

Mercy and Righteousness.

(Psalm 98)

BY WILLIAM WYE SMITH.

Oh, sing to the Lord a new song,
For the marvellous deeds He hath done!—
His arm, in the battle how strong!
Alone hath the victory won.

He hath His salvation made known,
His mercy abroad to disclose;
His righteousness openly shown
In the midst of the heathen, His foes.

His truth and His mercy have been
For Israel kept and bestowed,
The ends of the earth all have seen
The mighty salvation of God!

Oh, joyfully sing to the Lord,
Thou Earth, and ye regions of light!
And loudly in sweetest accord,
Rejoicing, in praises unite.

To the Lord with the harp will we sing—
With the harp and the psalm rising high;
And trumpet and cornet, the king
Shall hear from His throne in the sky.

The ocean in tempests shall roar,
And its fulness acknowledge His might;—
The world and its dwellers adore,
And the floods clap their hands with delight.

Let the hills with rejoicing break forth,
At the coming of God; for He stands
With righteousness judging the earth;—
And His truth for His people commands.

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One Hundred and Sixty-Eight Hours.

In one day are twenty-four hours. In seven days are one hundred and sixty-eight hours. So many hours in one week, and hours of influence at that. Hours of sleep and hours of waking; hours of dreams and hours of experience among the realities of life; hours of doing and hours of idling; hours of reverie and hours of thinking; hours in which the life goes on steadily, and in which the soul grows on steadily—life becoming loftier or baser; the soul improving or deteriorating. O the power of the passing hours!

Sunday-school teacher: You have less than one hour a week for direct labour in the Sunday-school in behalf of your pupils. Only one hour out of one hundred and sixty-eight! And all the other hours full of power for your hour or against your hour.

What shall you do? You may well ask that question. Much depends upon the answer and your use of the answer.

First of all, put so much energy of truth into that one hour you have, that out of it may sweep, as rays of fire out of the sun, light and force to illuminate and dominate the other hours of the week. Adjust the carbon-point in the Sunday hour that the most remote hours of the secular week may shine because of its special glory.

Teach well. Teach essentials. Teach the heart. Teach with the heart. Illustrate the Sunday lesson by the week-day life, so that Wednesday and Saturday experiences in street and shop may suggest the truth so wisely and effectually spoken at the point of Sunday contact—when God's truth filled an hour with divine light and strength. Teach with a prayerful spirit. Teach with a practical aim. No one can begin to tell how much week-day influence can be packed into a Sunday hour of wise teaching.

Do not rest from your labour of loving care during the one hundred and sixty-seven hours that follow. The ten long furrows across the field drawn by your busy plough will not guarantee a harvest. More furrows must follow. And then more furrows. And after furrows fill the field—harrow and planter, hand and hoe, keen eye and good care must keep on the work begun in the beginning; and after many a day of service, and many a day of waiting, will come golden fruit as your reward. So keep up your Sunday solicitude and prayer, and work seven full days, and seven times seven, and seventy times seven, nor even then must you grow negligent. Think about your pupils; pray for them; write to them; visit them; guard the books they read; keep a vigilant care concerning the company they keep. Live for them all the time, and thus will one hour's work at Sunday-school on Sunday touch all the intermediate hours with light, and make radiant the passage from Sunday to Sunday across the sea of secular life as, one of these days, electric lights will mark the steamer's pathway across the Atlantic from shore to shore.—*S. S. Journal.*

The Prayer in the Glen.

Who ever knew one to go on a foreign Christian mission who was not warmly interested in Sabbath-schools in his own land? This was as true in the early dawn of the blessed work as it is now.

When William Milne was fitting himself for the mission work in China, he was most devoted to the Scottish Sabbath-school. He felt that the work for souls was one all over the world. He realized the importance of this means of instruction more than many of us do. Going one night with a friend to visit an evening Sabbath-class, his road lay through a rocky glen, which brought to his mind the spot where he had first given his heart to the Saviour. He paused and said, "I am afraid to enter on the solemn work of the evening without special prayer."

The two young men knelt down in that rocky sanctuary, and for some time pleaded with God for His blessing, as only those teachers do who feel the preciousness of souls.

There was something in their very faces that told their scholars they had

been with Jesus. There was a power in their words that awed even the most thoughtless. Who can doubt that when the great books are opened, some saved soul will trace its rescue to that prayer in the glen which his faithful teacher poured out for him.

We can work for Jesus acceptably in no other spirit. We must feel that the work is solemn, and that prayer is our chief dependence. Other means may help us, but this brings down omnipotent help. Let us remember this prayer in the glen when we are going to meet our classes next Lord's day.—*Sunday-School Magazine.*

Home.

Home is the resort
Of love, of joy, of peace, and plenty; where
Supporting and supported, polished friends
And dear relations mingle into bliss.

—*Thomson.*

HOME is where the heart is. If it be a Christian home, with a Christian father, mother, brothers, and sisters, then there dwell love, joy, and peace. Every voice in such a home is music; music, the prelude of music in our heavenly home.

The Bible.

God never meant that man should scale the heavens
By strides of human wisdom. In His works,
Though wondrous, He commands us in His word
To seek Him rather, where mercy shines.

—*Cowper.*

In His word God commands us to seek Him, where mercy shines. All through the New Testament mercy shines, in the life, parables, sayings, and promises of Jesus; in the work of the Apostles; the teachings and acts of the first Christians. Wonderful book! Glorious revelation of the divine will!

SAFETY FOR OUR CHILDREN.—Where shall we find protection for these tender lives save in the keeping of the almighty Saviour? We cannot shelter them ourselves. We cannot make our doors strong enough to shield them. We cannot protect them even by love's tenderness or by the influence of beautiful things—of art, of luxury, of music, or by the refinements of the truest and best culture. From amid all these things children's souls are every day stolen away. All history and all experience proves that nothing but the religion of Christ can be a shelter of our loved ones from this world's dangers and temptations.—*Teacher's Mentor.*

KITE-FLYING.—You must not treat your scholars as a boy might a kite that he lets off into the air and then goes away, having fastened his line to a post. Once in half-a-dozen hours does he visit the post. He may find the string but not the kite. That is the way some teachers treat their classes. They meet them on Sunday—hear the lesson and, dismissing all further interest, go away. That is tying the line to a post and leaving it. The class is ignored during the week. Another Sunday the teacher pulls the kite in. What wonder if the kite, or portions of it, be missing, a boy or girl gone? A good kite-flyer will watch his kite all the time. And you cannot do less in your work. Make your scholars feel that your restraining, directing hand is on them all through

the week, to visit if sick, guide if perplexed, restrain if venturesome. Ever keep your hand on the kite-string.—*S. S. Journal.*

STRIKE A MARK.—When you handle the lesson, aim to make one supreme, positive impression. It may be love, faith, temperance, but hit some mark squarely and dent it deep. The gunner in battle does not load his cannon purposelessly. He has an object as he rams down the powder, packs away the shot and applies the match to the touch-hole. There it is blazing, roaring, crashing away, but that piece of metal has an object in view, to hit a mark and hit it hard. As you teach the lesson in school, as you explain and comment, following up the questions with an after-talk, have some point at which you aim. Make an impression on the class, and let it go as deep as the impulse of love can force it.—*S. S. Journal.*

If a superintendent really wants order and quiet in his school as a preliminary to beginning the exercises, he can have it without fail. He need do nothing more than to take his place in the desk and—wait. If he will not begin until there is quiet, he will have quiet before he begins. But if he enters into a competition with the school, to see which can make the most noise, with bell or voice, the majority will be pretty sure to win.

THE TEACHER'S OPPORTUNITY.—You have a splendid opportunity. You are helping to shape souls for eternity. You can work easily now, since the material in your hand is so soft and plastic. Watch that potter moulding his clay, patting, curving, hollowing, elongating, skilfully shaping till his work is done. He works when his clay is soft, and surrenders himself to his work. Youth is the yielding material in your hand. You can mould it now. Ten years from this date you might not be able to do it. Realize your opportunity. It is magnificent, for you do not shape a pitcher, a jug, a plate, but a soul.—*S. S. Journal.*

YOU MUST NOT SEE IT.—Teachers ought to be able to see everything that is going on in their class or their school. "All-eyes," we believe, was the name that Daniel Webster got when he was a school-teacher. He seemed to have eyes in all parts of his head. But then, too, teachers should have the faculty of *not* seeing things. If they see a thing, they must do something about it. If they do not see it, it may pass without remark from them. Teachers should sometimes practice the art of not seeing things.—*S. S. Journal.*

TAKE IT IN GOOD PART.—It may not have been meant in good part. Never mind, take it so, all the same. If a scholar makes an ill-natured remark to you, or asks you a teasing question, treat him with such unconsciousness of his bad spirit that he will be ashamed of it himself, and be glad that his teacher did not observe it. There is often great wisdom, meekness of wisdom, in taking things in good part.—*S. S. Journal.*

"THE church that has no missionary spirit is dead. What does she live for?"—*Lutheran Missionary Journal.*