

BOOKS AND MAGAZINES.

History of the City of New York.

A. S. Barnes & Co.

In part V. of the second volume Mrs. Lamb's narrative reaches the close of the Revolutionary War.

The Atlantic Monthly.

Papers by some of the best of a contributing staff distinguished for ability appear in the April "Atlantic."

Boy's Own Paper, Leisure Hour, and Sunday at Home, for March.

London: Religious Tract Socy., Toronto: Wm. Warwick.

Attractive as usual. No better publications of their kind can be had.

Girl's Own Paper.

London: Religious Tract Society. Toronto: John Young.

The second monthly number of this excellent magazine for girls has just come to hand. It fully maintains its high character for both the variety and attractiveness of its contents.

The Presbyterian Year Book for 1880.

Edited by Rev. Jas. Cameron, Chatsworth. Toronto: C. Blackett Robinson.

This is the sixth issue of this most useful publication—and it is the best. The amount and variety of the information it contains on matters Presbyterian, are positively surprising, while the orderliness and accuracy, the good sense and the good taste displayed throughout, are all that could be desired. There is no publication on this continent, perhaps not in the world, in which so much, and such thoroughly digested information in reference to all the branches of the Presbyterian Church, could be had within such manageable compass and at so low a price. To all intelligent Presbyterians in Canada it will be found indispensable.

Our Homes.

Philadelphia: Presley Blakiston. Toronto: Hart & Rawlinson.

No. IX. of the American Health Primers is certainly not the least useful of the series. It is occupied with the important question, "How shall we have healthy homes?" which is scientifically, and at the same time intelligibly discussed, under the following heads: (1) situation, (2) construction, (3) light, (4) warmth, (5) ventilation, (6) water supply, (7) drainage, (8) disinfection, (9) population, (10) working-men's houses. The author is Dr. Hartshorne, formerly Professor of Hygiene in the University of Pennsylvania. Circulated throughout our cities, towns, villages and rural districts, this little book would be the means of contributing very materially to the general health and comfort.

The Life and Work of St. Paul.

By F. W. Farrar, D.D. New York: E. P. Dutton & Co. Toronto: Hart & Rawlinson.

Canon Farrar's Life of Paul has already secured almost as great an amount of popular acceptance as was extended to his now universally known "Life of Christ." It has all the characteristic excellences and blemishes of that remarkable work. As a somewhat "broad" churchman the Canon may have to be read with a good deal of caution, but he is at the same time attractive and instructive in no ordinary degree. Passionately in earnest, eager, ardent, learned—some might think even to superfluity—undoubtedly eloquent, some might be inclined to believe even occasionally declamatory, to an extent not particularly agreeable, picturesque in his descriptions, vivid and minute in his imaginings, with a keener eye, possibly, in some instances, to effect than to absolute accuracy, yet, throughout, with an affectionate enthusiasm for his hero, and an ardent desire to set him in the clearest and most attractive light, combined with a genuine love, not only for Paul, but for Him who was Paul's master, and is his own; he secures and retains the attention of his readers to the close, and, we doubt not, will lead many of them to feel that they have, under his guidance, got a better idea of the man Paul, and his labours, than ever they had before, and, may we not add, that they have been also led with a deeper reverence and a more ardent gratitude than ever to "glorify God in him?" As a specimen of the work we give the following extract from the closing chapter: "Did Paul ever get that cloak, and the papyri and the vellum rolls? Did Timothy ever reach him? None can tell

us. With the last verse of the second Epistle of Timothy we have heard Paul's last word. In some Roman basilica perhaps before Helius, the Emperor's freedman, in the presence of some dense, curious, hostile crowd of Jews and Pagans, he must have been heard once more in his second defence, or on the second count of the indictment against him; and on this occasion, the majority of the assessors must have dropped the tablet C—the tablet of condemnation—into the voting urn, and the presiding judge must have pronounced sentence of decapitation on one who, though condemned of holding a dangerous and illegal superstition, was still a Roman citizen. Was he alone at his second trial as at his first? Did the Gentiles again hear of Jesus and the resurrection? Did he to them, as to the Athenians, prove that the God whose Gospel he had been commissioned to proclaim, was the same God after whom their fathers had ignorantly groped, if haply they might find Him, in the permitted ages of ignorance, before yet, in the dispensation of the times, the shadow on the dial-plate of eternity had marked that the appointed hour had come? All such questions are asked in vain. Of this alone we may feel convinced, that he heard the sentence pronounced upon him with a feeling akin to joy—

'For, sure, no gladder does the stranded wreck See, through the grey skirts of a lifting squall,
The boat that bears the hope of life approach
To save the life despaired of, than he saw
Death dawning on him and the end of all.'

But neither respecting his bearing nor his fate, do we possess any particulars. If any timid, disheartened, secret Christians stood listening in the crowded court—if through the ruined areas which marked the sites of what had once been shops and palaces before the conflagration had swept like a raging storm through the narrow, ill-built streets—if from the poorest purlieus of the Trastevere, or the gloomy haunts of the catacombs, any converted slave or struggling Asiatic who believed on Jesus, had ventured among the throng, no one has left a record, no one even told the story to his fellows so clearly as to leave behind him a floating tradition. We know nothing more. The last word has been spoken. The curtain has fallen on one of the noblest of human lives.

"They who will, may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his name. Near that gate, close beside the English cemetery, stands the pyramid of C. Cestius, and under its shadow he buried the mortal remains of Keats and Shelley and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveller will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless, the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Aque Salvia*, and now as *Tre Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the Greatest of the Apostles was shorn away."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

April 11, 1880. } THE INVITATION OF CHRIST. } Mat. xi. 28-30.

GOLDEN TEXT.—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."—Matt. xi. 28.

HOME STUDIES.

M. Matt. x. 1-26.....Twelve Apostles sent forth.
T. Matt. x. 27-42.....A Prophet's Reward.
W. Matt. xi. 1-19.....Jesus and John.
Th. Mark xi. 20-30.....Invitation of Jesus.
F. Isa. lv. 1-13....."Come unto Me."
S. John vi. 35-51....."In no Wise cast Out."
Sab. Rev. xi. 12-21....."Whosoever will."

HELPS TO STUDY.

Our lesson takes its title from the last three verses of the passage selected.

This part naturally assumes prominence as being a full, free, and direct offer of salvation, proceeding from the Saviour's own lips. The other subjects treated of may, however, be very profitably studied in the same connection.

Some such division as the following will be found convenient: (1) *Condemnation to the Impenitent*; (2) *Grace to the Humble*; (3) *Invitation to All*.

I. CONDEMNATION TO THE IMPENITENT.—Vers. 20-24. The Saviour, having answered the messengers of John the Baptist, is addressing the multitude, and begins to upbraid, that is to censure or find fault with, the cities wherein most of His mighty works were done; shewing that those who remain impenitent under high privileges and in the midst of clear light, must expect a more terrible condemnation in the judgment than those who sin in comparative ignorance.

1. *Bad enough for Tyre and Sidon.*—Vers. 21, 22. These were Phœnician cities, on the coast of the Mediterranean Sea. Their inhabitants had, throughout the period of Old Testament history, been notoriously idolatrous and otherwise wicked. Their overthrow and desolation had been predicted by the prophets (Ezek. xxvi. 28; Isaiah xxii.). These predictions had already been partially fulfilled; for Tyre had suffered fearfully in its thirteen years' siege by Nebuchadnezzar and in its capture at a later period by Alexander the

Great; and Sidon had been temporarily destroyed by its own inhabitants (B.C. 351) to prevent its falling into the hands of the Persians. Although both cities somewhat revived afterwards, the prophecies regarding them have been fully accomplished since, and their desolate ruins now bear testimony to the truth of the Bible.

The Jews who were listening to Christ would probably entertain no doubt whatever as to the heavy condemnation awaiting the inhabitants of Tyre and Sidon in the judgment; and terrible indeed, in their view, would that doom be that which the doom of these cities would be more tolerable, or easier to be suffered.

2. *Woe for Capernaum and Bethsaida.*—Vers. 23, 24. The greater number of the Saviour's miracles were performed in the cities around the Sea of Galilee. Peter, Andrew and Philip belonged to Bethsaida. The guilt of the inhabitants of these places, in excess of that of the Tyrians and Sidonians, consists in the fact that the former rejected Christ and His offers of salvation; and for those who do this we are told elsewhere that "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment."

3. *Sodom's Guilt.*—Vers. 23-24. To speak of greater guilt than that of Sodom does not lessen that guilt. Its inhabitants were abominably wicked. They sinned against the light of nature which, if we except the somewhat dim and flickering rush-light of Lot, was the only light they had; and a decent Jew would not be apt to regard the sentence of a Sodomite in the judgment as very "tolerable."

4. *Capernaum's Greater Guilt.*—Vers. 23, 24. The people of Capernaum would, no doubt, scornfully repudiate any comparison with the ancient inhabitants of Sodom in morality; but, in the pride of their self-righteousness, they committed a sin which the Sodomites had no opportunity of committing—they rejected the Saviour.

If the condemnation of impenitence and rejection of the Gospel increases with the increase of light and privileges and opportunities, and if it shall be more tolerable in the judgment for Sodom than for Capernaum, what, then, must be the doom of the impenitent inhabitants of the cities and towns and villages of modern Christendom, who have the New Testament in their hands, the evidences of Christianity around them, and the Gospel proclaimed in their ears throughout their lives?

II. GRACE TO THE HUMBLE.—Vers. 25-27. The Son now turns in prayer to the Father and thanks Him for the exercise of sovereign grace.

1. *Ignorant Philosophers.*—Ver. 25. Human science is exceedingly useful in its own place; but it can tell nothing about the soul or its relations to God. These subjects are out of its field and out of its reach. In this department the greatest philosopher is as dependent on revelation for knowledge as anyone else is.

We cannot be too wise, we cannot be too prudent, we cannot know too much; but it is quite possible for us to be so wise and prudent in our own conceit, and to entertain such a high opinion of our own knowledge, as to hinder us from learning.

2. *Learned Babes.*—Vers. 25-27. The babes to whom the Father reveals the things of the kingdom are not all babes in years, though these are not excluded, neither are they all necessarily babes in understanding, but they are babes in their humility, in their docility or teachableness, and in their willingness to receive, as a gift from the hands of God, that which He offers "without money and without price." They come to Him saying,

"Teach me, O Lord, the perfect way
Of Thy precepts divine,
And to observe it to the end
I shall my heart incline."

Thus they learn to know God and Jesus Christ whom He hath sent, and thus they are made "wise unto salvation."

III. INVITATION TO ALL.—Vers. 28-30. Here we have one of those sudden outbursts of tenderness which have been so precious to the believer in all ages, as expressing the Saviour's yearning love for sinful humanity and His earnest desire that sinners should come to Him and live.

1. *The Inviter.*—Ver. 28. God the Son, the divine Mediator, One who has made atonement for sin, One who has authority—all things, He says, are delivered unto Me of My Father.

2. *The Invitation.*—Ver. 28. Come unto Me: "Come" down from your dependence on your own merits; "come" away from your sins; "come" with your load of guilt; "come" in all your weakness and helplessness and inability.

3. *The Invited.*—Ver. 28. The invitation is to those who labour and are heavy laden under conviction of sin and concern for their souls' salvation; but it is not restricted to these; it is much wider; it includes those who are blindly searching for happiness in earthly objects, and spending their "labour for that which satisfieth not."

4. *The Promise.*—Ver. 28. He promises rest. Is that all? Yes, that is all He promises, and that is all the weary one asks for; but He is better than His promise.

"I heard the voice of Jesus say
"Come unto Me and rest,
Lay down, thou weary one, lay down
Thy head upon My breast."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place
And He hath made me glad."

They find rest and they also find happiness.

5. *The Service.*—Vers. 29, 30. Rest does not mean idleness. Take My yoke upon you. When does the ox have the yoke put upon him? is it not when he is going to work? Christ has work for those who come to Him; but there is no more "labour" and they are no longer "heavy laden." He is meek and lowly. They learn of Him, and so they also become "meek and lowly;" and the yoke, which would no doubt be galling to the proud and rebellious, is not grievous to them; they soon find that His words are true, My yoke is easy and My burden is light.