

ing came to be, "You may do any manner of wickedness you like, and say it is your way of worshipping the gods. They are easily offended sometimes if you do not bring sacrifices enough to appease them: they will send thunder and tempests and drought upon you; but they will not interfere with your pleasures. Eat, drink, and play, for to-morrow we die."

This, then, was the choice which, throughout the period of the monarchy, was put before the nation of Israel. They might choose either to live as God's own people, bound by His covenant to keep His laws, and lead pure, faithful, self-controlled lives, rising by degrees to that point to which He would have led them if they had walked in His ways; or, they might turn aside from Him and His strict requirements of righteousness to the easy demands of the nature-worship of the nations around. And thus—not from stupidity, but from moral weakness—Israel fell into idolatry.

The choice of ease means also the choice of selfishness and selfishness very soon drifts into cruelty. As the people of Israel and Judah grew more and more idolatrous, they grew more and more hard, greedy, and oppressive. The rich ground down the poor, the people lost their ancient freedom and independence, the widows and orphans were neglected and left to starve; and there seems to have been much bribery in administering justice, dishonesty in trade, with the use of false weights and measures, and cheating of the poor. Against these sins the prophets spoke, one after another, all through the period of the monarchy. Amos, Hosea, Isaiah, one after another, rose up and urged the people in the name of God to give up their selfish carelessness, and to rise to the life which He would have them lead. Sometimes they spoke of the nation as God's vineyard, which He had planted and cared for, and when He looked that it should bring forth grapes, it brought forth wild grapes. Sometimes they spoke of Him under the likeness of a loving husband who had an unloving wife, and who, in spite of her evil ways, was always trying to reclaim her and make her his own once more. But the one thing which they all repeated, each in his turn, was that if persuasion would not induce the people to leave off their evil ways, chastisement must. Some great calamity would come upon them, in which perhaps the greater part of the nation would perish; but even this would be worth while if a remnant could be saved out of the wreck, to become the nucleus of a new and purified nation, who would really serve God and His people, and set their wills to obey His law.

This calamity came, and it was what we know as the Captivity. Its results were no less wonderful than the prophets had foretold. When the Jews came back they were entirely cured of idolatry. As a nation they had now learnt really to love God's law, and to shrink from no sacrifice, however hard, which it entailed. And though, in the sad sequel, the Jewish nation was false to all its highest hopes and privileges in the rejection of Him who came to be its King, yet we must remember that it was of this same nation that He was born, and that, as far as we know, no other nation before or since could have answered the purpose. Though His own received him not, yet it was to His own that He came.

THE BIBLE OF OUR LORD.

Whatever may be the world's thoughts regarding Christ, all true Christians, on grounds that cannot be shaken, believe him to be the Son of God, and therefore so infinitely wise and holy that he can neither sin nor err. Doubtless it is utter mockery to ascribe infallibility to any man, however exalted; or to any

Church on earth, however pure; but it cannot be so to ascribe it to Him in whom dwelleth all the fulness of the Godhead bodily. In his case it is an absolutely essential attribute of his divine nature, and Scripture uniformly speaks of it as such. It is thus written: "He whom God hath sent *speaketh the words of God*: for God giveth not the Spirit by measure unto him." And our Lord himself said: "As my Father hath taught me, I speak these things; and, 'I do always those things that please him.' His every utterance, therefore, is divinely true, because ever in complete harmony with the mind of the Father, and with his own exalted claim, 'I am the light of the world.' On this account believing men rely with absolute confidence, not on his power only, but also on the certainty of his every word and testimony, and would deem themselves guilty of God-dishonouring unbelief if they did otherwise. Indeed, the very thought of charging their divine Lord and Saviour—who is dearer to them than life, in whom their every hope centres, and before whose judgment-seat all must appear—with jot or tittle of sin or error is utterly abhorrent to them.

On this account, in spite of the intensified scepticism of modern times, the simple fact of our Lord's testimony to the truth of the sacred record gives them assuredness of trust in the Book of books which nothing can disturb. If he, the Son of God, believed the Bible, how can they doubt it?—all the more as their Bible was also their Lord's Bible—the very Bible which he himself used and expounded and ever appealed to as a decisive authority. Whether quoting from the law or from the prophets, "It is written" was ever final with him. Indeed, the absolute and enduring certainty he ascribed to his own words he invariably ascribed also to the words of Scripture, and declared them to be all-sufficient. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Many now begin to speak as if the varied narratives in the Pentateuch—of the Fall, the Deluge, the call of Abraham, the brazen serpent, the smitten rock, the manna in the desert—were opposed to the ascertained facts of science and historic probability, and must therefore be mere myths and fables. Such statements in no degree influence believers, not merely because even on scientific and historic grounds they deem them wholly unwarranted, as *perfect* investigation, they doubt not, will clearly show, but specially because the Son of God, the Truth, the Life, who cannot err and cannot lie, expressly and emphatically *authenticates* them all by ever referring to them as *undeniable historic facts*. Speaking of the Deluge, he says: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Speaking of the manna, he said: "Your fathers did eat manna in the wilderness, and are dead. I am the living bread which came down from heaven." Once more, speaking of the brazen serpent, he says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Indeed, all the great events recorded in the Pentateuch, from the beginning of Genesis to the end of the wilderness journey, are mentioned by our Lord, and authenticated as facts. Nay more, our Lord, as Dr. Porter forcibly puts it, not only attests their reality, but he weaves them up in his grand scheme of doctrine, thus uniting type with antitype and shadow with substance—so blending, in fact, the law and the gospel, the history in the Pentateuch and

the doctrines of Christianity, that we cannot possibly reject the one without rejecting the other.

There is thus every reason for holding fast the faith, and not one for letting it go; and therefore, though for a time the whole world were to abandon it, we must, for the honour of our Lord and our own salvation, resolutely cling to it, even unto death. We should do this all the more confidently, because the views and speculations of men are ever varying from age to age, and occasionally to such a degree that what with almost all men of science is *certain truth* one year, and emphatically declared to be such, may through some fresh discovery or new theory be *despised error* with them the next; whereas the word of the Lord standeth for ever. Accordingly, enlightened Christian men, instead of fearing science and discovery, and the widest extension of knowledge in every department, cordially welcome them for the beneficent service they render, and the fuller light they are sure to bring; all the more because the God of nature and the God of revelation being one and the same, they feel thoroughly assured that in spite of all appearances or boastings, or even for a season seemingly general consent to the contrary, not a single fact of science *fully ascertained* will ever *in the end* be proved to be in opposition to a single statement of Scripture *rightly interpreted*. "To ask a believer," said the saintly Leighton, "How know you the Scriptures to be divine? is the same as to ask him, How know you light to be light? He feels as sure of it as of his own existence."

EXHIBITION NOTES.

S. R. WARREN & SON, Church Organ Builders.—An instrument of very sweet tone and of great power was exhibited by this well-known firm, containing for its size a considerable number of stops and three composition pedals. The whole instrument being encased in a swell box, enabled the performer to produce grand effects. The organ is for sale, and will be put into a case suitable to the architecture of the building where it may be erected. Performances were given daily by different professors, to the great delight of the thousands who crowded the building.

MESSRS. ELLIOTT & SON, 94 Bay Street, Toronto, exhibited what was undoubtedly the largest and finest display of stained and ornamental glass yet made at this exhibition. They were awarded one silver and two bronze medals, the silver medal being given in recognition of the specially high quality of the glass shown. A feature of this display was the skilful use of the new varieties of coloured glass which modern art has introduced. Wonderful effects were produced by the combination of glass of different thicknesses and surfaces without the assistance of enamel painting, some of the panels not having any painting on them whatever and yet successfully imitating natural forms and effects. The work of the Messrs. Elliott shows fully the advancement made in this department of art productions.

TORONTO WINE COMPANY.—This enterprising company exhibited specimens of their native wines of excellent quality, receiving prizes and diplomas. They were also successful at the Provincial Show at Guelph. We recommend our readers to extend their patronage to them.

A very interesting and attractive exhibit was made upon the stand occupied by Mr. A. W. Brain, Agent for the "Silent Running Domestic Sewing Machine." Several of these machines were in operation, and some beautiful stitching in Embroidery work was being done. Specimens, very elaborate, were also exhibited upon the stand. The machine is suited for the heavier as well as the lighter kinds of work.

THE WILLIAMS SINGER SEWING MACHINE made a very fine display, and attracted, deservedly, a considerable amount of attention. They performed every kind of work with accuracy and rapidity, drawing from the vast crowds who thronged the building large numbers of interested spectators.

REMINGTON STANDARD TYPE WRITER.—These excellent machines were exhibited in operation, and drew constantly around them great numbers of interested spectators. To all large business establishments and to those having a large amount of correspondence one of these machines becomes a necessity. We recommend those who contemplate buying to call on Mr. Thos. Bengough, Manager of Agencies, 29 King Street West, Toronto.