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"UNTO THE DESIRED HAVEN"

"Psalms 46.
What matter how the winds may blow,
Or how they can, or blow they will?
What rock I bow, the tides may low,
Steady rock or sand alike is best;
No surges calm, no winter gale,
Impedes or drives me from my way;
I tread at last toward the haven safe,
That lies perhaps not far away."

I mind the weary days of old;
When mortals seemed to lie;
The skies when fierce the thunders rolled,
And changed my course, I knew not why;
I feared the calm, I feared the gale,
Foreboding danger and delay;
Fooling it was that to sail
To reach what seemed so far away.

I measure not the loss and fret
Which through these years of doubt I bore;
I kept the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me to the gale,
What ships sank in the tempest day;
While I, with fated or spreading sail,
Soothed for the haven far away.

What matter how the winds may blow,
Since fate or fool alike is best?
God holds them His hand, I know,
And I may leave to Him the rest;
Assured that neither calm nor gale
Can bring me danger or delay;
As still I toward the haven sail
That lies, I know, not far away.

—A. D. F. Randal, in *Washington Star*.For the *Presbyterian Review*.**SCRIPTURE ILLUSTRATIONS
OF THE SHORTER
CATECHISM.**BY REV. A. B. MACLEAY, MONTREAL.
LXXXVIII.

It has been said by one who was a master of illustrations¹ that the apostle Paul, in preaching to his fellow-countrymen, used the Old Testament as a nut. He broke the shell, opened out the kernel, and presented it as food to the hungry. The Jews, with their Scriptures, were like a family who had a fruit tree in their garden, their father's tree, — "fair summer and gathering time," as they grew, and laid them up with reverence in a storehouse, but they knew not how to break open the shell and so reach the kernel for food. Paul acted the part of elder Ephesians to these little ones. He did not bring them new nuts from his tree of Jewish rabbi or Greek philosophers; neither did he say that the nuts they had so highly prized and carefully guarded, were many of them old and musty, and only fit to be thrown away; he took those that they had, skilfully pierced the crust, extracted the fruit, and divided it among them.

But sometimes they refused to accept it. In every place that he preached there were some who believed and some who believed not. Sometimes the number of those that believed was great, at other times very small. Sometimes those that rejected his words left him alone, more frequently their hearts were filled with hatred against him. At Thessalonica this was the case. Some Jews and a few chief women, and a large number of Gentiles received the Gospel; but the Jews that believed not, stirred up the rabble of the city, and made an assault on the house where Paul lived, and not finding him there, took Jason, his host, and brought him before the magistrates, and accused him of harbouring men who were dangerous characters. They had turned the world upside down by teaching everywhere that there was another king beside Caesar, one Jesus.

The magistrates took security from Jason to keep the peace, and the Christians, seeing that Paul's life was not safe, sent him and Silas off by night to Berea, a city about sixty miles distant. Here they again entered into the synagogue and preached to the Jews. These were more noble than their brethren in Thessalonica, and they showed this nobility of soul by the courteous hearing they gave Paul. They were noble because humble and teachable. They were not wise in their own conceits, but ready to listen to the instructions of any one who could throw light on the Word of God. They were noble, because honest and sincere and anxious to come to a knowledge of the truth. They were noble, because conscientious and painstaking in seeking to arrive at the truth. They were not credulous and ready to accept everything that was plausibly put before them. They did not grudge the trouble and time required to set the matter to the bottom. They did not go to the traditions of their fathers, nor pin their faith to the teachings of their rabbi; they searched the Scriptures eagerly, day after day, to see if these things were so.

This being their state of mind, we are not surprised to hear that many of these Jews believed, also of the Greeks, men of honourable estate, and of men, not a few. So is it always. Wherever there is the humble, diligent, conscientious, and reverent search of God's Word, there souls will be saved. Satan, the father of lies, knows this right well, and in these closing years of the sixth millennium of his evil sway, knowing that "the time is short," is trying hard to put the Scriptures out of the way. In the days of the Caesars he sought to do this by burning them. That rough and ready method will not do to-day, so he goes about his work much more cunningly, but even more effectually. On the one hand, he gets some who proclaim themselves infallible teachers of the truth, to make void the Word of God through their traditions; and on the other hand, he gets critics, who think themselves equally infallible, to question the authenticity of this part of Scripture and that part of Scripture, till those who follow them are utterly bewildered. The first over-lay the Scriptures with their lies; the second try to undermine the Scriptures with their learning; both are trying to rob us of our Bible. But, as Jesus our Divine Teacher declares, "The Scripture cannot be broken." Let the presumptuous priest pile up his rotten straw, let the bold scholar burrow underneath and throw up his critical mole hills, they cannot move that rock which shall stand when heaven and earth have passed away; and they who, like the Soprons, sweep away the rubbish and build on the bare Word, may be hated by tradition-mongers, and despised by learned moles, but they are God's true noblemen; invested with all the honour and benefits of their high estate, for "the outward and ordinary means whereby Christ communicates to us the benefits of redemption, are His ordinances, especially the Word, sacraments, and prayer; all which are made spiritual to the elect, for salvation."

QUICK TEMPER.

A MATTER not unworthy of remark is the almost universal claim laid to that supposed to be undesirable possession, a quick temper. "I have a frightfully quick temper!" is an expression often used with evident self-conceit and pride. And how often, when, with the intention of saying something pleasing, we remark upon the sweetness of a friend's disposition to the friend in person, we are met with the reply, "Oh, you're quite mistaken; I am one of the quickest-tempered people in the world!" given in a tone that does not imply modest depreciation of a composure, but a decided sense of unappreciated merit. Now this willingness—eagerness, it may even, without exaggeration, be called—to be convicted of, what is acknowledged to be a fault, strikes one as a curious anomaly. No one would answer if told, "You are very truthful," "Oh, no, I'm a constant liar," nor, if complimented upon a consistent attention to her own business, would respond, "On the contrary, scandal-mongering is my favourite occupation." At least, so one would give either of these answers in the serious way in which the claim to the possession of a hot temper is made. May there not be, underlying this inconsistency and explaining it, a misconception of the real meaning and source of a quick temper? To many minds, this undesirable trait seems to be the outcome of many admirable qualities. To be hot tempered means, inferentially, in such mental vocabularies, to be generous and large-minded, and unselfish, and—after a little lapse of time—forgiving.

But I maintain that it means exactly the reverse of all these things. If a man be quick tempered, if he gives way to anger quickly and *surprisably* (for I leave out of the question entirely that righteous wrath which rises for good reason only, and is quite a different matter from temper), he is not generous, for he has no regard for the comfort of those around him; he is not unselfish, for it is safe to say that in nine cases out of ten, if not in ten out of ten, his fury is kindled by some fancied slight to himself, and is allowed to blaze simply as an illumination in honour of his self-esteem; he is not forgiving, because though he may recover quickly from his aberration, and soon be perfectly urban to the wildest victim of it, the restoration is simple forgetfulness, and to forget the injury inflicted upon another by his own hasty words, is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. I am convinced that a quick temper is an unfailing indication of a limited intelligence and a lack of mental quickness. If the mind were large enough to grasp the true relations of things, to see how small a point in the universe this temper-making episode occupied, and if it could see this quickly—in a flash of thought—the outburst would be treated—*quodlibet de causa*.

The proceedings were begun by the reading of the Scriptures, Ps. lxxvi and Matt. xxviii, by the Rev. John Mackie, pastor of St. Andrew's, Kingston, on Friday evening, 9th inst. There was present on the occasion a large audience representative of all the Presbyterian congregations and other evangelical bodies in the city. Rev. Malcolm MacGillivray, M.A., pastor of the church, presided, and was supported by Dr. Wardrop, Convener of the F.M. Com., Mr. Hamilton Cassels, Secretary, and Revs. Messrs. Houston, Macleay, Wishart, Carmichael, Craig, and Professor Mowat and Marshall.

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Mission Work
**OUR CENTRAL INDIA
MISSION.**
**TWO ZENANA WORKERS
APPOINTED.**

DESIGNATION OF MISS CLAIR AND
MISS SCOTT.

As doubtless many of our readers have noticed from the Report of the Foreign Mission Committee presented at the late meeting of the General Assembly in Halifax, a strong appeal was made by Miss Berry, M.D., and Miss Oliver, M.D., of our Central India Mission Staff, for two more Zenana Missionaries to be associated with them in their work in Indore. They urged their plea for help from the following considerations:

"The difficulty of getting Bible workers to carry on Zenana work without a Zenana missionary over the is a very great disadvantage to mission work, and the fact that there are no ladies in the field to take up Zenana work in the city is a great loss, not to medical but to mission work. It is impossible for us to carry both. Either one is inferior for the strongest if it be carried on in such a way as to be either useful or creditable. At least two Zenana workers ought to be associated with each medical woman. These, with native Bible women, could do much. As it is now, our time and strength and your money are to a large extent spent in doing highly charitable work, because there is no time to follow up good impressions by continued good influence and Christian teaching. It is asked [in the statistical table], 'How many have been joined to the Church from the Zenana?' So far as the medical work is concerned, the answer is 'none.' How could it be otherwise? The doctor is called. The patient is cured. The whole family is grateful, and have a certain respect for the religion the doctor tells them of, but are far more concerned with the present than the future. The doctor does not see the household again until it is in a fever of excitement over another sick member. The first good impressions are all gone before the second come. Without Zenana teaching, mainly speaking, all is lost. We cannot say that entirely is lost, but certainly that is lost."

It is a matter for thankfulness and congratulation that this appeal is now, to a large extent, in the way. We being answered most satisfactorily by the sending of prompt and efficient assistance. Impressed with the importance of securing immediate assistance to the lady medical missionaries in their evangelistic work, the Executive of the Foreign Mission Committee, reported in other columns, placed these two names in the column of "Misses" (Misses Sinclair and Miss Scott) of the Women's Medical College, Kingston, and engaged in preparing themselves for Medical Mission Work, and obtained the consent of these ladies to proceed at once to India. At the meeting of the Executive held in this city, Thursday, Nov. 1, Miss Sinclair and Miss Scott being present, and having fully advised the Committee as to their special fitness for being employed in the Zenana Mission Work of the Church, they were formally accepted and appointed to the India staff. It being understood that the expenses in connection with their outfit, passage and maintenance, as in the case of the other lady missionaries of the Church, will be borne by the Woman's Foreign Missionary Society.

DESIGNATION SERVICES.

According to arrangements made by the Executive of the Foreign Mission Committee, the designation services were held in Chalmers' Church, Kingston, on Friday evening, 9th inst. There was present on the occasion a large audience representative of all the Presbyterian congregations and other evangelical bodies in the city. Rev. Malcolm MacGillivray, M.A., pastor of the church, presided, and was supported by Rev. Dr. Wardrop, Convener of the F.M. Com., Mr. Hamilton Cassels, Secretary, and Revs. Messrs. Houston, Macleay, Wishart, Carmichael, Craig, and Professor Mowat and Marshall.

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reading of the gift of the ladies of the W.P.M.S., Kingston. These Scriptures are the Word of God. In that Word you will find your commission, "Go and teach." In that Word you will find the assurance of ever present, and Almighty aid. "Lo, I am with you always." And what shall I more say? "Wherever you go, He shall lead thee; when thou sleepest, He shall keep thee; and when thou awaketh, He shall talk with thee." May this wonderful and blessed promise be highly verified to you both.

"I command you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all nations." —*Matthew 28:19-20.*

Dr. Wardrop then addressing the ladies, said: "I need not add much to what has been read. The words that you have just now said to your hearts, 'You will remain with me for many years to come,' will follow you with loving interest, and when I am in the service of the Master, I need not be forgotten. It is a great work,

which you are to be engaged in. It is a work of love, and a fitting opportunity that you have to serve the Master, and to turn them from darkness and from the power of Satan. Look that they may receive forgiveness and inheritance among them that have believed by faith that is in Christ." It is a great work to which the women and children in the land to which you are going will have to do to visit them in their homes, and to teach them in their schools. It is not out of doors, as opportunity only, but a regular duty to tell them "the old, old story, to them will be a new, strange, and wondrous grace transforming, so cheering—glad tidings of great joy."

—*See next page.*

—A GREAT WORK.

Dr. Wardrop then addressed the ladies, saying: "Our mission should be up to each work as this. Under the Gospel dispensation, women have done much and willing service in the cause of Christ. And well may I say it is only under the Gospel that the sex has been raised to better spheres at the companion and helper of man. In healthful lands women is and has all along been the mere slaves of man's glory or misery. Under the Mosaic dispensation her condition was greatly bettered, and she was admitted to privileges high indeed compared with any that she could have enjoyed among the nations that knew not God. But it is only under the Gospel that her position has indeed been exalted, with their ready and appropriate recognition. Love to Christ and His cause is the true crown of her advancement. 'Favour is deceitful, and beauty is vain, but the woman that feareth the Lord, she shall be praised.' The deep and wide interest taken by women in the work of Foreign Missions, the singularly efficient services they are rendering in that work, we may well rejoice in."

—A GREAT WORK IN THE CHURCH'S HISTORY.

What a happy day, what they are doing, in Foreign Missions. Dr. Wardrop, in his address, is telling upon the life of the Church. Every Christian has a great interest in the ministry, out of which comes the great blessing of the gospel message.

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Dr. Wardrop said: "The Holy Ghost is come upon you, and ye shall be witnesses unto Me in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"And when He had spoken these things while they looked, He was taken up, and a cloud received him out of their sight." In thinking of the work, so great in itself, and so glorious in its results, you are well nigh overwhelmed. "Ye say, 'Who is sufficient for these things?'" But the Holy Ghost suggests the ready answer, "One sufficiency is of God." You have been called upon to set out without much time to prepare for your voyage. Be it so.

—THE SORROWFUL CALL OF "THE MASTER."

You are wanted, and by Him. That for you is sorrow. You feel rises with alarm at the bidding, and said, "Lord, what wilt thou have me to do?" You feel that you have many wants, but here is the word for you—"My God shall supply all your need, according to His riches in glory by Christ Jesus." There is for you the rich heritage of the "knowing great and precious promises." Ah! how many there are even of God's dear people to whom that beribboned is, in a great measure, a *torva incongrua!* They have heard of it with the hearing of the ear; they have seen it as a map, but they have never entered upon it. Now take you the promises; enter upon the heritage. "Every place that thou goest, there shall be a stone of thy foot shall stand upon, that have I given unto you." You are going out not gradingly or of necessity. You are "cheerful givers, giving yourselves; and you are filled with wonder and praise at your being privileged to exert yourselves in this service. May the "joy of the Lord be your strength" moreover. In the name of the Church which is this work I represent, is the name of the Church's Living Head, I give to each of you."

A COPY TO THE SACRED SCRIPTURES.

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