

ness of an undue love of the world. Let it be at once and gladly admitted that there is nothing sinful in a close attention to the business of life. Nowhere does the word of God, either by precept or by example, inculcate a careless indifference to the work of life. On the contrary, it everywhere enjoins thrift, diligence and economy, going the length, from which we would practically shrink, of saying that he who does not work shall not eat. A prudent husbanding and wise expenditure of one's resources and an energetic exercise of one's powers, constitute the divine rule for human conduct, so easily and frequently violated that we must come back to the law and the testimony to have our moral ideas tested and rectified. The Apostle Paul, writing to the converts at Ephesus, reminds them of their sinful life before they accepted Christ, and tells them that while in that state of sinfulness and alienation from God they walked according to *the course of this world*, according to the Prince of the power of the air the spirit that now worketh in the children of disobedience. Writing to Titus, his own son after the common faith, the same Apostle catalogues worldliness with ungodliness as opposed to sobriety, righteousness and godliness. John, the apostle of love to God and man, straitly charges the brethren to "love not the world, neither the things that are in the

world." Moreover, such absorption in the affairs of the world is a direct and unwarranted breach of the command of our text—a command of at least equal authority with any in the decalogue.

Not less clearly do the effects of worldliness exhibit its inherent and exceeding sinfulness. When the whole mind is engrossed with the concerns of this life, its petty rivalries and mean ambitions, its tiresome pleasures and its shallow honors, there is neither taste nor time for the things of God and eternity; and there is a blank irresponsiveness to the appeals of spiritual truth that is most depressing. One reason why in all our churches greater results from the proclamation of the truth are not manifest is that worldliness fills the hearts of men so completely that there is no room for the spirit of God to enter. There is in the ordinary congregation of to-day a spiritual deadness that is appalling, a deadness to which the life of heaven will come, if it comes at all, with a tremendous shock.

The chilling, paralyzing effect of worldliness is manifest everywhere. Every department of church activity suffers from it. For this cause many are weak and sickly among you and many sleep. The world has got the larger hold on the heart and God is thrust into the background. Time and energy without stint are given to the world and should any remain over, God may get it.