

uttered, or according to the thought of any other person not thus in perfect harmony with him.

Personally, we have to say that an entire revolution has taken place with respect to our former notions of prayer. It is true we now ask what we will and it is done unto us; but what *we* will now is what God wills, and God's thoughts are not as our thoughts, nor as the thoughts of onlookers.

From observation, we are forced to the conclusion that very few who utter the prayer, "Lord, teach us how to pray," really mean what they say. Such a simple test as the following will prove it to the consciousness of most, if they will but permit its legitimate action on their minds. Would you be willing to pray in God's way if that way meant but one prayer during a whole year? How the reply is on the lips, but that would be impossible! That is, we remark, you know already something of God's way, and only want Him to supplement your knowledge. But absolute abandonment to God's way means entering this kingdom of prayer as a little child, according to Christ's definition, or as a *fool*, according to Paul's definition. Hence it is that few are even *willing* to enter in and occupy the kingdom of answered prayer, they much prefer to remain outside as inventors and rehearsers of unanswered prayers.

And yet if we have real faith in God no test of this kind would frighten away, but would the rather be welcomed to reveal to us the completeness of our confidence in the good-will of the Lord. He could not possibly keep from us the prayer of faith in any direction if best for all concerned. But if this prayer should be best for all concerned, then he who would not acquiesce therein would neither desire the best possible nor have a child-like faith in his Heavenly Father as the proper judge concerning what is best. "Lord, teach us how to pray," then means, in the vast majority of instances, Lord teach us how to pray according to *our* notions of what is the proper way, and hence must ever remain unanswered from the necessities of the case.

With reference to the vagueness and

lack of point in the whole article, we remark that it is seen, or rather felt, whilst reading concerning the different degrees of *abiding in Him*.

Now, this abiding is *figurative*, not real, even as the parable of the vine is put forth to give a conception thereof, not as the actual thing itself. Figures are all right when not made to go on *all fours*. The branch is not independent of the vine in the sense of being an individual, for it cannot of itself sever the connection, nor can it have the slightest freedom of choice in any direction. According to the health and vigor of the vine it flourishes, unless hostile circumstances over which it has no control destroy it. Not so with man, for he is appealed to by his Maker as an independent individuality, and is entreated to give of *his* love and obedience that he may prosper in so doing. Even when yielding a constant, perfected obedience, he does so as one friend to another. "Henceforth," said Jesus, "I call you not servants, but friends."

This abiding in Christ is not, then, having the body or spirit, or both, made more or less like Christ in substance, it simply refers to the attitude of the man as more or less obedient to God. He who always doeth the will of God lives the Christ-life on earth, even as He, Jesus, did always the will of Him that sent Him; and he who only does the will of God sometimes, abides but partially in Him. And this is true, no matter what may be the reason of failing. If a man mistakes the letter for the Spirit, and strives with all his might to be made perfect in the flesh, and does so in all sincerity and honesty, this does not prevent failure, for he only does the perfect will of God who *does* it.

Now obedience is not aspiration, is not unction, or sensation of any kind, it is simply consciously obeying God as He, through the Holy Ghost, makes known His will to us. He who has not perfect faith in the Holy Spirit as teacher of this will of the Father cannot know, and therefore cannot do the perfect will of God. But he who lives this life of faith both knows and does the good and acceptable and perfect will of the Lord. He it is who abides in Christ after the