

the sick and needy. They are given up. We practice the lessons of self-denial in relation to them. We please not ourselves, in these things, but placing our eyes on the higher spiritual good, give up the temporal for the spiritual. "We look not on the things that are seen but on those things which are not seen, for the things that are seen are temporal, but the things that are not seen are eternal."

The heirs of the *better* world overcome *this* world. "Ye," says Jesus to His disciples, "are not of the world." "The world hateth you." "All that is in the world" says John, "the lusts of the flesh, the lusts of the eye, and the pride of life is not of the Father." The world is an alien element opposed to the Christian. When we walk according to the course of this world" we "walk according to the prince of the power of the air," for He is the God of this world."

"Be not conformed to this world," is an inspired injunction. The maxims of the spirit of this world are not in harmony with the will of God. *They are selfish and evil. His will is good and acceptable and perfect.* The worldling seeks only perishable wealth, the Christian imperishable—a treasure unfading in the heavens. The man of the world seeks as the chief concern of life to be rich in houses, lands, gold and silver; the Christian to be "rich in faith," "rich towards God," "rich in good works." The worldling's pleasures are those of sense and earth. They are like himself; of the earth, earthy.

The pleasures of the Christian are spiritual, growing out of his relation to God and things divine, and hallowing and refining his earthly joys. The honor of the man of the world is such as comes from his fellow man only, the Christian's is from above. "If any man serve me," says the Saviour, "Him will my Father honor." "Greater is He that is in you than He that is in the world." The world is overcome by the blood of the Lamb.