

THE LOVE OF THE WORLD.

By Rev. H. C. Morrison, D. D.]

The Scriptures teach very plainly that the love of God and the love of the world cannot exist in the heart at the same time. It would hardly seem necessary to say that in using the word world we have no reference to the ball on which we live, but we refer more properly to worldliness, the love of material, carnal things.

Those who set their hearts upon material things for the gratification of their vanities, the satisfying of the fleshly nature, love the world. They make friends with it, and seek after its possessions and pleasures. Such persons do not love God. They may try to use Him; they want His rain and His sunshine, and would like to enlist with infinite wisdom and omnipotent power for the advancement of their selfish motives.

Almost unconsciously the worldly-minded may seek to make God their servant instead of their master. They may be eager to avail themselves of His help to carry out their proud and ambitious projects. No doubt many people pray who would be surprised to find out that their very prayers are selfish and carnal, and that they are trying to utilize the Divine attributes for the promotion of their selfish interests. A fearful sin, you say, but be assured it is not an uncommon one.

The inconsistency of a selfish, stingy man professing to be a saved and sanctified child of God, is apparent to all. There can be no holy glutton or sanctified miser. It startles one to see a fashionably dressed woman, with very low-cut dress, and very short skirts, stand up and profess the blessing of entire sanctification. A holy woman is a modest woman, and no truly modest woman is controlled or dictated to by the fashions of our times.

We are constantly startled and amazed by the ever increasing number of women who dress in an immodest and suggestive way. The Lord forbid that such brazen creatures should add to their other sins, the sin of hypocrisy. It certainly must be a stupid soul that can be deceived by an immodestly dressed woman claiming to be a Christian, much less, claiming to be a sanctified Christian. Those who are robed in righteousness in their souls, are robed in modesty in their bodies.

The teachings of our Lord Jesus plainly reveal the fact that the natural bent of the human heart is toward uncleanness. Take for instance, His words in the Gospel by Mark 7:21. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man."

The immodest dress that we see in the hotels, on the streets, in the church, and especially in the church choirs, is fully accounted for in the above paragraph. You may say that the fashion plates are imported from Paris, that they are designed by men and women who are up-to-date in their tastes, and keep abreast with the very

latest in fashions. Very well; but we answer that these imported fashions appeal to the pride, foolishness and lust which are in the universal human heart.

There is, perhaps, nothing in our nation today doing greater harm, and giving more powerful evidence of the depravity of human nature than the immodest dress of millions of our women who so array themselves that they appeal to, and awaken the lowest and most dangerous impulses and desires in humanity. They give the mind no place of escape and rest. In the school, in the parlor, at the table, in the church, in the choir, in the store, everywhere, one is amazed and appalled at the startling and daring immodesty. When one of these poor wretches claims to be sanctified she is either a miserable hypocrite, or a pitiful ignoramus.

If the devil has in all the world a faithful group of servants, who are working diligently for him, and are sowing the seeds that will bring a harvest of human woe, who are appealing to the lowest and vilest in men, who are helping to dig the foundations from beneath the Church and State, who would turn the world into a pandemonium of God-forgetting human animals, living in the filthiness of sin, it is your improperly dressed women who are literally swarming through society everywhere. Of course, they are marching straight into eternal hell fire. It seems of little use to try to reason with them or warn them. They are vain, foolish and insolent. They will become angry and claim to be innocent, but they won't change. They would blast society, destroy the church, overthrow the nation, rob heaven of the precious souls redeemed in the sufferings of Christ, and turn the whole universe into a seething, burning hell of lust and idolatry. There is no language with which we can describe their utter godlessness and their deep selfish sinfulness.

Earnest preachers ought to cry aloud and spare not; newspapers ought to protest; decent women ought to get together and pass resolutions; fathers, husbands and brothers ought to hold indignation mass meetings; and these miserable, deluded creatures of society ought to be awakened to their shame, if they have enough intelligence and soul left to mantle their hardened cheeks with the blush of modesty.—Pentecostal Herald.

When I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of the foreign missionaries. When I returned from my second tour I laid stress upon the need of great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is not so much an increase of the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity.—John R. Mott.

REVERSION TO ORIGINAL TYPE.

History reveals this tendency in all reformations; ultimately they revert to the original type from which they protested. That is what Protestantism means, a protest against corruption. The Pentecostal Church was God's protest against the rigid legalistic Spiritless, Jewish Church.

The Reformation under Luther was a protest against what satan perverted the Pentecostal Church to be.

The Wesleyan Reformation was a protest against the formal dead ritualism of the church of his day, the Anglican, or English State Church, in particular.

The Holiness Movement, starting fifty years ago, was a protest against the elements of worldliness and spiritual death entering the church of that day.

What do we find now? That most all of these movements have reverted to the original type themselves in formal church ritualism and spiritual deadness, against which they originally protested. The Pentecostal Church degenerated into a formality and ritualism more deadly than the Jewish Church had, culminating in the image worship of Roman Catholicism. Lutheranism is today a church largely with its own form of godliness without the power; trusting its own substitutions for Romanism rather than the Saviour; depending on catechism, confirmation and communion (formal), rather than Jesus. Methodism, God's loudest protest against the form of Godliness without the power, is with the rest rapidly reverting to type. Originally a protest against ritualism. Today she has fourteen numbers on her program of Sabbath morning worship, many of them good, and most of them optional, yet all largely used with the result that the upgushing and outgushing spontaneous worship of the heart, in the Spirit which God seeks, is largely crowded out.

And can we hope to escape entirely the pitfalls which have engulfed other movements? Mr. Wesley said that he was not afraid that the people called Methodists should cease to exist, but he was afraid that they would exist only as a dead sect, having the form without the power of Godliness. There is little danger that the people called Holiness People shall cease to exist, as they are original Methodists under other names and representing various organizations. But do we see the danger of holding the precious truth of Holiness as a mere cold intellectualism which exerts no discipline over our lives? Do we see the danger of holding this truth in the letter which kills rather than in the Spirit which maketh alive? Do we see the danger of holding it as a theory, for which we contend, without its accompaniments of self-denial, and the avoidance of fease, luxury, and the love of money? As one aptly says, "Our danger is not that we shall be dead in the dark, for we say that we see; but our grave danger is that we shall be dead in the light; that we shall say Lord, Lord, and do not the things that He says; that we shall allow our own traditions to enter in and crowd out the pure word of God as the one standard of life."—Christian Witness.

"Love is the kind return that love ever should receive."