

as myself, and as all my relatives and friends are parts of this great whole, all such affections and friendships as their relationships call into existence, are matters of actual obligation. Hence to keep oneself unspotted from the world has no reference to either of these things.

*The third sense* is that after which we are seeking. Many of the dwellers on the earth are without religion, acting under a set of maxims, aims and principles which are displeasing to God: they are ruled by the prince of this world, who exercises an usurped authority over them, and mightily influences them: they are described as children of darkness and of wrath; and they are essentially linked with a great moral system which is opposed to holiness, which resists God's authority in the earth, and which would fain exclude him from it: *this is the world* from which we are to keep ourselves unspotted. Concerning this the apostle John writes—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." (1 John ii, 15-17). It is not, I apprehend, so much the *people* that are referred to, as their maxims, practice and general course. As *they represent* these you are not to go with them: you are not to make the things of the world a chief object of your affection as they do: you are not to be their companions in folly—in disregard of the things of God, and of the world to come. You may love the world's people, and seek to do them good, yet have no friendship or communion with them in their evil courses. There are many things which they do in which you may join them, for they are men of business, they are fellow-citizens, and perhaps they are associates in the pursuit of science. But of what is termed *the course of this world* you are to keep clear.

The explanations afforded by the apostle John help us to understand this matter. "The lust of the flesh" denotes that which pampers the appetites, and brings a man under the influence of his animal nature. That nature is not evil: kept in its place it is a true part of him, and, in some respects, a noble part of him; but it was not made for dominion, and to be its slave is grievous iniquity. Yet many maxims and many practices that widely obtain among men, produce this dire result: and *they* are of the world from which we are to keep ourselves unspotted. "*The lust of the eye*" does not include such gratification of the eye and of the taste as is produced by beholding the lovely and the beautiful; for God has filled the world with objects of beauty doubtless for the exercise of this faculty in man. He cannot have intended that pleasure should not enter the soul through the eye, or that the beauties which he has so munificently distributed throughout his works should awaken no emotion of gladness, and should contribute nothing to the happiness of his creatures. No! it is the misuse and abuse of all this, which is condemned. The Greeks made a *god* of beautiful forms. It is possible to make these things a chief good. The evil is presented to view in the gay, frivolous varieties of dress, equipage, furniture, on which many set their heart's affections, and made them a god. This is truly of the world. "*The pride of life*" seems to refer to the faulty ambitions of the world; the insatiable love of power, of honour, and of admiration, by which so many are distinguished. It may be a nobler thing than animalism; but it is sadly and grievously of the world, and enmity against God. This great system of maxims, habits, practices and principles, called the world, and opposed to God, has an arena and