

"Is not the Scripture God's teaching?" he inquired.

"No," I answered; it contains the subject-matter of God's teaching. His teaching is that which is applied to us by Himself. Too many persons appropriate, realize, grasp, and lay hold of God's word, when they ought to submit to God Himself, that He might lay hold of them by His word."

"I should like to know what you mean," said my friend.

I replied, "Can you see the difference between keeping a seed of corn in a box and putting it into the ground? In the one case it may remain a long time in the same condition; in the other it strikes a root, takes hold of the ground, and then springs up. So you may hold the word of God; but if you come to Him with it, He can cause it to take root in your heart, and bring forth a result in your life. This is the way to know God's teaching; the other is merely understanding it by human effort. I mean, that a man may have head knowledge without heart experience."

"But surely," he said, "if I understand a truth, I believe it."

"No, dear friend, you must believe it before you can understand it. This is the great difficulty we have to contend with. So many people come to Keswick and think they have arrived at sanctification, because they understand about it. St. Paul, writing to Timothy, refers to the fact that he, Timothy, had known the Scriptures from a child; and goes on to affirm that all such knowledge can do is to make him wise or intelligent about salvation. Salvation itself can only be had by faith in Jesus Christ. So it is with sanctification, which is only salvation in its fullness. It is by faith; but observe the process by which it is conveyed. Scripture, says the apostle, is profitable for doctrine, and, after doctrine, we naturally expect instruction. Instead of that, it is reproof or conviction, and, when that has been submitted to, then correction; and after all comes instruction in righteousness, that the man of God may be thoroughly furnished with all good works. Here is the difference between the Spirit's teaching and man's. 'The light of truth shows us our uncleanness. 'Woe is me,' says the prophet Isaiah, 'for I am a man of unclean lips, and I dwell among a people of unclean lips;' then he was purged and cleansed, and after that he was sent."

"Knowledge, humanly speaking, puffs up, but knowledge, spiritually imparted,

brings us down. The one you hold, the other holds you."

My friend took in the idea, and is now an experienced man, and as such speaks of the keeping power of Christ, as if he was kept; and of sanctification as being set apart and accepted by God to be used by Him.

This is the secret of true knowledge, and the way to know this, is not to climb up, but rather to sit down, and instead of trying to understand it, to submit to God to be taught.

#### HOW TO BE KEPT.

A gentleman who had been keeping up a rambling conversation on superficial matters, burst out all at once upon another subject, as if there were a real burden underneath.

"I never heard such teaching as you fellows are bringing out now!" he exclaimed. "I have been brought up all my life to watch over myself; and my book on 'Spiritual Combat' gives me a great deal to do."

"Do you do it?" I asked.

"Well," was the reply, "I do my best earnestly and sincerely, you know."

"And do you succeed in overcoming the enemy?"

"As to overcoming," he said, "I do not know; I suppose I keep him off, I try to be careful and watchful."

I said, "You remind me of a gentleman I once met in a train, who said he was 'old enough to take care of himself.' I asked him whether he had any sheep. He replied, 'Yes, I have.' I said, supposing one of them got in among a pack of wolves, and you called her away, but her reply was, 'Do not be afraid, I am old enough to take care of myself.'"

Two other passengers in the carriage began to laugh; which was a pity, for the gentleman became very angry.

My friend remarked, "Ah, you see he did not know how to take care of himself."

"But do you know how to take care of yourself?" I replied; "you are old enough for that, I suppose."

"Well," he answered, "I cannot make out the meaning of the text, 'Be careful for nothing;' it seems a very easy, slipshod way of doing things."

I said, "Our children are not full of care as to what they are to eat, or what they are to put on, where they are to sleep, and so on. They trust us for all that. Is that very hard to understand? Then suppose we, as God's children, trust our Father in Heaven, and as sheep of His pasture, trust