

brance," but no word of recognition of the fasting. Was it not a part and consequence of prayer?

Acts xiv. 23—"And when they (Paul and Barnabas) had prayed with fasting, they commended them to the Lord." Here the intimation seems clearly that they made a season of prayer, so earnest that it involved fasting.

Acts xiii. 3—"And when they had fasted and prayed and laid their hands on them, they sent them away." Here the words seem to point to a season of prayer for a particular object—prayer which was so earnest that it involved fasting as a consequence of it.

1 Cor. vii. 5—"Except it be with consent for a time that ye may give yourselves to fasting and prayer."* Except, that is, when ye set apart a season for prayer, when there will be no need or desire for earthly wants.

The other passages where fasting is mentioned are clearly speaking of fasting in the sense of hunger—as 2 Cor. xi. 27, "In fastings often." I am aware these passages (the only ones, be it remembered, relating to the subject) do not point directly to the view I have submitted; but it appears to me they are in no ways antagonistic to it. And they are, I venture to think, quite as clearly explained on the view set forth here as on the other view of the question; and then, taking into con-

* Dean Alford translates this "that ye may be free for prayer." The words "fasting and" are wanting in all our principal oldest authorities.—B. H. D.