

not a partial, but an exhaustive statement. It gives the whole object of Christ's incarnation and mission. It is not to this end among other ends, for this cause among other causes, but "to this end and for this cause"—as if, so stated, the account was complete. A kind of effect is felt here of an infinite energy and fetch in Christ's conception. I do not wish to be understood that some other mode of conception, different from this, would not have been equally true. Christ's mission is certainly described by Scripture in other terms than the terms here employed. What I maintain is that, under this particular aspect, Christ meant to present, and presented, the whole object of his earthly mission. It was true, and it was sufficient to say that all He came here for was on behalf of the truth, to bear witness to it. He came in the interest and behoof of orthodoxy.

3. But again. It was not enough that Christ should bear witness to the truth himself. The Holy Spirit's work may be said to be the same. The Holy Spirit also came to lead men into the truth. He is called emphatically the Spirit of Truth. He is here among us to convince the world of sin, of righteousness, of judgment, in other words, to bring the world to right ways of thinking, to make the world orthodox. When the Holy Spirit convinces the world of sin, what is that, but simply changing the world to thinking from falsehood to truth? And observe how this change is effected. Christ says that the Holy Spirit will convince men that they are sinful. Wherein sinful? Because they have committed crimes with hand or tongue? Nay, but because they have not believed on Christ. Men will be brought to see that they are sinful, and that their sinfulness consists in their posture of mind and heart toward Christ. The sin is a state, a condition, an habitual way of thinking and feeling, namely, the inward, mental, spiritual attitude of not believing—not being orthodox. The chief sin in God's sight is a state of heart, that is, a chronic, inveterate act of unbelief. The change from this state it is the office of the Holy Ghost to effect. He effects it, how? By bringing us to obey the truth—that is, by making us think as we should think—by making us orthodox. But orthodox, remember, we never are, unless we are changed in heart as well as in head. We must choose to think right, before we can think right. How helpless we are? But God works in us to will and to do. Blessed be His holy name!

4. Yet again. Not content with the witness of His word, with the mission of His Son, with the work of His Spirit, conspiring to attest to men the importance of believing right, God has taken a further step. He