

and ministers, and Christians, desire to go into all the world fulfilling His own command.

II. Monday, 6th March.—The Rev. J. Thomson, of Sarnia, addressed the students on the subject of "Our Official Work as Intending Ministers."

It is a divine calling, to the office and the work of the office. We are tied down to carry out our instructions. We have many subjects of study as ministers—literary, scientific, &c. We must make them all subsidiary to the great object of preaching the Word. We must not carry these into the pulpit to show our familiarity with them. Remember Christ said, "Go into all the world and preach the Gospel." It is a definite system of doctrine and truth. He sent forth the Seventy to preach. He himself preached and said, "Preach whatsoever I command you." We are tied down to our express commission, so that the Christian pulpit must not spread itself over a great many subjects, but confine itself to the one theme, making the cross of Christ the centre of all our preaching. It is not a narrow theme, as many seem to think; it stands related to all human knowledge. Paul says, "I determined not to know anything among you save Jesus Christ and Him crucified." This is not repeating the same thing over and over again like the charm of a wonder-worker, but gives scope for the discussion of all that relates to human life, just as Paul himself, in the same epistle, touches on very many things.

It is often said nowadays that the power of the pulpit is waning because of the increase of knowledge. This is false. The preaching of the unspeakable riches of Christ can never lose its power. There never was a time when there were so many hungering and thirsting for the bread of life. Be assured that we are not wedded to a falling cause. Our labours shall not be in vain in the Lord.

We must warn as well as teach. We must preach doctrine. What else can we preach. Unbelief likes hazy uncertainty. Men of belief speak what they have seen and testify of what they know. No man will move the world but those who speak from a clear conviction. We are to teach. We must have something to teach. We stand as the ambassadors of the Lord to echo and re-echo the great truths of Christ as the Way, the Truth, and the Life.

In regard to the aims of the preacher, I would warn you against one heresy into which one is apt to fall. Never let your work terminate on itself. Don't get up a great sermon and go up and down the country preaching it. You must preach for the salvation of souls. Sermons are not works of art for their own sake. We must make every service distinctive; each sermon must have its particular work. Our great work is not only to save souls, but to edify the body of Christ.

You will never know your present advantages more fully than when you are in the work of the ministry. Believe me, you can never be too well equipped for the work of the ministry. Be fully furnished with all knowledge and grace.

III. Monday, 20th March.—Professor Campbell gave a very interesting and instructive address on "Spiritual Experience."

He said, it is not spiritual phenomena, which are merely subjective and may be effected by many agencies. When we speak of spiritual experience we mean

not our own spiritual nature, but God's Spirit. In making trial of anything, we are both active and passive. Active in submitting to trial and passive in the effect which it has upon us. A man may teach certain arts theoretically, so as to instruct others how to do what he has never done. On the other hand a man may not be able to teach what he has himself experienced of. But when one can teach from the experience of the thing, that is the best teaching. See First John, Chapter First. One who has spiritual experience then, is one who has been operated upon by the Holy Spirit, to whom he has submitted himself. We know much theoretically in the Christian life, as something that is intellectual; but spiritual experience is not a mere item in our knowledge, it is a spiritual fact.

It is a possession—the possession of that experience. Do we realize the infinite present power of God? Are we conscious of this? We may have the experience and yet not know it, like those who were experiencing the power of the Holy Ghost, and yet did not know that there was a Holy Ghost. Do we know that God is a personal present power? We are not to go forth and tell what the professors have told us, nor even what apostles and prophets have said, but what we have seen and heard. God in me and I in Him. We must know what sin is in the sight of God's holiness. Faith must be experienced by us. It is seeing God without eyes. "I love the Lord because He has heard my voice and my supplication." This is one who can preach. "Come ye that fear God and I will tell you what the Lord has done for my soul."

Telling experience is simply a psychological study, and has no necessary relation to the work of the Holy Spirit in us. It is a mere telling of spiritual phenomena. It is related of one man that being asked if he had religion, said he had none to boast of. A man who can turn the water on at any time, we think is tender-hearted, and has a great deal of the Holy Spirit; and another who is of a hard dogmatic character, that he has little of the Holy Spirit; but it may be the reverse, for his dogmatism may arise from his experience bringing assurance of knowledge. It is only in the Book of Psalms and a few other passages that you find anything like a description of man's experiences. They are too sacred to tell abroad. The standard of spiritual experience is John III. 5. All kinds of spiritual experience move on this earth of ours. The yachts and three-deckers are sometimes wafted over gentle seas by whispering zephyrs, and at others driven by the great tempests.

We are to be born, not cast like articles in a foundry. We are living spiritual beings with infinite diversity. So that this standard cannot enable us to fix the outward standard of spiritual experience. Our main duty after all is to know God. "Our hearts, if God we seek to know, shall know Him and rejoice." We shall find this suited to all men. So it is not the manner of experience that is to be sought after, nor the type of character to be produced, nor doctrines professed, that constitute the main thing. The main thing is the actual experience of divinity, so that we may say with Paul: "I know in whom I have believed, &c." God alone can give us this experience. The spirit which gives the adjective being not our spirit but the Holy Spirit.