

law. The hour appointed for public or private worship, for the administration of the sacraments, the appointed time for prayer, for fasting or for alms-giving makes its varying demands as these successive duties appear, and these demands are met without any recognition of a superior monitor or guide within, whose claim to be heard is superior to all else. The only modifying circumstances are looked for without. Business, pleasure or sickness, clamor to be heard and are not denied a hearing, but the Holy Spirit, as having recognized power to cancel times and seasons, never. Hence the time of such is always ready. That is, it can be known by a simple appeal to reason and common sense, and as these make set times and seasons, with surrounding circumstances, their only basis of action, decisions can be come to at once—their time is always ready.

Not so, however, with the Spirit-led believer. For the Holy Spirit, being supreme in every respect, has the right to withhold knowledge as well as to impart it. He speaks as distinctly and with as clear a call for strict obedience when He shows us that our time is not yet, as when He commands us to go forward. And like as with our Master, we recognize His right to interfere with all times and seasons in our life, however venerated because of human or presumed Scripture sanction.

Certainly it is not the impulse of the natural heart of man to exclaim concerning this fact:

"Oh, blissful lack of wisdom,
'Tis blessed not to know,"

for it really constitutes a large part of the fight of faith to prefer divine guidance to guidance by reason, untrammelled by the superior claims of the Divine Spirit. But complete victory is quite within the possible at this point, until we can sing truthfully and intelligently:

"So on I go—not knowing;
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light,
I'd rather walk by faith with Him
Than go alone by sight."

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IRREPRESSIBLE PREACHERS.

A few years ago, says the *London Signal*, three Primitive Methodist preachers went to mission a town in Worcestershire, and when they commenced the service, there were present a magistrate, a clergyman, and a constable. The constable was ordered to take the preacher down, and took him down and put him in prison; but there was immediately a second one up preaching away. The magistrate ordered the constable to take the second one, and then the third one was up preaching away. He had orders to take the third, and he put them all three together into the prison, but they made considerable noise there. The magistrate went to the constable, and he said, "What a noise those men are making; go and separate them, and do not let them make a noise like that." So the man went in and separated them, and he put two of them into a cell with a robber, and they preached the Gospel to the robber. They preached to him, and they prayed with him, and they got him converted. And there was more noise than ever now. The magistrate said, "I told you to separate those men." "Well," he said, "I have separated them." "Separate them again, then." "Well," he said, if I separate them again they will all get it. That robber is as bad as they are now."—*Bombay Guardian*.

Yes, this is the true characteristic of the Gospel, for it is leaven, and tends to propagate itself wherever found. All efforts to stop its propagating power from without must fail. The only successful way to prevent its spread is by destroying the *quality* of the leaven.

A man filled with the Holy Ghost will always be in that spot of the earth where he can best propagate the Pentecostal experience, no matter if that place is the sick-room, the profane work-shop, the desert or the prison, for the Almighty is He who appoints him his place, and He causes *all* things to work together for this end. All we have to do is to continue to walk in the Spirit, and the "all power" given to the great Captain of our salvation is our guarantee that we shall fulfil the spirit of His directions fully, viz.: "Go into all the world and preach the Gospel to every creature."

But the great mistake made by many is that they think they can preach successfully without submitting to be