

**A Beulah Song.**

For the Lord, thy God, bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills.—Deut. 8. 7.

And I will give her the valley of Achor for a door of hope; and she shall sing there.—Hosea 2. 15.

God has given me a song,  
A song of trust;  
And I sing it all day long,  
For sing I must;  
Every hour it sweeter grows,  
Keeps my soul in blest repose,  
Just how restful no one knows  
But those who trust.

O, I sing it on the mountain,  
In the light;  
Where the radiance of God's sunshine  
Makes all bright.  
All my path seems bright and clear,  
Heavenly land seems very near,  
And I almost do appear  
To walk by sight.

And I sing it in the valley,  
Dark and low;  
When my heart is crushed with sorrow,  
Pain, and woe;  
Then the shadows flee away  
Like the night when dawns the day;  
Trust in God brings light away,  
I find it so.

When I sing it in the desert,  
Parched and dry,  
Living streams begin to flow,  
A rich supply;  
Verdure in abundance grows,  
Deserts blossom like a rose,  
And my heart with gladness glows,  
At God's reply.

For I've crossed the River Jordan,  
And I stand  
In the blessed land of promise—  
Beulah land!  
Trusting is like breathing here,  
Just as easy; doubt and fear  
Vanish in this atmosphere,  
And life is grand.

—India Watchman.

commit any portion of the Scriptures to memory.

**IS IT DESIRABLE?**

No Scripture can be so well known as that which is honestly committed to memory. Paul said to Timothy that "from a child he had known the Holy Scriptures, which were able to make him wise unto salvation." No agency has been so honoured in the salvation of souls as "the Word of God which is the sword of the Spirit." If this be learned early it will live long in the memory.

**TO WHAT EXTENT?**

How far should we encourage our scholars to go in this exercise? The Golden Text should be learned by every scholar in all the classes, and it would not be overtaxing the intermediate classes to induce each scholar to learn, say, two other verses. This would give three for each Sabbath, or 156 for the year.

**WHAT VERSES?**

The International Lessons are not always the best adapted for memorizing. Let the superintendent select the memory verses. Suppose he should begin with the first Psalm, and have all the classes who can learn, say, two verses; for the next Sabbath, two more, etc. After this the twenty-third Psalm, then the Sermon on the Mount, and subsequently other practical and easy Scriptures.

**HOW TO BE DONE.**

Our scholars seem unwilling to learn verses. But if they see that we are in dead earnest in our desire for them to learn, they will comply with our wishes. To help let the teacher and the superintendent learn and recite the selected verses themselves. It would popularize the work and do us a great deal of good besides. We must also secure the help of parents in this effort, for the verses must be learned at home. The parents can best be reached in this way by the pastor in the pulpit. His earnest desire that the parents should help us in seeing that the scholars learn their lessons would have a capital effect.

**PRIZES?**

No; not prizes. Would you say he who gets the most verses shall have a pair of skates? If it were well to have the emulation, you must see that while one boy can learn 1,000 verses in a few months, three-fourths of the scholars could not, with even more effort, learn 400. Not prizes, but reward them for what they do, after making the task such that all who wish can measure up to it. If the verses be marked to their credit, and the number be read out at the end of the quarter in the class, and at the annual meeting the whole number could be read out for the year. For smaller scholars I see no objection to merit cards or small books at the Christmas time.

**PERFECT RECITATIONS.**

Imperfectly recited verses are an abomination. 1. It has a bad effect on the scholar's memory. 2. It is certain to result in misquotation of Scripture passages in after life. 3. To give credit marks for verses half committed is not honest. And every teacher who allows his scholar to go through his verses by being prompted, no matter how kindly it may be meant, is really giving him a lesson in dishonesty. He has half recited his lesson and has re-



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ceived credit for it as though perfectly recited. What better is this in principle than a debtor offering fifty cents to the dollar when he could have obtained means to pay the honest hundred? Let us have a moderate number of verses memorized, but let us insist on perfect recitations or withhold all recognition of reward.

Our next: "The Teacher's Courage."

**Sunday in Toronto.**

THE Rev. W. Crafts thus writes in the *Independent*:—

Edinburgh herself, with every other considerable city, can see in Toronto [120,000 of a population], as the best Sabbath-keeping city of the world, that what ought to be done has been done yet more nearly in a nineteenth century city. Montreal, although largely composed of French Catholics, and a larger city, has a Sabbath almost as Arcadian as that of Toronto; no Sunday newspapers, no opening of groceries, bakeries or museums. Indeed, what we shall say of Toronto is largely true of all the British provinces, except Quebec, where Sabbath laws are less stringent; but I take Toronto, as, on the whole, the most perfect specimen of city Sabbath-keeping that the world affords. Not only does a majority of my replies prove this, but even Mr. Jolly, the Secretary of the Edinburgh Sabbath Alliance, heartily admits it. He says:

"Nothing impressed me more pleasantly during my whole tour than the aspect of the Lord's Day observance in such cities as Toronto, Hamilton, and even in Montreal, notwithstanding its masses of French Roman Catholics. My own feeling was that Toronto, where I at least did not observe a single open shop, where the streets were still and quiet, save where reverent multitudes were going to the house of God showing a city whose stalwart and beautiful sons and daughters were enjoying a Sabbath rest, might well put our Scottish cities in these later days to shame."

Toronto is the best proof I have ever seen that Sabbath-keeping in cities is not a "lost art;" it is a living refutation to all arguments in or out of court that it is "necessary" to keep thousands of people at work on the Sabbath in trade and transportation.

It is a conclusive answer to those who say that our complicated society requires more than that of the ancient Jews did upon the Sabbath. If it might seem plausible that some things might be "necessary" in modern New York or Glasgow that were not neces-

sary in ancient Jerusalem, nothing can really be a necessity in modern New York or Glasgow that is not in modern Toronto or Edinburgh or London.

**Faith, not Feeling.**

TRoubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feelst or not. Thou canst not love when thou wilt; but thou art bound to fight the hatred within thee to the very last. Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changeest; nay, He has an especial tenderness of love towards thee, for that thou art in the dark, and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him, "My God, I am very dull and low, and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child, forsake me not." Then fold the arms of thy faith, and wait in quietness, until light goes up in thy darkness.

Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—Geo. MacDonald.

**One Glass.**

I KNEW a prominent New York lady who gave a great reception to a new pastor from across the water, four or five hundred people being present. Many of the young men, Sunday-school teachers, etc., became so boisterous that the hostess was greatly mortified, and resolved never again to offer wine at her public entertainments. A prominent New York merchant, originally an Englishman, never sat to table without his wine and brandy, and his three sons, in consequence, all grew up drunkards. One became so abandoned that his father cast him out of the house. At last some temperance people brought about his reformation, and he came to see his father on New Year's Day. The old gentleman said: "My son, I'm delighted to see you again. I'm glad you've reformed." Thoughtlessly he said: "Let's drink to your better life one glass of sherry." The young man hesitated a moment, and then thought he would drink just one glass. The old appetite revived, and that night his father found him dead-drunk in his stable.—W. E. Dodge.

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**Talks with Teachers.**

ON MEMORIZING SCRIPTURE VERSES.

BY THE REV. A. ANDREWS.

How easy it seems to run into extremes. In the former times the recitation of verses of Scripture formed one of the principal exercises in Sabbath-schools. Many of the scholars recited a hundred verses at once, and the teacher's time was mainly occupied in hearing these lessons. But enter any ordinary Sabbath-school of to day, and the verses that are recited are very few indeed; many of the scholars neve-