

is right thinking. But still take care. It is not thinking you think right that makes you orthodox. It is thinking right. However honest you may be in thinking wrong, if you think wrong you are not orthodox. You have got to agree with God. God may or may not forgive you for thinking wrong. That rests with him. But, though he forgive you, still, if you think wrong, you are not orthodox. Nothing is orthodoxy but thinking right. We must think as God thinks. We must think in accordance with truth. What is truth, does some one ask? It was Pilate's question, asked perhaps by him with a jeer as a question impossible to be answered. But Christ he answered it for us. "Thy word," He said, in that memorable prayer to His Father, "Thy word," Christ said, "is truth." God's Word is God's thought expressed. Certain thoughts of His God has made known to us in the Bible. To these thoughts of God, thus made known to us in His Word, our thoughts must conform, or we think wrong and are not orthodox. Orthodoxy is thus an absolute, not a relative thing. It is thinking as the One, Omniscient, Eternal, Immutable God thinks.

I hear you ask, Does this preacher claim that he knows infallibly what God thinks? This preacher, I reply, makes no claim whatever for himself. But for orthodoxy he claims that it is thinking as God thinks, and that it is nothing else.

Orthodoxy having then been ascertained to be such, according to its true idea, we are ready now to take up our second enquiry.

III. WHAT HAS SCRIPTURE DIRECTLY AND EXPLICITLY TO SAY IN TESTIMONY TO THE IMPORTANCE OF ORTHODOXY?

Our text says, "Buy the truth and sell it not." Orthodoxy, right thinking, is personified in Scripture under the name of Wisdom, and says, "Whoso findeth me findeth life." Such right thinking is declared to be "better than rubies." "All the things that may be desired are not to be compared to it." But let us pass these texts and such as these, to examine direct and explicit testimony of a different sort, not less significant, and more likely to escape our notice. Scripture represents our thinking, our belief, to be indissolubly related with our character. Orthodoxy and character are thus indissolubly related to each other in at least three different ways.

1. In the first place, right thinking, or orthodoxy, is a fruit of right character.

"How can ye believe," said Christ to the Jews one day, "how can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?" Plainly the principle is here