, power, pleasure, gain, *not to Christ* ; and thus is enslaved to him who governs the world by these motives. The external system