

must not be passed or overlooked, all must be fulfilled in the life. This test of a genuine walk in the Spirit must be accepted by the one so professing to walk, and is also a legitimate one in the hands of onlookers. Moreover, it does not call for casuistical disquisitions concerning how many infirmities and shortcomings may exist in the life whilst proving what is the perfect will of God, but rather excites our astonishment at the exceeding richness of grace, whereby is done unto us exceeding abundant above what we ask or think.

And all this is in complete harmony with Christ's teaching, for He taught us the universal prayer, "Thy will be done on earth as it is done in heaven." He proclaimed His divine intention to be that as He was, so should we be in the world. He enforced a refined morality as the outcome of being in His kingdom which exceeds all human description, and absolutely requires the continued presence of a divine counsellor and guide to make possible its minute requirements in each believer's life, and capped the climax of all His teachings by solemnly stating that we should be finally judged by this exalted standard of morality, and that that judgment should be as to our having actually lived both inwardly and outwardly such holy lives, and not concerning some mystic faith which would secure to us the benefits of Christ's righteousness irrespective of our characters.

Now this explanation of the destruction of carnality as an obedient walk in the Spirit meets these claims of holy living squarely, and for the scriptural demand for holiness unto the Lord produces a holy life which is the perpetual astonishment of the one who lives it, and sooner or later secures the admiration of all lovers of the truth.

Too much desire to please men, mightily prejudgeth the pleasing of God. Too great earnestness and vehemency, and too greedy delight in bodily work and external doings, scattereth and loseth the tranquillity and calmness of the mind.—*Archbishop Leighton.*

STATED SEASONS FOR PRAYER.

Much is being written and spoken on this subject. We wonder if it has escaped the observation of most that what has been written on this practical theme comes from two classes of writers—those who are investigating for a satisfactory rule for *seasons of prayer*, and those who criticise them for so doing.

The whole matter is left in a very unsatisfactory state by modern writers. For example, here is a sincere inquirer after truth who is intensely anxious to know how satisfactorily to settle this vexed question. What this inquirer wants to know is, how often per day, or per week, he should attend to this duty, and how much time should be spent in the private closet.

Now, where are the definite answers to these questions? Is it not after all conceded that everyone must be a law unto himself in these things? In vain is the Bible ransacked to find an authoritative answer. How the experience of David is pounced on, where he says, "Morning, noon and night will I call upon Him," and made to teach that these stated seasons per day is the correct thing. And in their haste they stay not to consider if this might not have reference to a particular portion of his life, needing more prayer than usual, or be but a figurative expression, denoting continued, importunate prayer. At all events, if it be looked at long enough it will be seen that there can be no rule manufactured from this testimony of a commendatory, let alone of a mandatory, character.

The apostle tells of bowing his knees before God, but is silent as to the frequency and the length of the season or seasons thus indicated.

Our Lord said, "But thou *when* thou prayest enter into thy closet," etc. But He gives no words, either here or elsewhere, to interpret that *when*, as to time or quantity. And what Christ, the last ultimate teacher of truth, leaves undefined, let not finite man undertake to determine.

Plainly, then, each individual soul is left to deal alone with God concerning that indefinite *when*.