

that belief is a matter of character. Men of a certain character, Christ taught, could not believe the truth. Their character was what made it impossible. They could not think right, because they would not be right. They were not orthodox, because they were not good. This is a pregnant principle. Let us seize it in our thought, and sink it into our conviction. Orthodoxy is not a function of the brain merely. The head cannot be orthodox alone. The heart enters into orthodoxy as much as the head. In truth, the heart is beforehand with the head in the matter. The heart controls the head without the head's knowing it. The head is the magnetic needle with truth for its pole. But the heart is a hidden mass of magnetic iron. The head is drawn somewhat toward its natural pole, the truth. But more, it is drawn by that nearer magnetism in the heart. The head finds its rest, but it rests not pointing towards its true pole. The heart has drawn it aside. And the head does not know it. The heart, friends, the heart is the lord of our thinking. We cannot think right if we feel wrong. Our orthodoxy depends upon our character. Such is one important element of the Scriptural estimate of orthodoxy.

But if character makes creed, it is not less true, nor less significant, that, conversely, creed makes character. And this latter truth, as well as the former, is taught in Scripture. I accordingly name it next in order as a component in the Scriptural estimate of orthodoxy, that,

2. Right character is a fruit of orthodoxy.

Character makes creed and creed makes character. The influence is reciprocal, and it revolves in a perpetual circle. As you are, you will believe; but so also, as you believe, you will be.

Christ prayed that His disciples might be sanctified. How sanctified? Through God's truth. That is, through the effect of truth believed producing holiness of life and character. This is plain enough in itself, but it is made unmistakeable by Paul. Paul tells the Thessalonians how God has chosen to save them. It was "through sanctification of the Spirit and belief of the truth." "Belief of the truth" is a Scriptural phrase for orthodoxy. Peter's testimony is to the same effect: "Ye have purified your souls in obeying the truth." We are saved, then, if we are saved, through sanctification effected by belief, or which is the same thing, by obedience, of the truth. In one word, we are saved, and sanctified, or sanctified and saved, through orthodoxy. Orthodoxy sanctifies us. Not without the agency of the Holy Spirit. But the Holy Spirit is the Spirit of truth, and He works by means of the truth. How? By making us believe the truth. That is, by making us orthodox. It would