

All Christians are not equally advanced either on the whole, or on special points ; and so Paul tells us the same regimen will not do for all ; but, if total abstinence as regards amusements be the highest stand, the nearest approach to it possible on earth is the monastery or the nunnery ; there, according to such principles, we best avoid temptation ; and there we incur the least responsibility. We do not believe in monasteries and nunneries ; nor in any general principles of total abstinence in ordinary circumstances.

XIV. IN WHAT SENSE MUST THE CHRISTIAN BE
"NOT OF THIS WORLD?"

ANS. The Christian makes *Christian duty his first consideration*, the Master's cause and glory. Now doing this he certainly will not be of the world ; he leads a life of faith ; of hope ; a life of charity. If in any true measure he does this, he is not of this world, not following its maxims, not judging by its standards, not swayed principally by its ambitions. Ye cannot serve God and Mammon. There is a sense, of course, in which a man may have many masters. The private soldier may have a master in a non-commissioned officer, a lieutenant, captain, major, colonel, and others ; he *can have but one who is supreme* for the time or *real master*. So the Christian may be fond of literature, or art, or commerce, or amusement, or may have worldly ambitions, but none of them will be the master principle of his mind. Few make such a bold and energetic avowal of their standing that they can be easily recognized as followers of Christ ;