

not be irreverent, it would not be unscriptural, to call the Holy Spirit the Spirit of orthodoxy. If sanctified character is the Holy Spirit's work, as blessed be His name and person it is, still it is no less true that the Holy Spirit does His work in us and produces sanctified character, in just one way, which way is, orthodoxy on our part.

We are not yet done with the Scriptural view of the relation in which orthodoxy stands to life. One other important thing remains to be said. I note it as third among the elements which make up the Scriptural estimate of orthodoxy that

8. Orthodoxy is itself a part of right character.

Besides resulting from goodness, and besides tending to goodness, orthodoxy is essentially a component factor of goodness. A considerable portion of our life consists in thinking. We think incessantly, and always right or wrong. When we think wrong, we do wrong. For there is no valid distinction between thinking and doing. Thinking is doing. In vain do we seek to separate the two. The two are one, and we cannot separate them. God has joined them together. Man cannot put them asunder. The twain are one. Thinking is doing—with the mind and with the heart. The absurdity, the fatuity, of talking about its being no matter what you believe, if you only behave right! Believing is behaving. Believing is behaving in the most profound and intimate sense. There is no other behaviour that is so central, so characteristic, so indivisibly personal, so essentially of you yourself in your most secret and ultimate being—no other behaviour of yours in these respects like your belief. Underneath all disguises, behind all masks, independent of all hypocrisies, there your soul is, there you are, revealed according to the truth of your character in your belief. God sees you. He knows you, He judges you. These poor souls of ours—what behaviour God beholds in them sometimes in our believing! It is God's own sentence: "As he thinketh in his heart, so is he." Thinking in your heart, that, to God, is behaving, and by that behaving God judges you—and most justly, for according to that behaving you are. Is right thinking of no importance? Is orthodoxy a name, a name worthy to be despised? Not if the Bible is true. I will add, not unless our very nature itself is a lie.

III. WE COME NOW TO THAT TESTIMONY OF SCRIPTURE ON THE SAME POINT, WHICH MAY BE TERMED INDIRECT OR IMPLIED TESTIMONY. We shall be obliged here to limit ourselves to the notice of a few points.

1. The first is this, That the very existence of the Scripture is itself a Scriptural testimony to the importance of orthodoxy.