

The Body God's Temple.

"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God." I Cor. 6:19.

Do we believe this? Yes—since it is a part of the Word of God, we say we believe it. Yet how few appreciate any of the inner meaning of such a fact? What! My body a temple of the Holy Spirit! What an honor! What responsibilities it entails upon me? What possible comfort and guidance! What reverence is due to God in Christ everywhere present by his Spirit? What is all this to me? Since I am now humbly to believe that the same power that created all worlds dwells in me shall I not be quietly attentive to his monitions? When I read, "My God shall supply all your need." This guidance and help seem more precious each hour. I hear Jesus saying, "He shall take of mine, and shall show it unto you." With what light and joy I now study the Word of God in order to know the mind of Christ? When I read, "Be filled with the Spirit." Does it mean—not that I have more of the Spirit; but that I permit the Spirit to have more of me, yielding myself to his guidance in all things. Is it true that the Spirit of Christ will help us in the study of arithmetic and grammar, in cooking and farming, as well as in the study of his Word? Is it then proper to pray God to give me his Spirit, or to send down his Spirit upon me. Since as I am born of his Spirit, my body is his temple. Am I too not to believe that the Spirit of Christ is in me, and act accordingly, accepting power to put away sin and obey Christ in all things? Must I follow the leadings of his providence as to the duties of life and then be sure of peace and prosperity?

Is it true, as they tell me, "that to attend the public or private ball-room or whist parties, theatres, the skating rink with its hockey playing and other amusements, that the fact of attending any one of these is wholly unfit a Christian for any work for Christ in saving men?" Since the spirit of Christ is grieved, and his comforts withdrawn from my heart, by my attendance on any of the above places—shall I not at any cost obey his commands—to "grieve not the Spirit." "Abstain from all appearance of evil." "Let not your good be evil spoken of," and never more be found in such places? Would any of my unsaved friends who saw me attending any of the above amusements send for me in their dying hour to lead them to Christ. Will some of my unsaved friends in the torments of hell curse me evermore for professing to be a Christian yet living as though I was not. When God says "My Word shall not return to me void," shall I be sure of souls being saved by earnest faithful effort? When God says—"Now is the accepted time," shall I expect that, provided all the hindrances to success in me are removed, souls will be saved now? When led by the Spirit, I see that Christ's last command—"Go ye into all the world" applies to each and all Christians—can I expect the abundant favor of God in my home work for saving souls, unless I either go myself with the gospel to the heathen or do my best to earn money to support another in my place to tell them of Christ? "Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap," shall I by obedience to Christ's last command receive the fullness of the promise: "Lo I am with you," in the abundant power of the Spirit on my work at home? Shall not obedience to that last command result in but little blessing at home, and fall off in an entire lack of a disposition to work or to expect a blessing at home.

My body a temple of the Holy Ghost! Then under what perfect control shall my appetites and passions be kept in order that God shall be glorified therein? My body a temple of the Holy Ghost! O joy! Then God is ever present with me to give me power to think, speak and act wisely.

A PARABLE

A mighty power-producing plant is located near the town of B—. A proclamation has gone forth that whosoever will may locate his factory near by. To such an unlimited amount of power to drive machinery will be furnished free for use, but not to be wasted. In like manner each Christian has free access to infinite power for use, but not to waste, by the indwelling of the Holy Spirit in his body.

DIMOCK ARCHIBALD.

Amherst, Dec. 25th.

How to Know Where God Wants Us.

"If I only knew just where God wanted me to be, I shouldn't have any of this perplexing doubt about what is my duty."

This is the way a young Christian stated his case to an older Christian, at an important crisis, when he was deciding as to his life course.

"Haven't you asked God's guidance, step by step, in your planning with reference to the present and the future, at this crisis?"

"Of course, I have. And I'm wishing God would make his will clear to me. But I'm so afraid that I've made some mistake in my decisions, or that I shall be misled."

"Have you, at any point, consciously refused to be guided by God's apparent leading because your inclinations, or the seeming personal advantages of another course, tempted you away?"

"No; I'm sure I've been willing to follow God's lead, so far as I could know it. But I'm not sure that I've made no mistake in learning God's will."

"Then on that point, you have no right to doubt. God is pledged to give you guidance at such a time, and in just such an emergency as this. It is as wrong to doubt God's leading as it would be to doubt God himself. You should rest absolutely on his decision as to your duty, and as to your place and work. No promise of God is more positive or explicit than his promise to one like yourself at such a time as this. 'If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.' What could be clearer than that? Yet there is another word in connection with that promise that you have a duty to heed. 'But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.'"

"Well, that is a new way of looking at it. Then you think I've no right to doubt as to my being led of God to my decision in this crisis?"

"Of course you haven't. Trust is an essential phase of duty-doing in all seeking guidance from God."

It was in this way that a young Christian was counseled by a more experienced Christian as to seeking the Lord's guidance, and trusting the Lord for guidance, in choosing one's way through life. The older Christian had been led in that way for more than a half-century, and his confidence in the correctness of this course had grown with his experience in all the passing years. That young Christian is now ready to rest on God's promise for guidance, because it is God's promise.

This is how a young man can know what God wants him to be. There is no other safe way for him to depend on. No young man has a right to choose his own way in life. Every young man ought to have his way in life chosen for him. If a young man chooses his own way, he is likely to make a mistake,—it may be a fatal mistake. If a young man will trust God to choose his way for him, he need have no doubt as to his life course. God never makes a mistake. Which is the better course,—to be led in the right way, or to go by one's self in the wrong way? Do you want to know the right way in life for yourself? Do you want to know your safest course in life? Do you want to know the one way in life that can be taken by you without making a mistake? "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." That is a good thing for every young man to think about.

If a young man decides unaided to take the course in life that bids fair to give him prosperity, to put him ahead of his school-fellows or associates, to secure him a handsome start or a sure fortune in business, he may make a mistake. If he accepts the counsel of the wisest friends he knows, or of the most experienced advisers who are familiar with his case, and who desire to help him along in life, again he may make a great mistake. Any of these things, or all of them together, may be things to be considered by a young man, but they are to be laid by him before the Lord prayerfully, and his counsel sought with reference to them; and then his guidance is to be confidently expected, in view of all the interests involved.

What could a young man ask for, in choosing his course in life, as more to be desired than God's special guidance in the emergency? God is pledged to give that to those who need and trust. Hence the young man who lacks it has only himself to blame. Either he does not feel his need, or he is not willing to give his trust. What young man is ready to admit that his only failure is just here? It is better for a young man to be guiding a plow, or cutting wood, when God has directed him to that service, than for him to go as a foreign missionary without God's direction. Again, his being a foreign missionary in China or the South Sea Islands may be more profitable for him than being a partner in a great banking-house. It is not the kind of work that decides the question of duty, it is the special call of God to the individual that decides it.

When a young man, desiring to be led of the Lord, has committed his way and himself to the Lord for direction and guidance, he may confidently feel that his duty will be indicated of God. He has no right to hesitate or doubt on that point. He ought to feel that, even though to human sight he has made a mistake, he is really where God wants him to be, and that he is in the best sphere he could be in, in any place on earth. Why should a young man ever doubt when God has chosen his lot for him?—Sunday School Times.

The Fullness of Christ.

A prominent feature of the religion of Christ is the amazing fullness and bounty of its provision for the needs of man. The reader of the New Testament is con-

stantly attracted by such expressions as "abundant mercy," "abounding grace," "unsearchable riches," "the fullness of the blessing of the Gospel of peace."

A complete salvation is found in Christ. When sin is pardoned through Jesus Christ it is fully pardoned. When men forgive their enemies they still hold some remnant of resentment, but when God forgives our iniquities he blots them all out forever. He separates them from us as far as the East is from the West. Our God "will abundantly pardon." He will pardon the worst of sinners. There is no limit to the number of those who may seek and find pardon at his hands. He will forgive them so fully that they shall be taken to his bosom and have a place in his heart.

Our Lord did nothing superficially or imperfectly when he was among men. Did he feed the multitude? He fed them bountifully. They were filled. There was enough and to spare. Did he heal the blind? He healed them perfectly. No shadow clouded the vision when he had dismissed them. Did he cleanse the leper? He did not leave the work half done. It was well and thoroughly done. Many persons who profess to have been healed by modern healers look like walking corpses. They drag out a miserable existence. But when Jesus healed men no trace of their ailment remained to torment them. This is his method.

Fullness of spiritual life is found in Jesus. He came to give life, and to give it more abundantly. If one will measure up to his privilege in Christ Jesus, he shall "come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Some men shall never reach perfection in the physical body. But the spiritual man may be complete. All the elements of the inner man are provided in rich abundance. There is abundance of peace, peace which passeth all understanding. There is abundance of joy. "In whom, though now we see him not, yet believing, we rejoice with joy unexpressed and full of glory." There is fullness of love. "Perfect love casteth out all fear." There is abundance of righteousness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

No one can be a true Christian and be a small man. One may have a liberal education and a narrow mind. One may have great riches and small manhood. But no one can be in Christ Jesus without being enlarged in spirit and life.

In his infinite fullness Christ is sufficient for all emergencies and all relations. We must not limit his grace to certain days and places and departments of life. The entire man has been redeemed. The will, the conscience, the affections must all come under the domination of Christ. His spirit illuminates the understanding and quickens the intellect. As blades of grass spring up, leaves unfold, and flowers bloom under the influence of the direct rays of the sun in springtime, so all the powers of the mind unfold when brought into close contact with the Spirit of Christ. Even the body feels the blessedness of the religion of Christ. Paul prays for the Thessalonians saying: "I pray God that your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus." All the medicines in the world have not done so much for the physical life of man as the Gospel of the Son of God.

The fullness of Christ touches man's social life, his business life and all his interests in this world. This fullness is sufficient for all generations. Systems of thought which were developed in ancient times have passed away, but the thought of Christ is as fresh and profitable to-day as it was two thousand years ago. Other teachers belong to the age in which they live, but Jesus belongs to all ages. He is the same yesterday, to-day and forever.

Some preachers toil hard to find some fresh thought for the pulpit. They scan the daily papers, ransack libraries, study history and poetry. It is well to do all this, provided a proper use be made of the material gathered from these sources. But there is such a fullness in Jesus that the preacher who knows how to find it will never lack for a fruitful theme. Here is a mine of thought which can never be worked out. Here are truth and grace for all men and for all time.

"Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine."

—Christian Advocate.

The best way I know to keep the heart right is to have it centered upon Christ. The Old Testament is filled with prophecies concerning his coming as a Saviour, and these prophecies, in the minutest detail have been fulfilled. The New Testament is filled with prophecies concerning his coming again. It is said that one verse in twenty-five refers to this coming, and that more is written concerning this subject than concerning either his divinity or the atonement provided in his sacrificial death. The thought of his coming should have great power to keep our hearts pure and our lives clean, for it is written, "Every man that hath this hope in him," that is, not in himself, but in Christ, "purifieth himself even as he is pure."