

members they will kill us.

10. One cannot come into God's presence while wearing the filthy old raiment of the world. With what is your soul clad?

11. Forgive us our debts as we forgive our debtors.

12. The outer robe is the one seen by the world—"over all, love."

13. Passion rules the "old man;" peace the "new."

14. Why ask further favors without thanks for the former ones?

### Why You Should Attend the Prayer-meeting.

EDWIN MACMINN.

1. To give evidence of your separation from the world and your union with Christ and his people.

2. To humble your soul in devout exercises and thus tone up your spiritual health.

3. To liberate your meditations on divine truth and give them joyful expression.

4. To be an example to those who are observing your daily walk and aspirations.

5. It is a part of your Covenant obligation.

6. To cultivate a spiritual fellowship with those who are serving God.

7. To manifest the operations of the Holy Spirit within you.

8. To witness to the saving and keeping grace of God.

9. To glorify the name of Christ as your Redeemer.

10. To be ready for use as an instrument by the Holy Spirit in any manner of work for souls.

11. To meet Jesus. Remembering the promise: For where two or three are gathered together in my name there am I in the midst of them.

12. To receive the promised blessing: If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven. Ponder the words found in 1 Cor. 14:23-26.

SALEM, N. J.

### The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

I

#### The Divine Revelation of the Bible.

(Continued from last issue.)

God has revealed Himself. The Eternal has spoken. Divinity has been clothed in humanity. The living God has made Himself known to living men. Miracles have attested the utterance of His voice. They ushered in the epoch of revelation as represented by Moses, by the prophets, and by Christ. They have well been called the great bell of the universe which call a tention to God's sermon and also "candles lit before the dawn, but put out after the sun has risen." It pleased God to introduce the miraculous element in giving the inspired revelation to men, but it pleased Him also to hold that miraculous element always in the minimum. It is therefore affirmed by Dr. A. H. Strong, "not a single miracle is recorded during the 2,500 years from Adam to Moses." It is the glory of life that God has appeared among men in the person of Jesus Christ. We may say with reverence that God cannot help making a revelation of Himself. All life is revelatory. The tone of the voice, the glance of the eye, the movement of the hand or foot, these are all revelatory of culture and character. God cannot conceal Himself and remain God. Part of the joy of His life is in the bestowment of life and blessing to others. All true life is multiplied by impartation; it is dwarfed by withholdment. Should God cease to give—it is said with reverence—He would cease to be God. The Dead Sea is the dead sea because it has no outlet, visible or invisible. In the nature of the case it can have no outlet as it is the lowest body of water on the globe. It is estimated that daily six million tons of water fall into the Dead Sea; and all of this prodigious quantity of water is carried off by evaporation. Human life, and perhaps we may also reverently add divine life, would become stagnant did it cease to bestow itself upon others. A man who in order to con-

ceal character hides himself in a hermit's cell, by that act reveals his character more than he could by an active life among his fellow men.

God has thus spoken to the children of men. Can we put implicit faith in the holy Scriptures as a divine revelation? This is the crucial question of the theological thinking of the hour. If we have no certitude here we are at sea everywhere. The Bible at this point is now fiercely attacked. A small amount of talent employed in destructive criticism, will attract a greater amount of attention than a vastly greater degree of talent employed in expounding Scripture, and in comforting God's people with its blessed truths. We may, however, be sure that God will overrule all attacks made upon His Word, for its greater confirmation. The whole foundation of revealed truth will thus eventually appear in all its granitic solidity. The present generations of iconoclasts of holy Scripture will soon disappear in the exegetical and theological limbo in which their predecessors are now hidden and forgotten.

#### THE BIBLE GOD'S REVELATION.

The Bible is God's highest and fullest revelation to the children of men. The Bible means "the book." It is the plural of the Greek word *biblion*, denominative from *biblos*, meaning book. The English words book and beech were originally one and the same; the Anglo-Saxon is *booc*, a book, and also a beech-tree. Beechen tablets, or pieces of beech bark, probably formed the original books of the Saxon nations. The Latin *liber* meant bark, and also book. The Greek *biblos* was the inner bark of the papyrus, and so meant paper or book. Once the term might have been applied to a dictionary, or to any other book, and in Chaucer it is so applied:

"To tellen all wold passen any *Bible*,  
That over [anywhere] is."

It is a wonderful testimony to the acknowledged value of the Bible as the word of God, that it now has appropriated to itself this title, and by common consent men withhold the title from all other books.

The Bible is not simply a volume, but a library. Every age produces a fresh supply of books. Three thousand years ago Solomon said: "Of making many books there is no end." Were he to write that sentence to-day, he would give it in capital letters. Some books are evil, and that continually; others are like "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Milton wrote a great truth when he said: "Books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extracts of that living intellect that bred them. A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life." The Bible is unique among the books of the world. It is of greater antiquity than any other volume. It is also more widely circulated than any other book. It has aroused the intensest hate, and evoked the warmest love. It comes to us with the loftiest pretensions, claiming for itself absolutely divine authority. It contains histories, prophecies, lyrical poems, dramatic elements, profound philosophies, sententious proverbs, and the most seraphic forms of speech known in the prose or poetry of any literature of any age or country. It consists of two great divisions, the Old Testament and the New Testament. In the former division are thirty-nine books, and in the latter division twenty-seven books, thus making sixty-six books in all. A period of sixteen hundred to seventeen hundred years was occupied in its production. Marvellous advancement in the world marks the period while it was in progress; and an equally remarkable progress marks the book itself from the first majestic words of Genesis to the last love notes of Revelation.

Let us love this book in every fibre of our nature and with every drop of our blood. Let us teach it to our children, to the students of our colleges, and especially to our Sunday-schools and congregations. Sir Walter Scott lay dying in his dining room at Abbotsford, looking out on the Tweed which he so much loved. He asked his son-in-law, Mr. Lockhart, to read for him. "From what book shall I read?" asked Mr. Lockhart. There is but one book," said Sir

Walter. Mr. Lockhart read to him the fourteenth chapter of John's Gospel, that chapter which breathes out the very air of heaven. Sir Walter listened with deep interest and marked devotion. When the reading ended he said: "Well, this is a great comfort. I have followed you distinctly, and I feel as if I were to be myself again." This was the testimony of him who had contributed so many volumes to an imperishable literature, regarding the value of the word of God. This holy book will withstand all the assaults of all its foes. It will go on conquering and to conquer, until the kingdoms of this world have become the kingdoms of our Lord and of His Christ. Well may we say, in the glowing words of the inspired Isaiah, "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

(To be Continued.)

### Why I Am A Baptist

BY REV. JOHN DOUGLAS, TEIGNMOUTH.

#### Baptized Households.

In prosecuting my examination of the subject of Baptism, I discovered that the argument based on the baptism of households as a proof of infant baptism was a fallacy. It may not be uninteresting to the juvenile members of our churches, and the teacher and pupils of our Sabbath-school, to state briefly some of the reasons which led to this discovery.

1. The term "house" or "household" is as to its signification indefinite. We cannot from the term itself learn the extent of its application. This can only be known from the context. Dr. Alexander Carson in his masterly and unanswerable "Treatise on Baptism" enunciates a canon of immense value in several departments of Biblical criticism, which exhibits the clearness and cogency of an axiom: "If the term household does not necessarily imply infants, then there is no evidence from the term that there were infants in those households." Again, "As such phraseology is, in daily conversation, used with exceptions; so, though infants had been in those households, the known limitations of the commission (*i. e.*, the Apostolic commission) would except them" (p. 191).

That the term house or household does not necessarily include infants can be illustrated by examples from Scripture. God said to Noah, "Come thou and all thy house into the ark" (Gen. vii. 1). The term house does not inform us whether infants constituted a part of Noah's house or not. The context shows they were excluded; that his family included married persons only.

King Hiram's household furnishes another illustration of the indefinite application of the term. The context proves that there was not an infant included in the use of the word. All the members were able-bodied servants employed by Solomon in manual labour (see 1 Kings v. 9-11). These examples show that all the baptized households recorded in Scripture might not have had a single infant in one of them. And doubtless very many of our readers may have known several households or families in which there never had been an infant. Suppose these families on hearing the Gospel each member believed, and was baptized, would it not be a correct statement to report that they were believing households, and baptized households? Now our Paedobaptist friends cannot show that the baptized households of Scripture are not all of this class. *The omnis probandi* rests with them to show that infants were in those families, and that they were baptized on the faith of parents, or sponsors, before they can legitimately adduce family baptism as proof of infant baptism. We have direct evidence that the baptized households of the jailor of Philippi, and Stephanas, were believing households. But would the baptism of ten thousand such families give a particle of evidence in proof of infant baptism?

Lydia's family is no exception to our view of the rite. It is not in evidence that she had been married or had any children. Her household might have consisted of servants or attendants, and her invitation to the Apostles was compatible with the supposition that some of them, if not all, were believers. As it was her heart "the Lord, opened" (Acts xvi. 14) she spoke in the singular number, "If ye have judged me to be