

no standard of practice is fixed for any one. Perfection is the aim pointed out for all: the only standard, the true desire to attain thereto. For the circumstances of all will necessarily have much to do with the possibility of arriving at this higher degree of spirituality. For instance, a Christian man in business—"diligent in business" because he is a Christian—his mind occupied with many cares, cannot, unless very exceptionally, so withdraw his mind from the world as to be completely absorbed in the things of God; and yet, if he be a true Christian, he will long for the time when he shall have the opportunity of doing this. And of this we may be sure, that it is not until this entire consecration of the soul to God is arrived at that the spirit of a man can at all realise the fulness of the good things God has prepared for them that love Him.

I have already remarked that in the Acts and Epistles there is no recommendation to the practice of fasting, and my task will be concluded when I have shewn that the few passages in which fasting is mentioned, are not inconsistent with the views put forth in this pamphlet.

In Acts x. 30, Cornelius says—"Four days ago, I was fasting until this hour, and at the ninth hour I prayed in my house."* The angel answered, "Thy *prayer* is heard, thine *alms* are had in remem-

* The four most ancient MSS. have "I was until this hour keeping the ninth hour of prayer:" omitting "was fasting."—B. H. D.