

for mercy, at the feet of the Son of God. The enemy is just as powerful to-day as he was then. Are we as powerful? I fear not. Are not such occurrences the exceptions now rather than the rule? In shame we must confess it. Some one says, "Are you not looking at the dark side of the question altogether?" Well now, fellow students, let us ask ourselves a question. What has been our power for God? The preacher's aim is to glorify God in the salvation of souls. How many souls have been saved through our instrumentality, since we commenced to work for God? How many lives have we been instrumental in revolutionizing? After labouring in our mission fields for a considerable length of time, how many of the persons who heard our preaching were enabled to say, "I have eternal life, because I know Thee the only true God, and Jesus Christ whom thou hast sent?" Some one says: "I did not have the pleasure of seeing much fruit; but I tried to do my duty, and I believe that the seed sown will take root, and bear fruit in God's own time." Well, my friend, I am sorry for you; for instead of consoling yourself in that way you ought to be right down on your knees asking God, by His Spirit, to search you and show you wherein you have failed to do the work committed to you. We should look for fruit and not be contented until we see it in abundance. There is something seriously wrong with us. We are apt to think that after acquiring a general knowledge of classics, science and philosophy; when we have finished the regular course of study in theology, we are prepared to preach, with power, the everlasting gospel. Now, it is necessary and advantageous for the preacher to pass through a careful training in the above subjects; but it is only a means not an end, as some, from their actions, seem to think. There are men in the church to-day tolerably well acquainted with all the important branches of knowledge, who as preachers are failures; whereas, did they possess the true element of power, they would be exerting a mighty influence for the glory of God in the salvation of souls. What is this power so absolutely necessary for successful preaching? The early witnesses for the Lord possessed it. Our risen Lord appeared to the disciples and said: "Ye shall receive power after the Holy Spirit is come upon you." In a short time that promise was fulfilled, for "they were all filled with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance." And a glance at the history of those who, in apostolic times, accomplished great things for God, will convince us of the fact that they were all "filled with the Holy Spirit." What was true of them must be true of us if we want, like them, to be successful soul-winners. Now, we all know that the Christian is indwelt by the Holy Spirit; but something more is needed; we must be "filled with the Spirit." We must be entirely under His influence and power. All our faculties must be pre-occupied by Him, engaged by Him, and under His divine influence. The Lord Jesus Christ, our pattern, was thus "filled with the Spirit." Christ did not preach until he could say, "The Spirit of God is upon Me, because He hath anointed Me to preach the gospel." Now it is to believers as sons of God through whom the Spirit manifests His presence and power, and therefore it follows that whatever Jesus did to fulfil His mission in the power of the Spirit we must do also. Now we find that His life was a life of faith in the present power of God. That is what we want. How can the Spirit exert His mighty power through us if, when we are addressing our fellow-men, we doubt the truth of what we are saying. Christ said, "We speak that we do know." There is so much so called "honest doubt" at the present time, which, in nearly every instance, is nothing but hard-hearted, God-dishonouring unbelief, that there is no power in nine-tenths of the

preaching. We seem to forget that our great work is to witness for Christ, and thus our testimony is altogether different to that of the apostles. As Saphir puts it, "The one is testimony; the other is an exposition of another man's inspired testimony." "Paul preached Christ; our tendency is to preach that Paul preached Christ." Oh, for another Whitefield to search us, who attempt to preach, with his piercing question, "Art thou a master in Israel and knowest not these things?" Christ's life was one of obedience to the will of the Father. Now here, I think, is just where we fail. Instead of being filled with the Spirit of God we are filled with the spirit of self. We will not make full surrender of self. We will not give ourselves over into the Lord's hands, and therefore the Spirit cannot work through us mightily.

Christ's life was one of prayer for all the gifts and helps of God. He spent whole nights in prayer. What we want is more importunity in prayer. Some one has said, "Prayer moves the hand that moves the universe." Prayer is telling God all our wants, and getting from him all our supplies. Men who have done wonders for God have frequently talked to God in prayer. Would that we had more of the spirit of Knox when he cried, "Give me Scotland or I die."

Christ's life was one of devotion to God. And if ever God uses us that must be the alpha and omega of our existence. Oh, to be filled with the Spirit that brought the Lord Jesus Christ from His throne to this sin-deluged world; that caused Him to weep over poor fallen men while living among them; and that caused Him to give the last drop of blood in His veins to redeem man from sin and glorify God. If we were filled with that Spirit we would have power over ourselves and the enemies of God. Well, what must we do to get this power? We must just surrender; we must have honest dealing with God about ourselves; we must stop telling God what we do not mean, and say, Here I am, Lord, to be used for Thy glory.

Now, what are we going to do about this? Some of us will soon be leaving college for good to spend our lives preaching; others will soon be starting out to witness for Christ during another vacation; are we going to have this power from on high? Is our influence going to be felt for God; or are we going to settle down and make ourselves comfortable? I shudder when I think of the condition of so many of the ministers of this land. They are settled down with a vengeance. They have got a church, and if they manage to get up a sermon each week, run the orthodox tea-meeting, and raise the finances, all seems to be well with them; but there are no souls saved and God is not glorified. Thank God the feeling regarding our condition is one of dissatisfaction. Let us not rest until, by the power of God, self is lost; until our aim in living is to glorify God; then we will have power for good.

UPWARD.

PROF. in elocution—(Explaining Delsarte system of gesture)—"The head, held on one side, denotes affection."

Anxious Sophomore—"Which side, Prof.?"

Prof.—"That depends somewhat on the surroundings." Sophomore subsides.—Ex.

HERE is one from one of our theological seminaries: Professor in Systematic Theology: "Where is the lesson to-day, gentlemen?" Student: "It begins at good angels and goes to the Devil."—Ex.

PROFESSOR—"Can we conceive of anything as being out of time and still occupying space?" Student—"Yes, sir, a poor singer in a chorus."—Ex.