

against Doctor Saunders because in this connection he quotes only Unitarian opinion. I should like to suggest to the Doctor that in case he should take occasion to use such quotations again I would help him out with a number of more appropriate quotations from those (including very prominent and orthodox Baptists) who are not Unitarians. I hope that space later will be given me for some at least of these quotations. (2) The Doctor omits to discuss the truthfulness of the Unitarian view of Inspiration in as far as it resembles my definition. To put my meaning in other words, the Doctor's insinuation has not shown anything in my definition to be untrue. (3) The Doctor omits to state that my definition was given as a means of meeting even Unitarians on common ground. If this be remembered the "resemblance" between their view and it is seen to be natural rather than "striking" as the Doctor puts it. In fact the Doctor's Unitarian quotations in their resemblance to the definition are really evidences that we were not altogether unsuccessful in our efforts to get "a good working definition" that (to quote from my summary) "while it is not contrary to whatever narrower (though higher) views we" (as Baptists) "may hold for ourselves, it gives us a vantage-ground that we may easily take and successfully maintain in our work with any" (including Unitarians) "who while believing in divine influencing, may honestly doubt the truth of any less comprehensive view." (4) The Doctor omits the fact that while his Unitarian quotations contradict the views of many Baptists my definition does not contradict the view of a single member of the Baptist denomination to which I am proud to belong.

This leads me to write a word concerning the Doctor's quotations from eight of my brother ministers. Some of these quotations did not criticize my definition at all, though the Doctor's use of them was undoubtedly to leave that impression. The few criticisms in the other quotations though quite natural from those not told (as they might have been) concerning the purpose of my definition were, because of this lack of information, quite beside the mark. But even though given under an incorrect impression, not one of them actually contradicts my definition as far as it goes or is contradicted by it. In contrast with these solicited and (for the reason given) irrelevant criticisms it is very gratifying to me that since the publishing of the summary in the MESSENGER AND VISITOR there have come from all sides, from our ablest Baptist ministers (and who, by the way, are not Unitarians) unsolicited expressions of approval of my summary, thanks for its helpfulness and appreciation of my point of view.

One word more in closing my second article. What do the fair-minded readers of our paper think of a mature minister of Him who "went about doing good," taking (from some fragmentary and unprinted notes his over-worked pastor read to the Bible class) just a few lines out of their connection, not simply with the discussion of the class but even of the rest of the notes, and on a type-written slip sending them around (thus unqualified even by the other notes) to be criticized by the pastor's brother ministers; and then from the answers received from the ministers and, in a way, unexpected by some of them at least, taking only what suited his purpose and with it to suddenly and publicly strike with a foul blow (that as far as he could see would cripple for life) his unsuspecting pastor "Brother Waring," with whom in the very act of striking he claims to be in such "cordial" relations? And for what? Is it in part at least, as a means of diverting attention from the real question at issue between them; a question which he seems unwilling to honestly and openly face? What think you of the Saundersian method?

H. F. WARING.

### God's Good Guidance.

BY THEODORE L. CUYLER, D. D.

Luck is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our heavenly Father's precious promise is, "I will teach thee in the way which thou shalt go; I will guide thee with Mine eye upon thee." When the children of Israel were making the long March from Egypt to Canaan a miraculous pillar of cloud overhung their lamp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask Him, will be as truly with us in our life-journey as He was with the children of Israel. He will be our guide even unto death. We have His infallible book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that leads to heaven, and a most distinct "thou shalt not" over the enticing gateways that lead downward toward hell. As the night watchman beside a railway track swings his red

lantern in token of danger, so our loving Father holds out what may be called his red lantern of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this the docile and obedient believer has the example of his Master, who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in His steps," but certain it is that if all Christians would examine their Master's footsteps they would oftener discover their own path of duty, and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow me" means, Go where you can have My presence and My blessing; if we cannot carry Christ and a clean conscience with us, then not one step!

The infallible word and the help of the Holy Spirit and the example of our Lord are not all that we have to direct us. There is also what we may call the pillar of Providence. We often talk about "special providences," because we can then detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to us may be a complex series of oversights and orderings. Sometimes the workings are exceedingly complex; just as in a watch the wheels move in opposite directions, yet the one main-spring drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small pivots. The Bible abounds in the stories of special providences, from Pharaoh's daughter going down to bathe in the Nile to Philip's meeting the eunuch on his way to Gaza. Livingstone intended to go to China; but while he was boarding in London Robert Moffat happened in one evening and, talked to the boarders about Africa; that talk decided the young Scotchman toward the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book and read this seldom noticed text, "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole life work has turned. My faith forbids me to believe that this incident was a matter of haphazard chance.

Finally, let us watch for the cloud, and walk by the cloud of God's good guidance. Study the book Study Christ and study Providence, and you will seldom make a serious mistake in life. God will show you by the way He leads you whither he desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the shining glory of the new Jerusalem! March by the cloud till you reach the crown!—New York Evangelist.

### Delayed Blessings.

BY REV. WAYLAND HOTT, D. D.

There is a little book called "Expectation Corner, or Is Your Door Open?" It is the story of one Adam Slowman. He lived in a cottage on a far reaching estate called "The Redeemed Land." But though Adam Slowman had full title to his dwelling place, and on an estate so fair and whole he did not get by any means, the good he might by living there.

But one day a messenger came from the Lord of this spacious estate of the Redeemed Land, who was bidden to show this Adam Slowman the mansion in which the Lord of the estate lived, and the various out-buildings and offices connected with the administration of the estate. Such exploration, although he was tenant on the estate, and with complete title, this Adam Slowman, under the guidance of the messenger, is much surprised at the splendor, plentitude various provision which he everywhere sees. After a time one storehouse particularly attracts his attention. He asks the messenger the name of it. There is a peculiar clock above the entrance, and a sun dial in front. Over the gates there is also the inscription, "Though it tarry, wait." "That replied the guide," is the Delayed Blessing Store Office." The guide hands Adam Slowman a glass through which he is able to read a further inscription—"Therefore the Lord wait, that he may be gracious unto you. And therefore will He be exalted, that he may have mercy upon you. For the Lord is a God of judgment: Blessed are all they that wait for Him." Then the guide went on to say, "That clock never goes too fast or too slow, and is so constructed that when the shadow on the dial shows that the time of promise draws nigh it sounds a warning to the messengers to be ready at once for the delivery of the stored blessings which the moment that 'the fulness of the time is come,' are sent forth from the gates." And thus Adam Slowman learned, as every tenant on the Lord's estate of the Redeemed Land also needs to learn, that he is vastly richer than he frequently imagines, that, "Delays are not denials," that delayed blessings are better because they are delayed.

Take the delayed blessing of David's crowning. That crowning over Israel had been promised him. In token of it the anointing oil had drenched his youthful locks. But many a year of the strangest vicissitude, strain, trial, baffling crisis intervened before the crown over all Israel shone

upon David's head. Yet how plainly we can see that all the experiences of those weary and waiting years were needed by David in order that he might be equipped for the large function and duty of his kingdom.

Take the long delayed answer to St. Paul's prayer that he might evangelize in Rome. And in what a circuitous way the answer came when it did come. Yet how evident it is that the answer came in the best time and by the best path. Though prisoner, St. Paul yet had in his peculiar position in the great corrupt city such liberty of preaching as he never could have won by himself only, and the strong arm of the Roman government held over his head, for two long years, its protecting shield.

Take the delayed answer to the prayer of those sisters in Bethany. Why did not their Lord come from that Bethabara when he knew that Lazarus whom he loved was sick and that the sisters were so anxious as they tended their sinking brother? Or why did He not at least speak the powerful healing word across that two days journey distance? But their Lord did neither. Apparently He denied the prayer and let Lazarus die and be buried. Yet what guerdon came of the delay? Forth from its darkness flashed the immense fact of their Lord's Resurrection and the Life.

They have preserved in Bedford, Eng'land, the door of the jail that was locked upon John Bunyan, I thought of the many prayers which Bunyan must have pleaded behind it, that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But how alluringly fruitful the delay was. Dreams were going on behind that door and the world needed them. When the "Pilgrims Progress," of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide.

Let us give God time. Let us trust his wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's lesson, so much needed by our impatient hearts, that "delays are not denials." New York Observer.

### Would Our Way Be Better.

BY REV. J. R. MILLER, D. D.

Would it be better if we had the direction of our own affairs? So, sometimes, we are tempted to think. If this were permitted to us no doubt there would be a great change in method of what we now call Providence. We would at once eliminate all that is painful and unpleasant in our lot. We would have only prosperities, with no adversities, only joys and no sorrows. We would exclude pain from our life and all trouble. The days would be all sunny with no clouds or storms. The paths would be all mossy, and sown with flowers, without thorns or rough places.

All this has a very pleasing aspect for us when we think of it lightly and in a superficial way. Would not that be better than as we have it now? Would we not be happier, and would not life mean more to us in blessing and good, if we could direct our own affairs and leave out whatever is painful, bitter, adverse and sorrowful? So most of us would say at first before we have thought of the question deeply and looked on to the end. But really the greatest misfortune that could come to us in this world would be to have the direction of the affairs and shaping of the experiences of our lives put into our own hands. We have no wisdom to choose for ourselves. To-day is not all of life—there is a long future, perhaps many years in this world, and then immortality hereafter. What would give us greatest pleasure today might work us harm in days to come. Present gratification might cost us untold loss and hurt in the future.

Our wants and our real needs are not always the same. We want pleasure, plenty, prosperity—perhaps we need pain, self denial, the giving up of things that we greatly prize. We shrink from suffering from sacrifice, from struggle—perhaps these are the very experiences which will do the most for us, which will bring out in us the best possibilities of our natures, which will fit us for the largest service to God and man.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives, for each life. We do not come drifting into this world, and we do not drift through it, like waifs on the ocean. We are sent from God, each one of us with a divine thought for His life something God wants us to do, some place He wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us we shall fulfil the divine purpose.

It is the highest honor that could be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours, since he is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is a blessing.

Of course we do not claim to know all the reasons there are in the divine mind for the pains and suffering that come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all we may still trust God who loves us with an infinite love and whose wisdom is infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick room experience.

The Master has other work for us besides what we do in common occupations. We have other lessons to learn besides those we get from book and friends and current events and through life's ordinary experiences. There is a work to be done in us, in our hearts and lives which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet shaded sick room than outside in the glare of the streets and amid the clamor of earth's strifes. Our shut in days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads, and in the end we shall find that in not the smallest matter we have been unwisely led, but that at every step He has brought us to some good.—New York Observer.