

have more blessedness in our religion. The astronomer rejoices in his astronomical discoveries, the geologist in his geological discoveries, the navigator in the new countries he discovers, the man of genius in the creations of his imagination; but the joy of the Christian, however humble he is, is far purer than any other joy: *for he rejoices in God.*

8. THE CRUCIFIXION OF THE LUSTS OF THE FLESH.—When persons are living in sin their moral nature is deranged. Desire and appetite and passion are gratified, while the voice of reason and conscience is unheeded, thus low and vicious habits are formed. These vicious habits and propensities are not overcome all at once when a person believes in Jesus. He requires to wage a war of extermination against them. The longer he lives in sin before he receives the soul-saving, life-giving gospel, the more deeply seated and inveterate are his evil habits—and of course the more do they interrupt his peace and oppose his growth in piety. It is the penalty of a conversion late in life, that the person has evil propensities and habits and desires to resist which could not have been engendered within him had he yielded to the truth earlier. Therefore the believer is exhorted not only to put on the new man which is created in righteousness and true holiness: but to put off the old man with his deeds which are corrupt, not only to live holily and righteously and godly in this present evil world, but to deny himself all ungodliness and worldly lusts, to crucify the flesh with its affections and lusts, as well as to grow in grace. The body of sin must be destroyed. It is just as the believer rids himself of moral depravity that he improves in Christian excellency. What are the lusts of the flesh? They are all desires contrary to the will of God. The will of God as expressed in his law is the rule of the Christian's life, as the glory of God is the end of his being. Now every desire he cherishes contrary to God's will, and seeks to gratify in opposition to his will, is an evil desire—a lust of the flesh. The thing desired may be evil in itself, or it may not. The desire for it, contrary to God's will, is a lust. As then every one who is converted to God has lived in sin for a longer or shorter period before he came to Jesus, he has evil desires to exterminate from his soul. It becomes an important part of his duty to crucify these. His own well-being, as well as God's glory, require that he seek their crucifixion. Indeed he cannot do his duty to the church and to the world while they are raging for gratification. How is he then to crucify them? By keeping his soul under the