

Moreover, Christ has left an example that we should follow in His steps. He has shown us in His own earthly life just what unworldliness means. Though spotted by the world's spitting and cruel blows and wounds, He yet kept Himself "unspotted from the world." Men could stain Him with the marks of His own blood, but they were powerless to stain His pure, unworldly life. He was willing to *die* for the worldly, but not willing to compromise with the least remnant of their unwordliness.

Upon all this, it reasonably follows that the Christian's attitude towards the world should be marked by Christ's love, on the one hand, and Christ's uncompromising hostility, on the other. He should love the world as Christ loved it, and in no other way. This fundamental principle, once established, may be readily built upon; or, to change the figure, this simple rule will be found to apply to every case. By it, on the one hand, the Christian is plainly forbidden to become "*a man of the world*"; by it, on the other, he is encouraged and enabled to live as *a citizen of heaven*.

If we may reverently believe, for example, that Christ would unhesitatingly oppose all worldly ways and means of raising money for His Church, surely His followers are left without excuse in resorting to fashionable bazaars, and (God forgive us!) even raffles and lotteries to advance His kingdom. If the Head of the Church said, "Make not my Father's house a house of merchandise," surely the members of His body should neither buy, nor sell, nor rent the seats in His Father's houses now. But, in witnessing against these prevalent evils, true Christians will never forget that "the wrath of man worketh not the righteousness of God." Their opposition must be permeated by genuine love.

In private life the Christian must stand like a rock against the love of money, the following slavishly after fashion, the fatal pride, whether of poverty or riches, the wasting of time, and money, and health in the weary round of worldly amusements. But he must do this, not with the snarl of the cynic, nor with the hypocrisy of the Pharisee, but as one possessed of the "*good part*," and alluring others by his own joyous life to "better things." He must make it evident to all men that he is enjoying "*now in this present time*" Christ's promised "*hundredfold*," even though "with persecutions"; and that he is therefore, with a well-grounded hope, looking for eternal life in the world to come. Amen.