

TEMPLES OF THE HOLY GHOST.

The special names given to the Christians imply holiness of heart and life. They are called the children of God. If children of God they must be like their father and he is holy.

Jesus said that they are the light of the world and represent their Father. They are to shine so that men may glorify their Father which is in heaven. The light must be unmixed with darkness; that is pure. And if it is not pure then they do not represent God for 'God is light and in him is no darkness at all.'

He also said, "Ye are the salt of the earth and if the salt hath lost its savor it is henceforth good for nothing but to be cast out and trodden under foot of men." Salt stands for purity. To lose its savor is to lose its purity—its holiness.

Speaking of himself under the metaphor of a grape vine he said, "Ye are the branches." He also said, "Every branch in me that beareth fruit he purgeth it" (or sanctifies it.)

In using the figure of a temple (which the Bible often uses) we see the same idea of holiness. "Ye are the temples of the Holy Ghost."

There is very much truth in this figure and many lessons for our consideration. A temple is a place for worship. This is the first object in its erection. The ancient temple at Jerusalem was a place for worship. That is what God expects of us. The ancient Jews made the outward temple only a place of worship. At least their leaders thought that all the worship was to be outward, showing itself only in offerings of animal sacrifices. All the offerings were but emblems of heart worship which the leaders of Jesus' day failed to understand. Of course we must have our forms and ceremonies in our day but these are not the real worship. Many today have not grasped this idea. They, like the Pharisees, think worship is wholly in external religious ceremonies. The temple was a place to meet God. He was there manifest in the Shekinah. He is in the hearts of his people today as truly as he was in the ancient temple. Here in our own hearts we are to meet and worship him. Unfortunately it is indeed to be of the nominal people of God and never to have found him in our own souls.

The terrible wrongs of heart on which the temple must be clean to meet with such a being as a holy God. There must be no idols in the heart. There must be nothing to defile the meeting place with God. How then can anyone who believes in God and his religion desire or expect any less than a wholly sanctified man?—Christian Witness.

CHARACTERISTICS OF THE BACKSLIDER IN HEART.

When a man backslides in heart one of the greatest difficulties with him is to see his own wrongs. He magnifies the faults of others, and harbors them, and peddles them around. He is full of them, and touch him at any point you wish in conversation, about the first you hear is the inconsistencies or faults of someone else. He is blind to his own condition. He

holds back, sits around and mopes because someone who has injured him does not confess to him. He reads his Bible using the party who offended him for his glasses, and everything he reads just suits the other party. He listens to the sermon by using the offending party for his ear trumpet, and all he hears fits just the one who offended him and will not confess.

When he happens to pray, he prays for (?) no. at his offenders. The Scripture to him is just full proof that the other fellow is wrong, and he can't see how others can be spiritual and not see as he sees. He may not even acknowledge that he is a backslider in heart. He may even keep up a high profession and feign to be very religious, and if it were not for the fact that he harbors, and spurts out some awful feelings towards the other fellow or parties, one would almost believe he might be right, but with such feelings in his heart, and manifestations of it in his life, he cannot hide his true condition not even from men, much less from God.

Such men never feel happier than when they can see others getting down before them confessing. They are like the Pharisee who was always ready to say what others do, but he himself would not touch the thing, no not with a finger. The only remedy for such is to let them alone, and allow them to cherish their good ideas about themselves, and pray for them. God may still reach their self-righteous hearts. Sel.

A FEW MORE "DONT'S" FOR PREACHERS.

Don't say, "God help you to see this," but rather "God help me to make the truth so clear that a child can understand it." Possibly, after all, your preaching may not be as profound as you think.

Don't say, "Do you see it," but rather, "do I make it clear."

Don't tell the people how much longer you could speak on the subject, they may feel bored already.

Don't tell the people what a "big" subject you have on hand. It may be condensing is needed. But after all if it really is "big" folks will likely see it.

Don't be a clown or acrobat, thinking that power means "horse-power." The people remembered what Jesus said and not how he jumped or acted. He sat down, opened his mouth, and taught them saying, not screaming.

Don't scold the people for being unwilling to hear long sermons. Make them so interesting that they will forget the time.

Don't tell the people all the bad things you know about the church and ministry. They know too much of that already. Bad as Saul was, David said, 'Saul and Jonathan were both lovely and pleasant in their lives.'

"Whatsoever things are lovely and of good report think (and speak) on these things."

Don't overwork that personal pronoun "I;" John wrote a whole Gospel without using it one time: Isn't that admirable?

Don't indulge in a self congratulatory smile every time you get eloquent or make

a point, give God the glory.

Don't tell the people what you think or what your idea is; others think and have ideas too. Tell them what the Book says.—Gospel Banner.

JUSTIFICATION AND SANCTIFICATION

The terms justification and sanctification are not used in a technical or critical sense but rather in a general sense—referring to experience.

In justification there is life, in sanctification there is life more abundant.

In justification there is love, in sanctification there is perfect love, which casteth out fear.

In the one the "old man" (carnal nature) is repressed, in the other the "old man" is destroyed.

In one there is peace with God, in the other there is the peace of God.

In one there is peace (stih)—

In one we have right to heaven, in the other a fitness for heaven.

In one there is joy, intermittent joy, in the other fulness of joy, abiding joy.—Sel.

THE LIFE THAT COUNTS.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night;
That is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

—Selected.

Worry is unbecoming in a Christian. It is born of doubt, is an enemy of faith, is a source and sign of spiritual defeat. 'Be anxious for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts, and minds through Christ Jesus.' (Phil. 4:6-7.)

"The depraved, sinful heart does not of itself grow better, but goes on from bad to worse; but the heart renewed by divine grace grows steadily in the divine likeness; its path is that of the just that shineth more and more to the perfect day."

"We fear there is much preaching of the character which rather comforts people in their sins and failures than convicts them and sends them to the Lord in prayer and penitence for larger grace and more power for Christian living. The need of the hour is for Daniels who will face the lions in the pews and be true to God in the den of the modern pulpit."