

those that must give account." Those whom the Lord puts into service He makes responsible to Himself. This is the real secret of all true service. It should not be right that guides, either those who rule, or those who obey. They are servants, and this is their responsibility. Woe unto them if they do not guide, direct, rebuke, etc.; if they do not do it, the Lord will require it of them. On the other hand, those counselled become directly responsible to "the Lord" for obedience.

The great guardian principle of all conduct in the Church of God is *personal* responsibility to "the Lord."

No guidance of another can ever come in between an individual's conscience and God. In Popery this individual responsibility to God is taken away. Those who are spoken of in this chapter, as having the rule in the church, had to "give account" of *their own conduct*, and not of the souls which were committed to them. There is no such thing as giving account of other people's souls: "every one of us shall give an account of himself to God." (Rom. xiv.) Individual responsibility always secures the maintenance of God's authority. If those who watched for their souls had been faithful in their service, they would not have to give account "with grief," so far as they were concerned; but still it might be very "unprofitable" for the others if they acted disobediently.

Wherever the principle of obedience is not in our hearts, all is wrong, there is nothing but sin. The