

The Presbyterian Review.

Vol. XIII.—No. 28.

TORONTO, JANUARY 14, 1897.

\$1.50 per Annum

NIGHT AND MORNING.

(FOR THE GUEST CHAMBER.)

NIGHT.

Abroad, at home, all day till e'en,
A Heavenly friend, though all unseen,
Watched o'er thy footsteps by the way,
To Him thy vows and homage pay!

Now lay thee down and sweetly sleep,
He, thee and thine will safely keep,
Dismiss each anxious care and fear,
He who ne'er sleeps is ever near.
The peace of God abide with thee,
Till thou again the light shalt see.

MORNING.

Awake, O sleeper, God has kept thee through the night,
The new-born day salutes thee with its cheerful light,
With praise and trust take up thy work and bravely fight
Against the wrong.

What'er thy hand may find, that do with all thy might;
Be faithful in all things, nor any duty slight;
The Lord will guide thee, guard thee, and provide aright,
His love is strong.

And some day—His own day,
The morn shall break brighter,
The day shall be lighter
Where the Lord is its light;
For in Heaven is no night,
But never ending day.

CHARLES G. ROCKWOOD.

OVER LAND AND SEA.

We move the appointment of a Presbyterian Church Roll Examiner, says the *Interior*. The national bureau of banking sends out every so often its expert whose duty it is to go over the books of each bank and compare their actual assets with the report made to the government. In the course of his duties he throws out a good deal of paper that has been carried too long with no prospect of its being paid. A note which has not been renewed, and upon which the interest has defaulted for so many months, is cut out from the assets of the bank by an authority from which there is no appeal. Too many of our churches keep their books in a loose way which renders them absolutely of no value as data for reports. We noted one church which for several successive years returned to the General Assembly the enrollment of 500 members. The number never grew, and never diminished. There must have been considerable "doubtful paper" in that enrollment which a disinterested examiner would have excluded. Between this and the spring reports to presbytery there should be some "deep searchings of heart" upon the part of those entrusted with church statistics, and greater exactness observed in reporting the condition of churches to the General Assembly.

No minister should be satisfied who does not see additions to his church, this winter, on profession of faith. Will any farmer be satisfied to farm all year and raise no harvest? If any church has no minister, the session or the Sabbath school workers should place themselves before God in the way of earnestly seeking for conversions this very winter.

In the annual report of the Glasgow City Mission, it is noted as a special feature of the work that the ordinary Bible-classes are a great encouragement to the agents, and are fruitful in leading young men and women to spiritual

decision, giving themselves to Him who bought them with His blood. Such become useful helpers to the missionaries, as tract distributors, and otherwise in Christian work. Those who give evidence of real discipleship are encouraged to unite themselves to a Christian Church, that under a trained ministry they may be fed, and grow in grace and in the knowledge of Jesus their Saviour.

Miller's Pend Mission, Dundee, which has been established in premises formerly occupied as a blacksmith's shop, has closed its first year of work among growing lads and girls with a most encouraging story to tell. But when did a band of faithful workers have any other? The harvest is great, and the laborers are few, but every one who does put his hand to the work has his reward.

Dr. A. Weiner, a great living Jewish rabbi, in a book on the Jewish food precepts, has a word about the Bible and the Talmud: "The Bible alone is for us the only source; the Talmud sometimes serves to elucidate and elaborate its teaching. Sometimes it only envelopes in fog that which was clear, and troubles the sweet waters of the original text. The Bible alone is our trustworthy guide and master; the Talmud can never be anything more than its disciples and helpmate, an office which it sometimes fills with intelligence and learning, at others with stupidity and gross ignorance. Therefore we can not stake our faith upon the Talmud." This, from a respected Jewish rabbi of eighty-four years of age, is grand. Oh! that his words may go far, and do much toward breaking the spell of the traditions of men which make the word of God of none effect.

There are people who are always emphasizing their points of disagreement with other people. The characters of such seem all built of angles, and their manners to be designed chiefly for the purpose of keeping others at a distance. A Kansas girl, the daughter of a "rancher," who was once asked by her Easter teacher to define a farm, replied: "A farm is a body of land surrounded by a barb-wire fence." There are natures that by their bearing and speech give one the impression of having been constructed on the barb-wire principle, good things existing within them perhaps, but no contact with their life from outside being possible without laceration and wounding. There is nothing really creditable in such an eccentricity of exclusiveness.

Elder A—and Elder B—of the First church, met on the sidewalk one day. Said Elder A—: "Our church is not prospering. There are no accessions, the attendance is dwindling and the people complain much about our pastor." The characteristically brusque reply was: "I have made up my mind to attend to my own business." And so they parted. Some days afterward the two men met again. Said Elder A—: "I, too, have made up my mind to attend to my own business, Brother B—." This little conversation of these two official brethren became known. On reflection, other members of the church concluded to keep steady and still. Ere long the parish was in a peaceful and prosperous condition, and the pastor finished his ministerial career there among a united and warmly attached congregation.