

then there is apt to be witnessed this species of fault-finding we here wish to allude to. Lack of success in spreading scriptural holiness will be made to be the fault of the church or the minister, and by insensible degrees the tongue will become eloquent in magnifying to others these things as the reason why successful work can't be done by him. Under these circumstances how readily and confidently he can find fault with the preaching or with the conduct of the membership. He waxes indignant over the extravagance in dress on the part of the congregation, is horrified at the desecration of the church premises by tea-meetings, fairs, concerts and lectures; always implying, if not saying it, can you wonder that I can do nothing in spreading the Pentecostal experience in such a church or community?

Now we give it as our decided belief that in ninety-nine cases out of every hundred this fault-finding is the sign of failure to walk in the Spirit. "You did run well, who did hinder?" Well, we will admit that these things were the hindrance in your case; but it was not of necessity. You could have continued to walk in the Spirit, when no weapon against you could have prospered. It is not the removal of these obstacles you need, but a return to the simple fight of faith. Again accept the Comforter in *all* His offices, and at once you will have rest of soul concerning all these perplexing matters.

The work of spreading scriptural holiness is not accomplished according to your efforts, however multiplied, but according to your faith, that is, in this connection, according to your perfectly carrying out all the directions of the Holy Spirit as He gives them to you, whether they indicate quietness or activity on your part. "It is not by might or by power, but by My Spirit." You cannot have the power of the Holy Ghost in Pentecostal fulness unless you are minutely carrying out His directions. Then it matters not whether on the bed of sickness, in the closet of seclusion, or in the conspicuous activities of church or secular life, you do *all* things in His mighty power, and they are by *Him* to full perfection brought.

But be well assured that when you *thus* work, the obstacles which you now magnify will cease to be a disturbing quantity in your life. They may and doubtless will excite your sorrowful thought and excite your sympathetic concern; but never will you put them forward as an excuse for want of success on your part. Like your Master, you will neither *fail* nor be *discouraged*.

And so our advice to all who find themselves drawn into this crusade against churches and ministers, suspect that at some point you have failed to walk in the Spirit. Examine yourselves whether you be in the faith. Know you not how that *Christ is formed in you* except you be reprobates.

EXPOSITION.

"Then said Jesus unto them, My time is not yet come; but your time is always ready."—JOHN vii. 6

A superficial reading of this passage would permit one to think that the words of Jesus had only to do with the question then in hand, viz, the simple matter of going to attend the feast at Jerusalem.

But close study of the verse will show that there is in it the enunciation of a truth of grander importance. Jesus contrasts Himself, as one led of the Father, with those who did not recognize within them a supreme power as guide paramount into all truth. Hence surrounding, outward circumstances ever decided their course of action, their time was always ready. The simple fact that the time of the annual feast had come settled the matter for them. For they were under the law, and the law distinctly commanded their attendance at this coming feast.

Not so, however, with Jesus. He took His instructions from the Father direct, who superseded in Him the letter of the law, and His instructions to go had not yet been given; "My time is not yet come."

Now this contrast exists between all who walk in the Spirit and those who walk in obedience to the letter of the