

ly men covet one thing and some another ; but all classes of unsaved men are living in the spirit of covetousness in some of its forms. This spirit has supreme possession of their minds.

Now the first thing in overcoming the world is, that the spirit of covetousness in respect to worldly things and objects be overcome. The man who does not overcome this spirit of bustling and scrambling after the things which this world prefers has by no means overcome it.

Overcoming the world implies rising above its engrossments. When a man has overcome the world, his thoughts are no longer engrossed and swallowed up with worldly things.

Now we know how exceedingly engrossed worldly men are with some form of worldly good. One is swallowed up with study ; another with politics ; a third with money making ; and a fourth with fashion and with pleasure ; but each in his chosen way makes earthly good the all-engrossing object.

The man who gains the victory over the world must overcome not one form only of its pursuits, but every form—must overcome the world itself and all that it has to present as an allurements to the human heart.

Overcoming the world implies overcoming the fear of the world.

It is a mournful fact that most men, and indeed all men of worldly character, have so much regard to public opinion that they dare not act according to the dictates of their consciences when acting thus would incur the public frown. One is afraid lest his business should suffer if his course runs counter to public opinion ; another fears lest if he stand up for the truth it will injure

his reputation, and curiously imagines and tries to believe that advocating an unpopular truth will diminish and perhaps destroy his good influence—as if a man could exert a good influence in any possible way beside maintaining the *truth*.

Great multitudes, it must be admitted, are under this influence of fearing the world ; yet some, perhaps many, of them are not aware of this fact. If you or if they could thoroughly sound the reasons of their backwardness in duty, fear of the world would be found among the chief. Their fear of the world's displeasure is so much stronger than their fear of God's displeasure that they are completely enslaved by it.

Who does not know that some ministers dare not preach what they know is true, and even what they know is *important* truth, lest they should offend some whose good opinion they seek to retain ? The society is weak perhaps, and the favor of some rich man in it seems indispensable to its very existence. Hence the terror of these rich men is continually before their eyes when they write or preach a sermon, or are called to take a stand in favor of any truth or cause which may be unpopular with men of more wealth than piety or conscience. Alas, this bondage to man ! Too many ministers are so troubled by it that their time-serving policy is virtually renouncing Christ and serving the world.

There is a state of great carefulness and anxiety which is common and almost universal among worldly men.—It is perfectly natural if the heart is set upon securing worldly good, and has not learned to receive all good from the hand of a loving Father and trust Him to give or withhold with His own un-