

This is its state of sin. But it is also a system in which men have been proved in every way, to see whether they could be recalled or recovered from this state, by promises, by law, by prophets, yea by God's own Son. Especially among the Jews was this process carried on, as represented under the figure of a vineyard, where the owner sought fruit, but no fruit was to be had. The servants, and even the only-begotten Son, were killed. And when we look now at the principles and motives of the world, are they other than "the lust of the flesh, the lust of the eyes, and the pride of life"? Do not pleasure, gain, vanity, ambition, govern men? I do not speak of exceptions, but of what characterizes the world. When we speak of men "rising in the world," "getting on in the world," is it not ambition and gain which are in question? Is there much difference in what Cain did in his city, and what men are now doing in theirs? If a Chinese, who had heard a missionary speak of Christ and Christianity, came to London to see what it was, would he find the mass of men, the world, governed by other motives than what governed the masses in Nankin, or Peking, or Canton? Would they not be seeking gain, as he would have done there; or pleasure, as they do there; or power and honour, as they do there? What is the world in its motives? A system in which men seek "honour one of another, and not the honour that cometh from God only" (John v. 44). In a word, the world having rejected the Son of God