

Since by universal consent *περιούσιος* is derived from *οὐσία* there was nothing "monstrous," however mistaken, in the belief that the derivation of *ἐπιούσιος* is the same. Nothing "monstrous," because of the well-known fact that elision is much more sparingly used by New Testament than by classical writers. True, instances of the non-elision of the *ί* in *Ἐπί*, in particular, are rare; still they do occur. I do not insist on words such as *ἐπιεικῆς* and *ἐπιορκέω* (common to the New Testament and the classical writers), where Bishop Lightfoot is probably right in believing the influence of the defunct digamma is felt. But in no classical writer should we find, as in Matt. xxi. 5, *ἐπι ὄνον*; or, as in Luke iii. 2, *ἐπὶ ἀρχιερέως*.

Ἐπι—ούσιον is a *possible* form if the writer had any reason for emphasising the preposition. There was such reason, if we can believe with Hackspanius that *ἐπι—ούσιος* is sufficient, and *περι—ούσιος* more than sufficient. The writer having the contrast in his mind may have given the emphatic full form to *ἐπί*. Pfeiffer agrees with Hackspanius, both as to the derivation and the meaning of the word. He says that *ἐπι—ούσιον* is "quod substantiæ, i.e. naturæ hominis maxime est congruum et sufficiens."

Those critics have the strong support of the Peshito Syriac Version (quoted by Principal M'Clellan), of which Tremellius gives as the translation: "Da nobis panem necessitatis nostræ hodie;" while he renders the parallel passage in Luke, "Da nobis panem quo opus habemus quotidie."

In our own day we find the "American Committee" recording their desire that at Matt. vi. 11 the margin of the Revised Version should read, "Gr. our bread for the coming day, or our *needful* bread;" showing that some of their number preferred the reading *ἐπι—ούσιον*.

II. *Ἐπι—ιούσιον*, as derived from *ἐπ—ίέναι* through the participle *ἐπ—ιών*, *ἐπ—ιούσα*.

Among those who adopt this derivation of *ἐπιούσιον* is Bengel, whose comment on the passage I commend to the consideration of all. For what I now offer I am almost wholly indebted to him.

"Our bread," *quasi totum quiddam*, is our Father's gracious provision for our whole earthly life. Of this provision the distribution is from day to day. Both to the provision and the distribution *ἐπιούσιον* refers. We do not ask to-day for to-morrow's bread, which we could not do except in defiance of the precept, "Take no thought for the morrow." What we ask is this day's portion of the bread which has been and which, trust in our Father's gracious provision assures us, will be SUCCESSIVELY given from day to day while life lasts. "Our bread," *quasi totum quiddam*, is in the keeping of God. Of this bread we must not ask such a supply as while it lasted would, so to speak, make us independent of God. What we are bid ask is *τὸν ἄρον ἡμῶν τὸν ἐπιούσιον*, the SUCCESSIVE SUPPLY OF SUCCESSIVE NEED. As Bengel quaintly puts it, by the word *ἐπιούσιον*, "Denotatur *propagatio* indigentiæ nostræ et beneficentiæ Dei paternæ."

If this be the true sense of *ἐπιούσιον*, and (though, from the wish "audire alteram partem," I have fairly weighed what can be said for the derivation from *οὐσία*), I have a strong opinion that it is, then the English rendering "daily," though no translation, is not far astray from the essential meaning of the word. While apparently less allied in form, it is essentially far nearer to the original than our "morrow's" bread, or our "future" bread, either of which presents an instance of a literalness which misinterprets.

While wholly dissenting from Principal M'Clellan's conclusion, as a man believing what as a child the Shorter Catechism taught me to say, that in the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a *competent portion of the good things of this life*, and enjoy His blessing with them; I believe at the same time that no Christian can offer this request for things needful for the body without conjoining with it the soul's petition for the bread of life. They only who hunger for and are satisfied with it, can in honest truth make the fourth petition of the Lord's Prayer the limit of their temporal wants.

Point and Illustration.

Æcolampadius.

By the Rev. Principal Moule, M.A.

I LOVE the name of that German reformer, Æcolampadius; it is only turning into Greek-Latin of the German *hauslicht*—house-light. So every Christian ought to be an Æcolampadius—a house-light in the name of the Lord Jesus Christ, and by the Spirit of our God, as He expects of us.

The Commonplace Devil.

By George Macdonald, LL.D.

MOST people who deal with the figures in the New Testament make them to mean less because they are figures. That is the way the commonplace devil that possesses most men and women makes them treat all the high and holy things.

The Pharisees.*"Primitive Methodism in the Yorkshire Wolds."*

SOME boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you think so?" "Because some of them brought a penny to Christ once, and He took it in His hand, looked at it, and said, "Whose *subscription* is this?"

Evangelicalism.

By the Rev. James S. Stone, D.D.

The Church Review (New York).

EVANGELICALISM awake can do, and has done, wonders. Its keynote of personal religion begins a message that has been of glad tidings to countless myriads of our race. But evangelicalism asleep is of all sights most pitiable. It reminds one of a plucked lily—once the sweetest, it rapidly becomes one of the foulest of flowers. It does not make even a beautiful corpse.

Plagiarism.

By the Rev. C. H. Spurgeon.

ONE brother turned our sermons into Welsh, and then translated them back again into English, and so made them his own; who can find any fault with him?

The Seat of Authority.

By the Rev. T. G. Selby.

Methodist Times.

NOT long ago I asked twelve members of a class-meeting, "On what ground does your belief in Christianity rest?"

The members were godly and of average intelligence, but not educated in the theological sense of the term, and the answer in every case was, "On the ground of personal experience." I asked a juvenile class last night the same question, and the answer I got in every case was, "The Bible." The difference in the answer is suggestive. With growing religious life and experience, whilst not forgetting our obligation to the very phraseology of the Scriptures, we have less need to rest on the authority arising from some particular theory of inspiration. Its principles will be inwardly verified. We meet with tourists sometimes who pore over the guide-book in a picture gallery or on a mountain summit when they should be using their eyes in other ways. And the same type of person exists in the Church.

The Great Cobden.*The English Illustrated Magazine.*

AMONG the best fast bowlers ever at Harrow, was F. C. Cobden, who, when at Cambridge, bowled the last three wickets of the Oxford eleven in three consecutive balls, and thus won the match. A smaller Harrow boy being asked by his father whether he was any relation to the great Cobden, replied indignantly, "*He is the great Cobden.*"

Cain.

By William H. Hayne.

The Atlantic Monthly.

A SOMBRE brow, whose dark-veined furrows bear
Remorseful fruit from God's curse planted there,—
Uplifted hands o'er eyes that look though time
Big with the burden of unshriven crime.

The Expository Times Guild of Bible Study.

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