

bath School Libraries should not be without this work.

THE DIVINE LAW OF BENEFICENCE, By Parsons Cooke, Lynn., is another work received from Mr. McBean. Dr. Parsons Cooke was one of the ablest and most faithful men of his time. For nearly a quarter of a century he edited the *Boston Recorder* and made it one of the most influential organs of the orthodox faith. Anything coming from his pen deserves respectful consideration.

Dr. Cooke's views on the Divine Law of Beneficence are those that are happily beginning to prevail throughout the evangelical churches. Our own Synod has a Standing Committee on the subject. We are persuaded that it will be greatly to the advantage of the church when systematic giving on the Lord's day will be generally practised. Dr. Cooke places the matter in a very clear light. His argument from scripture is irrefragable. The Society issues this volume in Tract form for 5 cts. They have on the same subject "Religion and Beneficence," by Parsons Cooke, 2 cts.; "The Scriptural Plan of Benevolence," by Samuel Harris, 5 cts.; and "Mission of the Church" by Rev. E. A. Lawrence, 10 cents. The distribution of literature such as this would be of much service to the church.

We have received Part 1 of Vol. 2 of Guthrie's *Sunday Magazine* from ALEXANDER STRAHAN & Co., the Publishers who have now a branch at 50 St. Peter Street, Montreal. This Magazine is sold at 15 cents a No., or \$1.75 a year. It is so well known that we need not say a word in its commendation.

The Sabbath School.

Sabbath School Lessons for
January, 1866.

FIRST SABBATH.

SUBJECT: *The uncertainty and shortness of life.* James iv. 13-17, and v. 1-9.

The apostle warns us of the uncertainty of time, and the necessity of our absolute subordination to the will of God. It is

sinful to make our plans as if there were no God, no death, no swift flight of years.—This should be specially impressed on our minds at the beginning of a New Year.

V. 3.—*Go to now*,—i. e., "come now"—pay attention to this solemn announcement.—To go from city to city with merchandise and to trade thus year after was the habit of the trading Jews. It is to this that the apostle alludes.

V. 14.—(This verse is a clause, a parenthesis.) We do not know what is to happen to-morrow; how impious and absurd then to arrange for years! *Vapour*—"a smoke," or a "cloudlet."

V. 15.—Connect the 15th with the 13th verse. Instead of the plans referred to you should say, &c. It is from God we get 1st, life; 2d, the power of doing anything and everything. We should therefore always consult Him. Beware of pride and self-confidence. He walks most safely who has the all-seeing for guide.

V. 16.—Your "boasting"—your puffed-up self-confidence, is wicked, impious.—Poor matter for rejoicing! Rejoice that God is your enemy, will you?

V. 17.—Compare Luke xii. 47, 38. It is a great sin to misuse our talents and privileges, or not to use them at all.

Chap. v.—Vv. 1-6.—This Epistle was written shortly before the ruinous overthrow of Jerusalem and the dispersion of the Jews. The riches of the profligate cannot save them. Their pride, their cruelty, their tyranny and their gross pleasures are sure to bring upon them an awful doom. The apostle speaks of their doom by anticipation at present. *Riches—purified*: your grain, wine, oil, &c.

V. 3.—When gold and silver are left idly rusting or devoted to selfish purposes their rust eats the living flesh like fire! The principle of covetousness is to love money or wealth for its own sake. "Ye have heaped up treasures—gold and silver—which shall be a devouring fire, against the last day!"

V. 4.—The Lord of *Sabbath*—of "hosts"—armies; this refers to the boundless resources which God has at his command. He is ever on the side of the oppressed and against the oppressor, and the crafty trickster who defrauds.

V. 5.—Ye have spent wantonly on the earth which is soon to be burned up, the substance with which you should glorify God "*Slaughter*"—the killing of animals for a feast day, &c.

V. 6.—"The just," Christ first; but all the righteous martyrs included. James who wrote this epistle was surnamed the Just, and died a martyr.

V. 7.—As sure as the crops ripen to harvest so surely will God's plan be duly developed in good time: be patient there—