

We may reason concerning the teachings of Jesus after the following specious manner: I believe in Jesus. I have consecrated myself to Him. He accepts me and has sent the Holy Ghost to abide with me. I accept Him as my Guide, Teacher and Empowerer; therefore, what I do will be right and well pleasing to God. Now all this is correct as far as creed goes, but here it is quite possible, in place of henceforth acting faith in the presence of the Holy One, to simply and only act our faith in this creed and assume on the strength of its scripturalness that we are led of the Spirit.

But this creed, although more nearly scriptural than any other, can only lead to a creed life if henceforth all transactions are not consciously made with the present Holy Ghost as a living reality. For example: Here is a call on our liberality; now the creed life takes into account the state of our finances, of other claims upon them, the recommendations of others, and traditional teachings, and comes to a conclusion; then assumes that the Holy Spirit sanctions our conclusion because of our confident belief in our orthodox creed. But he who acts out his faith in the Holy Spirit, first of all appeals to Him for knowledge as to what is to be done with this claim upon our finances. If we take an inventory of our estate or call up the teaching and practice of others, or examine into the distinctive characteristics of this claim, we do so as consciously led of the Spirit in so doing, who, in His supreme character as Guide, takes this method to make known to us the wishes of Jesus Christ concerning the matter. Hence when we under these circumstances give or refrain from giving it is as in the presence of God and with His known sanction, which includes, we here remark, the knowledge that should Christ come, during or at the close of the act it would meet with His unqualified approval.

This one simple example will accomplish its purpose as well as several, which is to show how closely allied a spiritual and a creed life may seem to be in some of their aspects, even whilst in spirit they are the very opposites of each other, and also how simple a matter it may be

to mistake the one for the other at these fine points of closest resemblance, the whole tending to emphasize the commands of Christ concerning watching.

Need we add that this danger of mistaking the one for the other, at the very beginning, or attempted beginning of a spiritual life, always besets the life of the spiritual. At any time he may be beguiled into one of the many forms of creed life and so cease to be spiritual. As liberty is the outcome of eternal vigilance in the political world, so in the spiritual realm ceaseless watchfulness is the price we are called on to pay for liberty in the Spirit.

FAITH AND WORKS.

There is no doubt but that this generation "believes on the Lord Jesus Christ." There may be some doubt as to whether this generation is "Saved." We mean saved from sin. And yet salvation is coupled with belief in the Lord Jesus Christ. Believe on the Lord Jesus Christ and thou SHALT be saved—not may be, or can be, but shall be. Either belief produces salvation or it does not. If not, there must be something wrong about the belief. People either believe too little or too much, believe one fact to the exclusion of others, or their belief is not a fact at all. It may be that their belief is purely theoretic, and does not touch humdrum life, or it may be so loaded down with orthodoxy as to be useless and harmless.

Or it may be that the "salvation" which is coupled with belief is not from sin. Or it may be salvation from actual or wilful sin, but not from unconscious sin—salvation from outbred but not from inbred sin. Or possibly the Lord wished to teach something prosaic and not affecting eternal realities. It seems to me the longer we live, the more have we got to believe, the more there is for us to believe. We are enjoined to grow in grace and in knowledge.

Must belief not ante-date all the knowledge that we grow in? Must we not believe in the teacher? And as the knowledge is presented, must there not