

The King's Highway

An Advocate of Scriptural Holiness

"And an highway shall be there and a way, and it shall be called The way of holiness."

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THE DISEASE AND THE CURE

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Webster says, "Worldliness is a state or character of being worldly; love of the world." Dr. J. H. Jowett, in answer to the question, "What is worldliness?" says, "It is human activity with God left out. It is life which is horizontal and not vertical. It is ambition without aspiration. It aims at success and not at holiness. Its motto is forward, not upward."

Worldliness is an inner condition. There are religious people who do not conform to the world in dress, nor attend worldly amusements, yett they are worldly. A young woman, conspicuous for her plainness in attire, skirt exceptionally long, sleeves full length, bosom and neck well-covered, black in color, knelt at an altar, wept and prayed. When she rose to her feet she said, "I did not know that I had pride in my heart." A lady evangelist present remarked, "One would not think there was." No, butt there was just the same. She was worldly yett plain; in her heart there was a hidden condition, a spirit, a disposition, a craving; among other things, pride.

Worldliness is a condition within which calls for or craves for something from the world's level, not the heavenly level. It is a response from within to "the lust of the flesh, the lust of the eye, and the pride of life." "The lust of the flesh" would include all that would satisfy the carnal self; "the lust of the eye" comes under the great ethical standard of the Master, who said, "He that looketh * * * to lust, hath committed * * * already * * * ." He thus laid at the door of the worldly heart the guilt of committal. "The pride of life" would include a craving for prominence, not for the good that might come to His kingdom but for the approbation which would come to self. "Look at me! What a great man! what a great singer! what a great preacher! what a great superintendent! what a strong personality! what a man! How did they ever get along before I came?" Of course you would not say that. Surely not. But the question is, What is in the heart? What is said is said inside. That is the trouble.

Worldliness, however, manifests itself in many ways. Take the subject of adornment. Peter does not condemn adornment but rather the manner of adorning: "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart; in that which is not corruptible, even the ornament (adornment) of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4). Paul, in his letter to Timothy, says, "In like manner also, that wo-

men adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness,) with good works" (1 Tim. 2:9, 10). Let Christian women be different from heathen women. Let there be no wearing of things for show, but let modesty, sobriety, meekness and quietness be seen.

Worldliness will show itself in friendship of the world. James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (4:4). Friendship to that which is the enemy of godliness! One cannot love the world and love God at the same time. "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" (1 John 2:15). No, one cannot love the world and love God at the same time.

Worldliness thrives on a diet peculiar to its nature and capacity; anything which would pamper the carnal nature—self-praise, self-sympathy, self-importance and such like. Discussing worldliness in this respect, it takes on the form of personality and is called "the old man"; a very nervous old fellow when he comes in contact with the radicalness of deep spirituality. He may become so weak that he cannot even take milk. Perhaps Paul had this in mind when he wrote to the Colossians and said, "Mortify therefore (put to death, slay with a continued stroke) your members (which together make up the body of sin) which are upon the earth (where they find their nourishment): uncleanness (in act, word, or thought), inordinate affection (every passion which does not flow from and lead to the love of God), evil desires (the desire of the flesh, the desire of the eye, and the pride of life), covetousness (according to the derivation of the word, meaning a desire of having more, or of anything independently of God), which is idolatry (properly and directly; for it is giving the heart to a creature)."

Worldliness in any form is detrimental to spirituality. It is a killing thing—it kills spiritual liberty, it kills devotion, it dims the vision, weakens the will, shrivels the soul. Wherever it is allowed to remain without being disturbed it ruins. It would leave an orthodox holiness church as cold as a morgue.

Worldliness may be cured. The permanent cure is the blood cure. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7). Obedience to light, unbroken fellowship, present, perfect cleansing. Thank the Lord.

THE IMMINENCY OF CHRIST'S SECOND COMING

No man can say Christ will surely come today; but all who believe in the Holy Scriptures are able to say that He may come today. And there is a wide difference between these two statements. A thing that is imminent is impending, but hangs suspended, and it may continue to be suspended for an indefinite length of time. And it is just thus with the time of Christ's second coming: it is of itself sure—sure as the promises of God—but the time of its occurrence is uncertain, "It won't be long, it may be soon." This, without doubt, is the meaning of the Master's words, "In such an hour as ye think not the Son of man cometh."

But while we do not know the exact time of Christ's second coming, the Lord has given us "signs of the times" which, if we properly observe, we shall be watching, so that the day shall not come upon us as a thief in the night.

Governmentally, the time of the end is to be a time of "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Ecclesiastically, it is to be a time when men shall in large measure have "a form of godliness, but denying the power thereof."

Domestically, it is to be a time when the home shall go to pieces and people shall be marked as "without natural affection."

Spiritually, it is a time when, because iniquity shall abound "the love of many shall wax cold."

Judicially, the times will be marked by the fact that men are "truce-breakers."

And yet, over against all these evil things, the times of the end are to be marked for the progress made in the preaching of the Gospel "among all nations," and there will be a remnant of true and holy people who will keep "faith on the earth." And any who know and think will, I believe, agree with the statement that all the conditions involved are with us now. This being true, "Jesus may come today!"

Those who inject certain factors as being necessary yet before Jesus can come are making gratuitous guesses and doing the cause of God and the souls of men a disservice, for they are practically saying, "My Lord delayeth his coming," and this false announcement now as in the past serves to make God's people careless, and to give up the instant watch for the lighting up of the heavens with the glory of His blessed advent.

Every dependable voice declares, "His coming draweth nigh," and all His loyal people say, "Amen. Even so, come, Lord Jesus!" May this day be that glad day when He shall appear!
—Selected.