GUESTS.

LILLIAN GREY.

Joy came with bells a-chime,
And straightway happy hearts beat time
Unto their merry clangor. Fair and sweet
Was she, with sunlit hair;
Gay was the feast when Joy was there.

Peace came, a welcome guest;
A milk-white lily on her breast
She wore; her face was pure and calm;
For every fret she bore a balm,
And sang at eve a tender psalm.

Hope came with radiant face,
And form replete with youthful grace;
He pointed to the years to be,
Foretold their rare felicity—
A glad and welcome guest was he.

Then came, unbidden, Pain,
And straightway tears fell down like rain,
Joy hushed her chiming bells, and fled,
On happier scenes her light to shed.
For Pain turns bitter wine and bread.

And Grief, in briefest space,
Stept stealthily in and claimed a place;
A gloom fell swift on everything,
No heart to laugh, no voice to sing,
Had any one till she took wing.

But Hope still lingered near,
Longing to speak a word of cheer;
And gentle Peace, loth to depart,
Waited, until to every heart
She might her own sweet strength impart.

O Guests, ye come to all,
On every floor your footsteps fall;
Blessing and bane and good and ill
Ye bring to men, yet are ye still
The messengers who do God's will!

THE OFFICE-WORK OF THE HOLY SPIRIT.

John 16: 8.

BY REV. WM. MCGREGOR.

"And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."

The pronoun He, in this passage, refers to the Holy Spirit, the third person in the sacred Trinity, and teaches His personality. Divinity is also ascribed to Him: "Thou hast not lied unto men, but unto God, was said of the Holy Spirit." Each person in the Trinity is engaged in the redemptive work. We are now living in the Spirit's dispensation, and our Lord tells of His office in the words before us. This work, when wrought in the soul, constitutes us Christians. The Lord be pleased to help us to examine it. The Holy Spirit carries on the work where Christ left it off. Christ gave Himself to purify unto Himself a peculiar people zealous of good works, and the Holy Spirit creates us anew in Christ Jesus unto them. The Trinity is one in essence and work. The Trinity devised the plan; the Father gave the Son; He made the atonement for sin that laid the foundation for our redemption, and His intercession, then rising from the dead, He ascended the Mediatorial throne, and the Father's promise of the Spirit was fulfilled ten days after, as the prophet Joel foretold, since which he has been regenerating human hearts, renovating human natures, and reforming human lives. Since, then, such momentous concerns bring on a doctrinal, experimental and practical knowledge of these things, may we be enabled to study this portion of Scripture with a humble, prayerful spirit.

It contains three leading thoughts: Conviction in respect of sin, and of righteousness, and of judgment.

I. CONVICTION IN RESPECT OF SIN.

1. *What is sin?* It is the violation of God's law—epitomized in the ten commandments—which, like a chain, if one link be broken, the whole is. Sin is doing what God commanded us not to do, and leaving undone what He commanded to be done—the commission of crimes, the omission of duties. Sin dishonors God, incurs His displeasure, and renders us guilty and morally defiled. It dares the Almighty by setting itself in opposition to God. It is a creature rebelling against its creator. It is a breach of eternal law, the perfect observance of which renders the happiness and stability of the moral universe secure; the violation of which must bring endless misery and disorder, unless omnipotence, coupled with infinite love and wisdom, prevent it. It unfits us for observing the Divine Law, as well as exposing us to the Divine displeasure. Sin on this planet culminated in the crucifixion of the Lord of glory, and as human nature is universally the same, in all probability the same would have occurred at any period in the world's history under the same circumstances.

2. *What sin is spoken of in the text?* Our Lord informs us in the next verse, "Of sin because they believe not on Him." Not believing in Christ is the sin then. Unbelief is the root of all sin. Instead of believing in Him, they rejected and crucified Him, and we are of the same mind as far as we love sin; then, what a necessity for a renovation of our nature by the Holy Spirit. God the Son was manifest in the flesh as the Prophet, Priest and Prince of mankind, sent by God the Father, and the enmity of the carnal mind is so great that He was, and is, rejected. Unbelief is the secret of it. It was the sin of Adam and Eve—they believed not what the Lord God told them—and it is transmitted to all their posterity—it is original sin. Unbelief ruins the soul: "He that believeth not shall be condemned." But when the Holy Spirit graciously convicts us of this sin and gives us faith we are saved—that is, faith in the blood and righteousness of Christ, hence, "Our hopes are built on nothing less."

Unbelief is the tap-root of the Upas tree of sin. If the tap-root of a tree is severed, it will certainly die, even if all the other roots remain; if all the other roots are cut and it remain, the tree will as certainly live. Then if the Holy Spirit by regeneration destroys, or more correctly, gives a death-blow to the tap-root of unbelief, it will eventually die, and the tree of sin as well. It may be gradual as the tree dies after the tap-root is cut, but it will be sure. Sanctification, or crucifying the old man, with his affections and lusts, is a gradual work. Let us admire the wisdom of the Holy Spirit in striking at the root sin—unbelief. Like the tap-root of a tree, it is invisible, and nothing short of experimental and practical religion can assure us of its destruction. We may be very moral and still the root, the parent, the source of all sin, be down deep in the soul. Unbelief is the sin that trusts our own righteousness and rejects Christ's. Let us pray the Holy Spirit to give us faith, for which appears to be the same thing, destroy unbelief, for faith is the root of every virtue, even as unbelief is of all sin.

3. *What is it to be convicted of this sin?* It is to have a realizing sense of being guilty before God. The Spirit of God, through the preached Word, enlightens the mind, and we see ourselves as we are. We have our eyes turned inwards, and look less at others. More than that: He infuses eternal life into the soul and we feel as we are—guilty, weary and heavy laden. Thus we are brought where Christian was when the burden was upon his shoulders. Fear takes hold of the spirit, for God is putting His fear in the heart according to His promise. To be convicted of this sin of unbelief, is to know that your righteousness is as filthy rags, and that you have nothing to shield you from the Divine displeasure, and you begin to look elsewhere. This work of the Holy Spirit gives the humble, contrite, broken spirit that God does not despise. It is taking away the heart of stone and giving the heart of flesh. It is the resurrection of the soul. In this state of mind often we look too long at ourselves, and so get into the slough of despond; we ought to look to Christ. Renouncing sins, the branches of the tree, will not save; the root requires cutting; observing duties will not save, for all our righteousness is as filthy rags; Christ saves by robing us in His righteousness, when we look to Him by faith; indeed thorough conviction of the sin of unbelief, is begetting faith in the soul. The Holy Spirit, the Author of the work we have been trying to describe, does not long leave the soul under a burdened sense of sin, but

II. CONVICTS IT OF RIGHTEOUSNESS.

This brings us to the second general division of the subject. It is the way of the Holy Spirit to mould before He heals; He scourgeth every son whom He receiveth; He is a spirit of bondage causing us to fear, before He becomes a Comforter.

In speaking to Conviction of Righteousness we will (1) *Inquire what Righteousness is intended?* There are three things that lead us to conclude that it is the righteousness of Christ imputed to the believers.

(1) The soul's experience at this time. The soul is made sensible of its lost condition, in need of a revelation of mercy, and the Holy Spirit brings the soul to this state in order to make this revelation; and the soul seeing no other way of escape looks to Christ and is saved—saved through His blood and righteousness. The above experience, together with the fact that, a sight of the cross, or rather the One who hung there, brings peace to the guilty conscience; "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. It is the Holy Spirit who thus brings Christ to view in the critical moment. "Man's extremity is God's opportunity." The palm of hell are exchanged for a foretaste of the joys of heaven; the pardoning love of God is enjoyed, as it is shed abroad in the heart by the Holy Ghost who is given unto us; and all through the blood and righteousness of the blessed substitute. Thus the believer's experience leads us to conclude that it is the righteousness of Christ, for his justification, that is meant in this passage.

(2) Christ's explanation of the text strengthens this view. They shall be convicted of righteousness because I go to the Father. His return to the Father intimates His completion of the work of redemption. I cannot see that He would have done so otherwise; working out a justifying righteousness being the important part of that work. Then the Saviour, in further elucidation of the text adds: "And ye see Me no more," as much as to say: "The work is done, that the Father assigned Me, therefore He will not send Me to earth again;" consequently: "It is finished," were among His dying words.

(3) Lastly, we believe the above view to be correct, because, conviction of sin—of the sin of unbelief—appears to be the act of the Divine Spirit, by which faith is begotten in the soul, and that faith immediately appropriates the righteousness of Christ by which the believer is justified.

2. *What it means, experimentally, to be convicted of righteousness.* It is to have a realizing sense of acceptance with God through the work of Christ—a sense of forgiveness of sin through His death on the cross. The Holy Spirit enables the soul, although oppressed with guilt, to look to the cross with its precious victim and looking to find life; just as the bitten Israelite gazed on the brazen serpent and was healed. Thus the Holy Spirit begins the work of "A Comforter." In short, the work is, regeneration, repentance, faith, justification and the beginning of sanctification.

3. *What is Righteousness?* It is absolute conformity to the Divine Law in heart and life. By the act of our first parents in partaking of the fruit of the forbidden tree, by their unbelief and disobedience, they involved themselves and their posterity in guilt and inevitable moral ruin, by which act they lost original righteousness, and must have forever perished, if the mercy of God had not prevented. But God sent His Son, who not only observed the law perfectly, but suffered the penalty of our violation of it, thereby providing the righteousness of the text, of which we are made the recipients when convicted of sin and righteousness by the Holy Spirit. "As by the disobedience of one many are made sinners, so by the obedience of One shall many be made righteous."

4. *The philosophy of this work.* Unbelief ruins the soul, faith saves it; faith instrumentally in our justification; which consists of the remission of the punishment due us, and a title to heaven. He that believeth and is baptized shall be saved; he that believeth not shall be condemned. The evil of sin is keenly felt in the truely regenerated soul, and with a holy disposition to virtue, as well as opposition to sin, the individual thus convicted endeavors to render more and more perfect obedience to the Divine Law; made righteous in heart and life as well as justified by the imputed righteousness of Christ; for in this renovating work of the Holy Spirit the Law is put in our hearts and written in our minds. Indeed it would be useless to justify an individual unless the principle or propensity to sin was not in a great measure destroyed. He that is born of God doth not commit sin; for the seed of God remaineth in him, and he cannot sin because he is born of God." Thus we have glanced briefly at the philosophy of this work of God the Spirit—the adaptation of means to an end; and without this I cannot see how we are saved from sin, and so from hell, and made ready for heaven; these being the ends sought.

III. *Conviction of judgment.* Not judgment to come, but judgment because the prince of this world is judged as we see by Christ's interpretation in the 11th verse. The Revised Version reads, "Of judgment because the prince of this world is being judged." The The devil, who is the prince of this world, the spirit that worketh in the children of disobedience, is being cast out, his judgment was begun then, and will be completed. So Christ says: "Now is the judgment of this world; now shall the prince of this world be cast out, and I, if I be lifted up will draw all men unto Me. This, He said, signifying what death He should die; and Paul informs us: By death he destroyed him that had the power of death—that is the devil.

This judgment of the prince of this world may be seen in two particulars.

1. *In fulfilled prophecy.* The first prophecy, or promise, "the seed of the woman shall bruise the serpent's head," is partially accomplished. Christ, the seed of the woman—the Son of Mary—is bruising the head of the serpent—the prince of the world. Christ cast out many devils in the days of His flesh. It is by the Holy Spirit that the world is convicted of judgment because the prince of this world is judged, hence: "If I, by the Spirit of God, cast out devils then is the kingdom of God come nigh unto you." The death of Christ gave the devil's kingdom its death blow: "By death He destroyed him that has the power of death, that is the devil." His death stoned for sin, and His blood cleanses us from it, and as sin is the principle through which Satan operates, especially the sin of unbelief, its removal greatly curtails Satan's power. Christ observes: "I saw Satan as lightening fall from heaven." This appears to be the way in which the Lord Jesus expresses the astonishing revolution brought about by the Pentecostal effusion of the Holy Spirit, the preaching of the apostles thus ended with power from on high, the organization of the Christian church, the establishment of the religion of Jesus Christ, and the worship of the true God, all upon the demolished ruins of Satan's empire of idolatry. "Christ was manifested to destroy the works of the devil. The prey is being taken from the mighty, and the lawful captive delivered, for Christ has ascended on high leading captivity captive, and reserving gifts for men. The Spirit of the Lord has lifted up a standard when the enemy came in like a flood. Every soul, then, convicted of sin, righteousness and judgment, has the prince of the power of the air—the prince of this world—the spirit that worketh in the children of disobedience, cast out, and thus Satan is judged; and so, "Greater is He—the Holy Spirit—that is in you—the Christian—than he—Satan, that is in the world. Thus Satan, who deceived Adam and Eve by a falsehood, and led them into the sin of unbelief; who has been deceiving the nations ever since, who filled our world with sin, disease and death, and who brought about the crucifixion of the Lord Jesus, is being judged, punished, condemned, by millions being turned from darkness to light, and from the power of sin and Satan to God through the regenerating agency of the Holy Spirit. Satan is still walking up and down in the earth as in Job's day, going about like a roaring lion as in Peter's; but the Lion of the Tribe of Judah, the Son of Mary, shall complete his judgment, as can be seen in the facts of

2. *Unfulfilled prophecy.* It will always be true that the prince of this world is being judged till he is cast into the everlasting fire prepared for him and his angels. A more peaceful judgment, however, awaits him before the end of time, than has yet overtaken him. And I saw a great angel come down from heaven, having a great chain in his hand, and he laid hold on that old serpent, which is the devil and Satan and bound him a thousand years—Rev. 20: 1, &c. Now he has many fortified places on earth—many false systems of religion; the ruinous liquor traffic; together with numerous other gigantic evils, from all of which strongholds he shall be dislodged, however firmly he may be entrenched in them. "The mountains of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it." What if the church of God is this great angel—messenger—and the truth, the chain by which Satan will be bound. Falsehood has been, and still is, the means by which Satan has enslaved the minds of mankind, and truth has been, and will be, the means by which the links of error were and shall be snapped asunder, till the race is entirely emancipated from the shackles of error. I think Christians ought to be more united in obedience to the great commission; more zealous in all the departments of Christian enterprise in which we are engaged till

Jesus reigns where'er the sun
Does His successive journeys run,

for "We wrestle, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Satan shall be loosed again; but it shall be for a little season only. He shall deceive the nations again. His pride shall not be humbled by a thousand years in the bottomless pit. He shall again oppose the Son of Mary—the seed of the woman—who shall inflict upon him and his accomplices their final and eternal judgment.

Thus the Holy Spirit convicts us of our *own* sin, *Christ's* righteousness, and the *devil's* judgment; by which work we are made true Christians, renouncing forever the service of the prince of this world, and swearing, in our baptism, eternal allegiance to Jesus Christ, the Prince of the Kings of the earth, to whom, with the Father and Holy Spirit, be glory and dominion forever and ever. Amen.

The Use of Coke.

It is strange that, in these hard times, when the price of coal is a very serious item in the household expenses, more attention is not paid to coke as an article of fuel. One of the chief reasons why this is not done is that the people generally do not understand how to use coke. It is looked upon as a fuel that burns out as rapidly as wood and must be attended to as frequently.

This is certainly true when coke is put on the fire loosely like coal, but this is not the way to put coke on the fire, nor can it be burned by itself alone. It should always be mixed with a certain percentage of coal, and it should always be wet. It burns beautifully, when properly cared for, in an open grate and needs attention but three times a day if properly packed in the beginning. Its advantages are not only its cheapness but its intense heat, its freedom from gas and its lightness of weight. It is always sold by the measure or chaldron, not by the weight or ton.

To make an open fire of coke, begin by building a small bright fire with coal in the ordinary way. Let it burn down till it is a clear, white bed of coals. Then pack the grates a full as possible with coke, wedging in the pieces as tight as you can. The English housewife now sprinkles a little water over the coke after it is packed, using a tiny watering pot for the purpose. This does not deaden the fire as it would if it were coal, but the water is absorbed by the coke and the fire burns much more steadily and lasts the longer for it. The coke may be wet before it is put on, and perhaps this is the best way, all things considered. A fire of coke, built in the way given, will last for four or five hours, when it must be renewed by adding more coal and packing the bed again with coke. This is one of the cleanest of fuels, and there is no smoke or gas, and but a small proportion of ash.

It is not wise to use coke in the cook stove, as the intense heat is likely to burn out the brick. It may be used in a heater in the proportion of one scuttle of wet coke to two scuttles of coal. Otherwise, used alone, its intense heat might injure the heater.

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(Copy of Letter.)

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Dec. 6, 1893.

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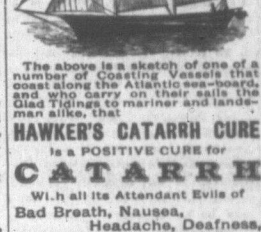

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