

**"THE DOUBLES OF THE BIBLE"**

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was to infest the human race with carnality. So Christ was manifested to destroy carnality. If carnality is destroyed, all booze joints and everything that is cursing us will be destroyed. Carnality is the Delilah of your heart that would rob you of your power; carnality is the Absalom of your heart that would stand at the gate and win the hearts of the people from another to himself; carnality is the Judas of your heart that would sell you out for a little of the world's honor, pleasure, money and fame; carnality is the Achan of your heart that would impede your progress on the heavenly way; carnality is the Ananias of your soul that would hold back a part of the price. Carnality is that inherited principle born within us. It is the infernal offspring of the devil that is in league with hell, the cause and foundation of every crime and sin in the world. It is enmity against God and is not subject to the law of God neither indeed can be.

....Fifth, two distinct works of the Holy Spirit: John 3:5 you will find the first work and in Matt. 3:11 you will find the second work. The first work is the birth of the Spirit, and the second is the baptism of the Spirit. The birth of the Spirit and the baptism of the Spirit differ in three ways:—

(a) They differ in the character of those who are eligible to receive them—only one class eligible for the birth and that is the sinner. The Bible says he is dead and there must be an impartation of life. He must be born again. Those eligible for the baptism are those who have been converted. We read of four distinct baptisms in the book of Acts and all of them came upon converted people. In the gospels we are born of the spirit. Over in the Acts we are baptized with the Spirit.

(b) They differ in their nature. The birth deals with guilt. The baptism deals with corruption. Guilt requires pardon and corruption requires cleansing.

(c) They differ in their results: The birth gives you something you never had before. The baptism takes something you always had. The birth starts a civil war in your heart. The baptism puts a stop to the civil war. The birth of the Spirit takes you out of the world. The baptism of the Spirit takes the world out of you. Hence this is a double divorcement from the world; the first is an external divorcement, the second is an internal divorcement. There are lots of people who are externally divorced who are not internally divorced. Separation from the world is in no sense a matter of occupation or location; it is a matter of spirit, and because it is, it is difficult to tell its bounds, for you can't bound an inspiration.

The world is more than a sphere; it is an atmosphere.—Heart and Life.

**THE ABIDING LIFE**

He walks in the presence of God that converses with him in frequent prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for all his sins, and that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, and obeys Him as a Father.—Jeremy Taylor.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—Selected.

**IN THE SALOON DAYS**

The following incident is a good reminder of the days when it was legal to sell rum. It might be well to call the attention of those who favor the sale of beer and wine to this case and it would also be an appropriate item for the wet newspapers. This incident was told by "Bowery Mike," as he related the story of his life, and it was recorded by Dr. James B. Henry, pastor of the Bowery Mission:

"I remember the first funeral in our home. The old folk were drunk for a week. My sister Jenny had died. I was nine years of age and she was a year younger. We had been great chums, and whenever I think of her, even today, I feel lonely. My mother was full, and crying and arguing. 'We can't bury Jenny,' she sobbed, 'without a flower on her casket.' 'There is a church up the avenue that will give us the flowers,' said my father. So they went out, arm in arm, to make a 'touch' for the flowers. The preacher gave them the money for the flowers, and also promised to come around the next afternoon and conduct the service. I remember the drunken wrangle over the flowers. 'We'll get red roses,' said my father. 'You have no sense,' my mother flared up. 'I am going out to buy white lilies.' The argument was long and heated, and it ended in the command to me: 'Mickey, take the flower money and run next door and get a bottle of three-star Hennessy.' When the preacher came he had to shake my father and mother to wake them up so they could hear the service. Jenny's casket never saw even a daisy."—*The Methodist*.

**TO MAKE A HOUSE INTO A HOME**

The biggest blunder you ever made was when you let your boy run things. What our country needs above all things is untiring, uncompromising, gentle and affectionate parental authority. He likes it. Bring him up by it, and twenty years from now, after you are gone, if you get within earshot you'll hear him praising "the way father used to do."

Recreation is a necessity, but in a home where the mothers and her guests sit for hours at the card table playing for prizes, leaving the children in charge of servants, no amount of church-going and profession of belief will avail to develop character in those children.

Home is the real test of character. No saint is ready for translation till he can live wisely, courageously, bravely, amiably and consistently at home. Self-control and silence know how to keep house—how to transform a house into a home—and will-power and good sense will teach one when and how long they should be exercised.—Bishop J. H. Vincent.

**SECRET PRAYER**

Prayer at its best is always secret. It is then most real. When we pray before others the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.—Geo. H. C. MacGregor.

The dawn of Christianity gave God's cause a tenth; shall its noonday do less than its dawn?—*Herald of Holiness*.

**MY FATHER'S WILL**

There is a verse in the 40th Psalm which the Epistle to the Hebrews interprets as Christ's expression of His own purpose in coming into the world: "Lo, I am come (in the roll of the Book it is written of me) to do Thy will, O God." In the course of His ministry He gave utterance again and again to the fact that this was the purpose of His life. "My meat is to do the will of Him that sent me, and to finish His work." "I came down from heaven, not to do mine own will, but the will of Him that sent me." Thus, all along the Lord Jesus Christ was setting Himself to accomplish a plan which was not His own, but His Father's will. And this should be true also of those who follow Him. For God not only has a plan for His Son to accomplish, but He has a plan also for every child of His. It is true, of course, that His will for His Son was the Messianic plan. Our Lord accomplished the great plan of redemption of the world. But for every one of us there is something which it is the Father's will for us to do. Our lives are as truly planned as was the life of our Lord.

The greatest thing in all the world is to do God's will. The will of God is the mightiest thing in the world, beginning away back in the eternities of the past, moving through the ages, and so on to the eternities to come. The doing of that will should be our one purpose and duty.—Rev. John McNichol, in *Evangelical Christian*.

**FRUIT UNTO HOLINESS**

Holiness is gold without alloy. It is patience without the dregs of impatience, peevishness or fretfulness.

It is "fulness of joy" with doubts, blues and despair extracted.

It is peace without variance, strife, unrest and discord.

It is the assurance of faith rid of every vestige of unbelief.

It is love without coldness, bitterness and uncharitableness.

It is long-suffering without any feeling of complaining or repining.

It is kindness without the roots of hardness, consciousness and uncompassionateness.

It is meekness separate from a self-asserted, bold and arrogant spirit.

It is like a glass of water without dregs; the troublesome plants pulled up by the roots; the fort with the last internal enemy routed.

Holiness is running without limping, obedience without shrinking, freedom without obstruction.

It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating, has "its fruit unto holiness" and the end everlasting life.—*Christian Standard*.

**CATCH THE GLEAM**

It was a good homiletical suggestion from the prince of Bible expounders, G. Campbell Morgan, "If gripped by a text, do not save it for a great occasion; preach it now." Otherwise, it may be lost. Trust the Spirit's swift intimations. And if you would further follow Dr. Morgan's luminous method with the Book, you will let the whole light of the whole world play on every text of Scripture that comes to you. This, as the writer takes it, is the secret of true expository preaching, and it is what the dim-lit eyes of men in this old world are waiting for today. "Let there be light."—J. W. Weddell.