

at least it seems that it was quite time that something should be said on the other side. Now has Dr. Saunders chosen wisely in leaving the old well beaten paths and finding his evidences in the supernatural person of Christ; the doctrines of the word, the fixing of the canon of the Old and New Testament, etc., etc. I cannot but think that his line of argument has great weight.

But he has not defined his concept of inspiration? No. There are some subjects that do not readily lend themselves to exact definitions. They are too high and broad to be caught and bottled up in categorical terms. Inspiration, the present writer thinks is one of these. Of course I have no means of knowing whether Dr. Saunders has at hand an exact definition of this large subject which would be a complete statement of his mental concept of inspiration. Even if he is the fortunate possessor of such a definition I am very doubtful if it would quite fit any other mind but his own. How much better to give "bright array" of facts. Definitions are like theories, they need to be continually reconstructed. In a speculative subject like inspiration we continually outgrow concepts and attempts to state them in words.

The truth of this will be readily seen by referring to Rev. Mr. Waring's three attempts to define this word. Evidently this scholarly thinker has not yet found an anchorage for himself, much less for others in his most carefully worded definitions.

Of course it is not claimed that Dr. Saunders' articles have attained perfection. Few human productions come up to that standard. In many ways they are open to criticism. But to say that they are "misleading and harmful" is to say what is not warranted by the facts. For one I am thankful that we have such men of leisure and scholarly habits among us who can give us such a fresh discussion of this old and much talked of theme. He has not written as Mr. Morse would have done, but I cannot see that he has shot very wide of his mark. Nor do I think he has ever gotten very far from his text.

Dr. Saunders is also accused of failing to distinguish between "destructive criticism and conservative criticism." But does he? In the Sixth article he uses the expression "Higher, rather destructive criticism." It is quite evident in all the discussion where this term "higher" occurs he refers to the destructive kind. For some time the term has been popularly so used. No doubt the late Drs. Green and Welton with Dr. Osgood were in the best sense higher critics. Yet, they were not technically placed in that class. Perhaps it is unfortunate that a term so good in itself should come to be applied almost exclusively to scholars of the destructive school. But it is impossible to tell what havoc usage can make with an innocent word.

With this I must close. I write not to champion Dr. Saunders cause. He needs no defense at my hands. I only wanted to correct what seemed to be an unfair criticism of his praiseworthy efforts to strengthen faith in the living oracles. I cannot but express the hope that when the writer has leisure to revise his articles he may yet give them to us in a more permanent form. D. H. SIMPSON.

Echoes From the Ecumenical Missionary Conference Held at New York, April, 1900.

To the Pastor belongs the privilege and the responsibility of solving the foreign missionary problem. Until the pastors of our churches wake up to the truth of this proposition and the foreign work becomes a passion in their own hearts and consciences, our Boards may do what they can by way of devising forward movements or organizing new methods for exploiting the churches for money yet the chariot wheels of foreign missions will drive heavily. The pastor of the smallest church has the power to make his influence felt around the world. No pastor is worthy of his office who does not put himself into sympathy with the magnificent breadth of the great commission, and draw inspiration and zeal from its world wide sweep. The pastor is the leader of his congregation and the director of their activities. If there are churches that give not and pray not for foreign missions it is because they have pastors who are false and recreant to the command of Christ. To the pastor belongs the privilege and the responsibility of solving the foreign missionary problem.

DR. PENTECOST.

Until the clergy are afire it is useless to expect the laity to be so. There is not a single instance of a minister really interested in Foreign missions, praying and working for them who has not met an encouraging response at length from a certain number of people. REV. T. F. DALY.

Until our pastors are ready to back this enterprise there will never be a missionary spirit adequate to the needs of the generation. Where the pastor helps almost any plan will succeed, where he is opposed scarcely anything will succeed. While godly pastors in all parts of this country have been helping the students as they have worked in the churches we are told here and in Great Britain that the greatest obstacle in arousing the home church is the pastor who is afraid his salary will be cut down.

MR. S. EARL TAYLOR.

"Thy Kingdom Come"

How well the Great Teacher knew that the first fruit of grace in the heart is a "divine discontent" with this present life! What may satisfy a kitten may not satisfy a man. The more you broaden the vision the more you contract the world. If man were but a butterfly, an hour of sunshine in the heart of a rose might suffice for all his wants. If he were but some new form of gorilla, some higher species of an anthropoid ape, a warm lair and the satisfaction of his natural appetites were enough. But if he be a man, endowed with sweet affections, imperative convictions and lofty ideals, this world of partings, this life of sin, this existence which is at best but a thing of shreds and patches, will never satisfy his warm desires. A man is not wholly beyond hope who can pray in sincerity, "Thy kingdom come." Whatever his estate, he realizes, though it may be in some poor degree, that he was born for something better than he has yet attained. He recognizes, when he makes the word of Jesus his own, what the great African Bishop, Augustine, put into his memorial cry, "Thou madest us for thyself, O God, and the heart is restless till it finds rest in thee."

But the petition for the coming of the kingdom implies a faith as well as a desire. Our Lord's disciples do not know all that they want. They long for the presence and the reign of their Heavenly King. What that kingdom may be in all its detail they do not profess to know, but what it is in essential aspects they devoutly realize. It may be quite true that a magnitude of surprises awaits the immigrant who from Scandinavia or Sicily hastes to our shores; but he knows some things beyond controversy. He knows that he is journeying to a land where toil is not despised, where industry is rewarded and where man is sovereign. Far beyond our keenest ken there may be some "far off divine extent to which the whole creation moves." We do not ask that it be revealed to us. But he who prays for God's kingdom to come here and now upon the earth prays for something very real to his faith. He believes in the future and final and perfect reign of righteousness among men. He believes that there is a time most surely coming in which the last prodigal will have returned to his Father's house, in which the last sinner will have been beaten into a pruning hook, and from the eye of the repentant Magdalen the last tear will have been wiped away. Without such a lively hope the richest of earth is poor, and we may for such a one breathe the sigh of Whittier:

God pity him who never sees
The stars shine through his cypress trees.

Nor should it be forgotten that he who utters the petition taught us by our Lord, is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far, emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's Kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It costs tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave-pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self denial and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's Kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective.—Interior.

Day by Day.

BY REV. G. B. F. HALLOCK, D. D.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It is the same lesson God taught his people, and the people of all ages since, through the methods of his provision for Israel during their wilderness journey: The day's portion in its day. Day by day the manna fell, enough for each day, and no more and no less.

Trust your Master by the day. The Christian life is a life of trust. The children of Israel received their manna "day by day," just what they needed, all they could use, but not more and no less. So God promises us, not "as thy weeks," or "as thy months," but "as thy days, so shall thy strength be." And that means Monday's grace for Monday, and Tuesday's grace for Tuesday, and so on. Why then borrow trouble for the future? We are especially told by the Saviour not to take anxious thought for any tomorrow. The true rule is to live by the day, to live a life of trust.

Not long ago an afflicted friend sent the writer this beautiful verse which she said had proven of great comfort to her. It contains this very idea of living by the day:

"Make a little fence of trust
Around today;
Fill the space with loving works
And therein stay;
I look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

The law of divine grace is, "Sufficient unto the day." The law of the divine deliverance is, "A very present help." The law of divine guidance is, "Step by step." One who carries a lantern on a dark road at night sees only a step before him. If he takes that, he carries the lantern forward and that makes another step plain. At length he reaches his destination in safety without once stepping into darkness. The whole way was made light to him through only a single step at a time. This is the method of God's guidance, one step at a time. "Thy word is a lamp." "My grace is sufficient." "The portion of a day is his day." Trust your Master by the day.

Have fellowship with your Master by the day. The day's portion for this day was given to Israel in the morning very early. This may serve to suggest to us how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. It is only when the believer each morning secures his quiet time in secret with his Master, regularly renewing living fellowship with his Saviour, that the abiding can be kept up all of the days. Christ is his manna. He can take the day's portion for the day. He can take Christ and his love along with him for all the needs that the day may bring, going forth with the assurance that the day will be one of joy and of spiritual growth.

Serve your Master by the day. One day's work at a time is all that you are accountable for. There is but one working day and that is called "to-day." "Go work to-day in my vineyard." "Work while it is called to-day, the night cometh." "Only a day at a time, that is all you will be accountable for. No one but a fool lives in to-morrow, for each to-morrow is to-day, when it comes. There never was a Christian strong enough to carry to-day's duties with to-morrows worries piled on top of them.

It is a blessed secret, this of living by the day. Anyone can carry his burden however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live trustingly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day.—Ex.

Persistent Prayer.

BY REV. THEODORE L. CUYLER.

"There's nae gude done, John, till ye git into the close grips." So said Jeems, the doorkeeper of his father's church to Dr. John Brown, the immortal editor of "Rob and His Friends." None but a Christian of long and deep experience would have said that. It was not a slight and transient touch of the angel of the Lord that gave Jacob the victory at Fenny; the persistent wrestler's words: "I will not let thee go except thou bless me," showed the close grip. That was a prevailing prayer.

Hardly any great truth is more timely at present than this. There is a temptation with human nature—and especially with our American nature—to transient spurts in religious feeling. A week of prayer is appointed and is observed with more or less of sincere devotion. The end of the weak in quite too many cases, ends the praying; whereas it ought to be the beginning of a more vigorous faith, a more fervid zeal and more effort to secure the answers to our petitions. Genuine faith creates a condition of things in which it is wise for God to grant what under other circumstances would be denied. He grants to a persistent faith what he would have denied to a feeble faith. I wish that that Syro-Phœnician woman could have happened at one of the meetings during the Week of Prayer. She would tell us how our loving Master held her off for a while at arm's length to try the mettle of her faith. If she had not come into the "close grip," her suffering daughter would never have been healed. The answer of our Lord to her would be an admirable motive for the walls of every prayer-room: "Great is thy faith; be it unto thee even as thou wilt."

The case of that dead earnest woman who carried the day by persistence is repeated many times in our Bible. Bartimeus was cured of his blindness because he "cried the more a great deal." When the Apostle Peter was lying in a dungeon in peril of death, we are told that prayer was made for him "without ceasing." Suppose that the leader of that meeting in the house of Mary, the mother of John Mark, had said: "Well, the hour is up; we've prayed enough; let's go home." They would have missed the glorious surprise of seeing Peter march in without a fetter on his limbs.—Watchman.

Fig—What a peculiar man Dunder is? He has a sovereign contempt for anybody who doesn't know as much as he does.

Fogg—I should think he would, indeed!