world with an unbroken band of mother hearts united together to save their homes and their children from the curse of drink and all its allied evils. All information concerning the World's Women's Temperance Union can be obtained of the British secretary, Mrs. B. P. C. Costelloe, 40 Grosvenor-road, Westminster, S. W.

ORTHODOX audacity is says the Sheffield Telegraph, displayed by the Vatican in its assumption that India is a Papal province to be governed from Rome, for the Holy Father is kind enough to share responsibility with Portugal. Thus the Pope is to appoint the Archbishop of Goa Patri-arch of the Indies, while his Catholic Majesty of Portugalisto appoint Bishops of Bombay, Madras, and Quilon. The solemn vastness of this thad loke a proposal that the party king of a checrepit little kingdom should be permitted to hsurp the authority of the most powerful empire an the world, in a portion of its dominions where the prestige of authority is above all things necesof Rome desires to appoint Bishops in India, he indist obtain the permission of the rulers of India, or at least, be gratefully content with silent sufferance. If foreign-appointed patriarchs and bishops make their appearance in Bombay and Madrus, they should be politely asked to go back to Goa, or Lisbon, or Rome, or whatever place they came from. British rule is widely and wisely tolerant in matters of religion. But even British tolerance has its limit; and it is reached when Papal aggression calls on a foreign power to make Romanist bishops in British intovinces.

THE outlook for missionary interests in the New Hebricles, is we regret, not so hopeful as it appeared a short time ago. The cable of the 16th inst. brings the following disquieting information:

MELBOURNE, Sept. 15.—Exciting reports have been received here of arbitrary French action in the New Hebrides. Rev. Mr. Macdonald, Presbyterian missionary at Havannah Harbour, in a letter to Lieut, Marx, of the Havannah Harbour, in a letter to Lieut, Marx, of the British gunboat Swinger, says that the French Hebrides Company have seized the lands of the native Christian mission, alleging prior title, and that the French commandant threatened the natives with an armed force if they resisted. The company also claim the lands of other British subjects. Mr. Macdonald asserts that the French practically exercise sovereignty over the islands, and a collision between the natives and the French is imminent. Threats have been made against Mr. Macdonald and the mative Christians, and the demands assistance from the eative Christians, and he demands assistance from the English squadron. The Premiers of the Australian colon-ics are about to hold a conference to consider the situa-

THE news of the death of Mrs. King, wife of Rev. Principal. King, (Manitoba College, though tong expected has produced a feeling of profound regret wherever she was known, and an expression of deep sympathy with Dr. King in his great trial. Mrs. King, as is well known, was a lady of fine culture, deep piety, and active benevolence, and her death, we feel, is a loss to the whole Church. Throughout her protracted allness she bore her sufferings with true Christian patience and fortitude and admirably exemplified the power of the Christian religion to cheer and support in times of severest trial and affliction. We unite in the general expression of sympathy towards Dr. King and the motherless children.

THE Loyalist delegates from Ireland, Rev. Dr. Kane and, Mr. George Hill Smith, have arrived in this country and have already addressed meetings in Toronto, Hamilton, Beeton and other places. They have every where received a hearty welcome from their sympathizers and a most respectful hearing from the general public. They are excellent speakers and present their views with great clearness, force and telling effect. As, the Rev. D. J. Macdonnell of St. Andrew's church, who, at the public meeting in this city moved a resolu-tion assuring the delegates of sympathy in their cause and support in resisting the dismemberment of the Empire, expressed it, they present "a startling array of facts, relieved by rich humour, enforced by sound logic and told with genuine Irish eloquence."

THE DOCTRINE OF ASSURANCE. BY REV. A. M. M'CLELLAND, B.A., ASHBURN, ONT.

Ir is to be leared that our Presbyterian people do not as a general thing make as much in their religious life of the "Assurance of 'Hope" as they should. There is a spurious modesty very widely prevalent which prevents us from getting any further than simple "hopes and trusts." There are too many who, if they get inside the fold are quite content to lie down there, and not, seek higher attainments. They are satisfied to get to beaven

by the "skin of their teeth" without striving for the "abundant entrance." Is this a reasonable or scriptural position to occupy? Is it not detrimental to the best

Interests of Christ and his Church?

This doctrine is opposed from three quarters—the Church of Rome speaking through the Council of Trent (A. D. 1545), denounces this doctrine declaring roundly that "a believer's assurance of the pardon of his sins is a vain and ungodly confidence." Cardinal Bellarmine, the well known redoubtable champion of Romanism, calls it "a prime error of heretica." Christians of a worldly minded and thoughtless class dislike this doctrine. They cannot tolerate it. It is nauseous to them. They do not feel any certainty themselves about their salvation, they do not like to hear of others having any. Some earnest Christian people again, oppose this doctrine because they think it is presemption. Such, bulieve that the right atmosphere for a Christian to live in, is doubt. So, they begin doubting, live on doubting, die doubting, and go to heaven in a kind of fog.

There can be only one opinion, that the Scripture gives a clear, unmistakable sing on this subject, and tells not only that we can have an interest in the salvation of Jesus, but that we can know it for a certainty. See, 2 Tim., iv. 6, 7, 8; 2 Cor., v. 1; 2 Pet., L. 10; John, Ill. 14; Job, xix. 25, 26; Ps., xxiil, 4, etc., etc. The Confession of Faith and our catechlans re-echo the Scripture to the very fetter. There can be no presumption in following the steps of Job, David, Paul and Peter. These were men preeminently humble. No one would think of accusing them of pride or vain confidence, and yet what assurance of hope they manifest I

It surely cannot be wrong to feel confident in a matter where God speaks unconditionally-to believe decidedly when God promises decidedly. In so doing we rest not on anything of our awa, but only on the finished work of the Lord Jesus. We believe He means all He says and simply and solely take Him at Ills word. Assurance Is impropriety takes the sting out of its insolence. only, after all, a fully-developed faith, " a masculine faith it is impossible to regard otherwise than as a grasping Christ's promise with both hands," and not with fingers and thumbs. While the word of God makes a great deal of assurance, nowhere do we find it laid down that it is a tine qua non of salvation,

Salvation is by faith not by assurance. It is not the strength of faith that saves, but the truth of it. It is not sarry to the salvation of the empire. If the Pope the weakness of faith that condemns but the want of it. Quantity and quality are two different things. A drop of water or a spark of fire is as true water or new as an ocean of either element. So, the least faith marries the soul to Jesus and a weaker faith may receive a strong Christ. A weak eye could see the brazen serpent.

There are believers of several growths in the Church of Cod—there is the blade, then the ear, and then the full

God—there is the blade, then the ear, and then the full water or a spark of fire is as true water or fire as an

corn in the car-so we have fathers, young men, children and habes in the kingdom of grace. Can a man have faith and not know it? Yes, such a thing is possible. A child may be born and not know it. Children do not arrive at a consciousness of existence for a long time after birth. So, a man may be born again and not know it, yet he ought to know it, and can. Still through spiritual hallucination he may not. It is one thing to have a thing, another to know I have it. Surely there may be a weak, struggling, sickly, faith, not at all or scarcely conscious of its own

There is a very close connection, however, between faith and assurance; as a writer has beautifully said i "Faith is the root, assurance is the flower; you may have the root without the flower, but never the flower without the root." He that has faith does well, but he that has assurance does better. He that has faith has life, but he that has assurance has more than life.

Assurance is the gift of God's spirit, and it is of the highest Importance that all God's people should strive after it. We should "covet earnestly the best gifts." It confers much present comfort and happiness, removes suspense and uncertainty. It enables us to feel that the great business is a settled husiness, and the great debt a paid debt. It gives us a fixedness of heart so that we can say with David, "My heart is fixed, O Lord, my heart is fixed." It will support us in the midst of poverty and loss, and under the heaviest bereavements Paul and Silas sang hymns in their prisons, and good old Samuel Rutherford said, when banished to Aberdeen: " My prison is a palace to me and a banqueting house." Assurance of full austaining presence and grace was the inspiration in both

In the hour of death we want something more to sustain us than general "hopes" and "trusts;" there is no cordist then, like the strong wine of assurance. We want then to be able to say, "I know whom I have believed."

It inspires us also to greater usefulness and activity for Christ. No one usually does so much for Christ's cause as the Christian who enjoys the assurance of hope, and is trusting only in the finished work of the Lord Jesus. And vice verie, no one does so little for Christ's cause as the one who is living all the time under a cloud and has no one who is living all the time under a cloud and has no certainty of salvation. All experience proves this. The assured Christian has no wavering doubts, uncertain beliefs or mental distraction and so can labour heartly in the demant it. Any party interest that demands the sacrifice good cause. The other is full of doubts, questionings and continuit manners and so has little feelings and the continuit manners and so has little feelings and the community if it were in success.

along in God's service; If we have full assurance we will run with the "fleetness of the roe." 'Assurance will make us decided, out and out Christians. It will give us backbone. Little-faith Christianity is a jelly-fish Christlanity soft and pulpy with no backbone. Many Christians are inconsistent-half-hearted. The reason is that they are weak in the faith. They feel no assurance—the very thing they need to make them strong for Christ. There is a very close connection, too, between assurance and boliness—the more of one the more of the other, and the less of one the less of the other. 44 Follow holiness without which no man shall see the Lord," and we must pursue it through the gateway of assurance.

What hinders the attainment of assurance?. One hindrance is neglect to grow in grace. Many seem to think it, they are some converted they have nothing more to do than take it easy and go to heaven in a Pallman Palace car. On the contrary we are told to "strive to enter in at the the straight gate." "Fight the good fight of faith." Give diligence to make your calling and election sure. There is a close and inseparable connection between diligence and assurance. An inconsistent walk will hinder appurance. If people will cling to besetting sins they can never have one lots of it.

The doctrine has been brought into contempt sometimes ecause some lay claim to it and a kind of sinless perfection, whose lives do not correspond with the profession they make. "The secret of the Lord is with them that fear him and he will show them his covenant." Paul exercised himself to have a good conscience before God and man, and so he had assurance.

Roader, has it ever occurred to you that your neglect of asserance may account for some of your fallures, and your want of peace. Let me advise you to sock more faith. Seek to beable to say with Paul ! I know whom I have believed." Cease looking only at your own sinful heart and, look more to the all cleaning blood. After you get assurance do not be surprised if you still have doubts. While you live in this ratesion of clay you will be troubled with them at times. But through grace you will "come off more than conqueror." Watch and pray. Quench not the spirit. Abide in the Saviour who has promised that none shall plack you out of his hand,

Communications.

THE MCALL MISSION.

We have much pleature in publishing at the request of the Ladies' Auxilary of the McAll Mission, Toronto, the following Interesting letter received by their Treasurer.

MISSION POPULAIRE EVANGELIQUE DE FRANCE, 32 RUK PIRARK GUÉRIH, AUTRUIL, PARIS. *July* 1274, 1886.

DEAR MADAM.—I thank you very sincerely for your kind letter of 1st inst. with a cheque for £29, £31. 2d. enclosed, from the Toronto Ladies' Auxiliary of the McAli Mission in France. It is cheering to us here to feel that we have many loving friends who are doing their best to send the Gospel to this beautiful land, and who are working with us, by their prayers and by their sympathler. Just now is the "dead season," when people are leaving l'aris and its hot close streets for the seaside, and many of our workers are away also for their much-needed rest. of our workers are away also for their much-needed rest.
Mr. and Mrs. McAll have been in Suitrerland for a
month, and will be soon in England to finish their vacation. Still you would not find the work very "dead" if tion. Still you would not find the work very "dead" it you were to visit us. All the adult meetings are kept on as usual—some eighty per week, besides prayer meetings, little classes, etc. The Mothers' Meetings are closed and some of the schools will hardly be kept open in the summer. The meetings are well attended and we have been cheered by many tokens of blessing lately. The work in the schools is atcadily growing, and those who have charge are much encouraged. We are also doing a great deal now in the people's homes.

"THE CURSE OF CANADA."

[To the Bliter of the PRESENTERIAN REVIEW.] Sin,-In your laue of 26th August I notice a leader

under the above heading, which has to us the ting of pure gold, without admixture or alloy of any of the baser metals. Such utterances voice the views of a large and growing party in the community, every one of whom who has read the article we refer to, will thank you, with the writer of this, from their inmost souls, for thus having

writer of this, from their inmost souls, for thus having courageously proclaimed their views.

You are right when you say that the curse of to-day is Partyism, not in essence, but in the channels into which in Canada it has been borne. The horrors of the battle-field are terrible, and war in its every aspect is most bideous, but patriotic men can soon obliterate every vestige of the ruin that followed in its track. Intemperance, like some grim spectral demon stalking through the land Llighting and withering everything upon which he is altowed to breathe, is an awful curse, but one portion of the community who wage with him unceasing was, can fairly well keep this fell monster on a chain. But when men—the rulers of the land—sell themselves as is so often done for the interests of party, and when the leading party

interpretable the series of the land—self themselves as is so often done for the interests of party, and when the leading party journals pat them on the back for so doing, such a state of affairs cannot be looked upon by the better portion of the community in any other light than that of a directlamity, and when those journalists sell the truth and their manhood along with it from day to day in their blind devotion to party, the outlook is very dark indeed.

The question was once asked of the most dignified prisoner the world ever saw, "What is truth?" That question was not put by an atheist from the back streets of some ancient town, but by a Roman Governor, no cloubt a fairly intelligent man. The hollow priesthood of his time, the avowed teachers of the people, claimed each that the truth was with them, though convious that they proclaimed a lis, and hence the haif sneering question of the judge of the day, "What is truth?" as though the said truth is nowhere to be found amid the haunts of men. Likewise the intelligent portion of the community of today are asking in reterence to party politics, "Iviers is truth?" Not a few of the members of the legislature (with some noble exceptions), who know they have got their positions that had a sea the hauting and leachers cannot and the sealers cannot and the sealers are considered. truth?". Not a few of the members of the legislature (with some noble exceptions), who know they have got their positions by lying on the husings and elsewhere, cannot say, "It is in me," and the leading organs of the party press who in their almost every utterance sell the truth to party slav not say, "It is in me." In vain do they plead that party exigencies demand it. When the eternal principles of human government were first promulgated which rest upon the pedestal of truth, no exception clause was inserted in favour of the Reformers and Conservatives of Cannala. It does not excuse those editors who sell them: continual suspense and so has little inclination and less Could those men, with the lingering sense of manhood time for Christian activity.

Could those men, with the lingering sense of manhood that may be left to them, but see themselves in the mirror of honest reflection, how hideous in their own sight they

would be.

The editor of a party paper, as every sensible reader knows, makes his bread and butter by lying, when writing of politics. Who would covet the position? Rather a outend times would we break stones upon the highway,

or engage in the construction of sewers in the city.

You say 'well,' Mr.' Editor,' when you write that the crying want of to-day is an "independent press"—independent in the determination to tell the truth—not necessarily unconnected with party, for there is nothing necessarily inherently incongruous in the press being con-nected with party, and yet independent as regards trath-

Vainly do editors of party papers argue that the taste Vainly do editors of party papers argue that the taste of their readers demands that they should write as they do. A majority of their readers do not demand it, and were it not for the great enterprise that they show in furnishing general news of the day, they would not be read by the most intelligent truth-loving class at all. Lying cannot be a source of strength in the end, and we greatly wonder that men with the intelligence of those who conduct our leading party journals do not perceive it. who conduct our leading party journals do not perceive it.
Suppose it were true that a majority of their readers
did crave such opiates, where would be the honour in
pandering to such appetites? "Where would be the wisdom. In it? Where the patriotism? Answer, ye men, who profess so loadly to be trying to stem the torrent of corruption that we say has broken the mill-law of your opponents, when ye know that falsehood is flowing through the alulceway of your own party.

A rightly constituted mind craves only truth, and we may add tells only truth, and if the party papers of to-day ignore this eternal principle that pervades the universe, a ignore this eleman principle that pervade the universe, in much the worse for them and for the papers which they represent. Unless they reform their ways and give the intelligence of Canada what it is craving—truth in refer-ence to political issues—they will get it elsewhere in the pages of journals that are yet unborn, but which ere long will crowd the political papers of to-day, so saturated with falsehood, to the wall, when but few will be found to bemosa their fate. - Yours, etc.,

RIVERSIDE

THE sacrament of the Lord's Supper was observed in St. Joseph Street Presbyterian church, Montreal, on Sabbath, Sept. 5th. The pastor, Rev. Dr. Smyth, conducted the service. There was a large attendance. The preparatory service was conducted by Rev. R. Cruikshank, B.A., of Point St. Charles, after which fourteen persons were received into membership. Since the pastor's induction there have been 74 persons received into the church.

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