

ship of the world is enmity against God. Ours is the duty to stem this current, not to be its plaything. There are manifestly many customs born of the world against which we as children of God ought most determinedly to set ourselves. Conforming to these we are guilty of an alliance with the enemy.

Confusion and distraction are avoided in the interpretation of this many sided word *world* by giving attention to John's exposition. "The lust of the flesh, the lust of the eyes and the pride of life. That is the world. Obedience to these is the law of the world's life. Many have no other standard of appeal to discern duty, if they think at all, than what is signified in these words. "What do my eyes delight in, what does my body crave, what will gratify my pride?" they ask. Most clearly is this avenue of Satan's approach set forth in the two great temptations of Bible history, the one heralding the fall of man, and the other foreshadowing and ensuring his recovery. In the fruitful garden the woman saw the fruit, that it was "good for food, pleasant to the eyes, and to be desired to make one wise." In the barren wilderness to the weary Saviour the suggestions were: "Command that these stones be made bread,

make that hazardous leap from the temple trusting to the guardianship of the angels, look upon the kingdoms of the world which shall be thine for an act of homage to me."

These are the principles, the suggestions upon which we are strongly and constantly being tempted to act. To follow them is the common course; to oppose them the singular. The yielding of the tempted one in the garden is set forth for our warning. The uncompromising opposition of the Second Adam to these principles of the world's action is declared for our imitation. Life means a hand to hand struggle with the world, and not a ready compliance with all its easy and seemingly promising demands.

THE FLESH. This is not the body but the "residue of sin" in our nature after the new birth. Its power is seen in the evil tendencies which oft draw a man to the verge of the old life of sin. To the conflict with it Paul refers when he cried: "Wretched man that I am! who shall deliver me from the body of this death?" And he shows what an opponent to progress it is in the declaration. "For the good that I would, I do not; but the evil which I would not, that I do. For I delight in the law of God after the inward