

sideration the fact that there is no injunction in the New Testament to Christians to fast (for Matt. vi. 16, was addressed to Jews who *were* commanded to fast by the Law, and these verses simply told them, if you expect any benefit from the observance of this Law, do not appear to men to fast, as Isaiah had before told them), we may fairly say that the outward act of fasting is not laid down in Scripture as necessary to the Christian for the growth of grace in the soul. I shall not attempt here to show how it is that the Church of Rome and other branches have enjoined it, as that would launch us into a sea of controversy; I will leave it for each to fathom the depth if they can. But I will, in conclusion, add this—that while I do not believe that fasting in the ordinary use of it is either necessary or profitable, I think it possible there may be individuals who may find it a help to their Christian lives, a help I would not wish to deprive them of, only let them carefully examine themselves lest in this, (as we are all apt to do in all things) they think what is useful to them, *must* be also useful to others, and either condemn others who use it not, or think themselves more spiritual because they do use it. The true spiritual use of fasting, as I hope I have shown, consists in its being the result of prayer, not in its being a means to it.

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