

blessing when received. Their simple work was to tarry at Jerusalem, and when this was attended to, all was being done on their part that was required, and God attended to all the rest.

We have been particular on these points, because so many attempts have been made to fence around, and make difficult the reception of the promise of the Father, by presuming many things concerning the disciples which are not written of them in the Bible.

But when the day of Pentecost was *fully* come, that is, when God's time was come, their waiting on Him was rewarded by the reception of the promised blessing. Then, in accordance with God's eternal purpose, the then present dispensation, whether called the Mosaic or Baptistic, passed away, or rather was merged into the present dispensation of the Spirit.

As at the beginning of former dispensations sensible tokens were given to mark the line of separation and strengthen faith, so in the present they were not wanting. Hence the sound from Heaven, the cloven tongues, and the gift of tongues.

Whatever was wrapped up in the promise of the Father was now a realized fact, and it is a legitimate method of studying the grand subject by comparing the experiences of the disciples after Pentecost with the promises and descriptions of Christ and the prophets concerning it. But this we will make the theme of another article.

Not belief but conversion is what Christ requires of you. Show that your flesh is Christ's flesh, and your blood is His blood. Show that your life is His life, and your character His character. Otherwise you are not, a Christian according to Christ.

There must be a clear turning-point in our career. This turning-point is Faith. Once brought to this point the heart of man undergoes a marvellous change—not a superficial change in his outward pursuits or habits of thought and feeling, but a constitutional and organic change in the root of his being.

THE GUIDANCE OF THE SPIRIT IN CARING FOR OUR BODIES.

There are practical tests given to those who accept the doctrine of Divine guidance which, if properly used, will show to us whether or no our faith is a reality or a mere sentiment.

If we are filled with the Spirit, and by Him guided into *all* truth, then in such apparently trivial matters connected with the welfare of our bodies, as eating and drinking, we do all things heartily as to the Lord. That is, we have the witness of the Spirit that in these things we please God; for how can we do them heartily as to the Lord if we are doubtful if our eating and drinking is in accordance with His will. The element of confident faith must come in here, bringing the positive knowledge of the mind of the Spirit in these things, else we come under the lash of a guilty conscience, for he that doubteth is condemned if he eat; for whatsoever is not of faith is sin.

He, then, that is indwelt of the Spirit, and guided by Him into all truth, in these matters, obtains the best conditions possible for him concerning health and strength of body.

But when we, or our friends, come under the power of sickness, then some of the clearest tests of our faith in the work of the Holy Spirit as guide come upon us, and often we discover to our dismay that our faith in the fact of His presence and guidance is very small indeed. What remedy shall we take, or shall we take any? What physician shall we consult, or shall we consult any? Whom shall we ask to pray for us, or shall we ask any? We may find ourselves at sea concerning some or all of such lines of action, and the question may then be asked, with strange significance, "Where is our faith in our Divine Guide?" Has He suddenly shrunk from His infinite proportions to finite dimensions, and that too just as He was specially needed.

How can we truthfully talk of being led of the Spirit, if at such times we take remedies or leave them alone, if we accept or refuse the educated skill of another, or call for, or fail to ask for