

CANADIAN INTER-COLLEGIATE MISSIONARY ALLIANCE.

(From a Correspondent)

SIR.—The Second Annual Convention of the Canadian Inter-Collegiate Missionary Alliance held in Montreal in the last week of October, was attended with much success.

The day sessions were held in the David Morrice Hall, Presbyterian College, and at the first business meeting, the Rev. Dr. MacVicar extended a cordial invitation to the students of the different colleges, and gave them words of encouragement in the good work for which they were assembled.

The business meetings were very interesting. Excellent papers were read by Messrs. J. B. Kennedy, B.A., MacMaster Hall, Toronto; E. J. Saphir, Diocesan College, Montreal; P. W. MacAllum, Congregational College, Montreal; J. MacGillivray, B.A., Knox College, Toronto; L. J. Livingstone, Victoria College, Cobourg; and Jas. MacFarlane, B.A., Presbyterian College, Montreal.

Mr. MacFarlane's paper, which was on French Missions, was the subject of a very warm and lively discussion. Most of the students manifested a deep interest in French Evangelization, and seemed to feel the pressing need of greater effort in this particular branch of mission work. The Pointe-aux-Trembles and other mission schools were spoken of as being the most expedient medium for evangelizing the Roman Catholics. At the close of the Convention, some of the delegates were invited to visit the Pointe-aux-Trembles schools before leaving Montreal. Six students, among whom was Mr. Goforth, Knox College, Toronto, agreed to drive to Pointe-aux-Trembles, and a most pleasant trip was enjoyed by all.

Mr. Goforth, who is an observer as well as a good Christian worker, noticed in the girl's school a small, dilapidated organ, and asked the head teacher if it were the only one in the school. The answer was given in the affirmative, and the opportunity was then taken to ask Mr. Goforth to send an organ from Toronto. He said "he would not leave the matter alone," and faithful to his word, on his return to Toronto, he brought the question up, and as a result of his intimation, he sent me the following letter, which I received some time ago.

KNOX COLLEGE, TORONTO,
Nov. 13th 1886.

DEAR FRIEND.—The organ has gone to Pointe-aux-Trembles. A good friend here heard me speak about it the Wednesday evening after I came back, so he bought one and sent it down. It has reached there by this time. I am so very glad that you persuaded us to go to see the place. I have room for the French work as well as foreign work. I shall plead its claims. The organ is not the only thing. I have a few dollars on hand for the building. More shall follow. Let us plead on, and pray on till Quebec is won for Jesus. We should be encouraged. The Lord has done something. He shall do more. A hundred and eighty scholars shall not be refused admittance for lack of room much longer at Pointe-aux-Trembles. I expect thousands to come in for that new school. I expect to hear of its completion before I go to the States. I am, one with every man in Montreal who says "We must make a mighty effort to save the French." Tell the boys the good news. Tell Mrs. Parker, also, of this; none will be more delighted than she. Best wishes to all the students. — Yours in the Master's work, J. GOFORTH.

This good news is virtually an outcome of our Convention. We cannot tell what good students can do when they meet together to talk and act for Christ. The next Convention of the Inter-Collegiate Missionary Alliance, will be held in Kingston, on the second Thursday of November. J.E.D.

IS IT SACRILEGE?

This is the frank way in which the *N. Y. Independent*, a paper which certainly cannot be charged with any want of courtesy or charity for the Romish Church refers to what we suppose that Church will regard as an unpardonable sin:

"Once in a while a nun leaves her retirement and gets married, and our Catholic papers are in a storm of shocked horror over the sacrilege. They seem to think it even worse than when a priest enters the married state. But we really see no reason why a resolve which a woman makes that she will never marry should be held specially sacred. Cases frequently occur in which men and women have good reason to change their minds. (Such a case has lately occurred in a Catholic institution at Temiskamingue, near Ottawa, Ont., under the charge of four nuns. One of them, known as Sister Colombe, suddenly left for Ottawa, where she was married to a young man named Laferrriere. Two of her sisters who had taken the veil have also left the convent and returned to the world. After her return to Ottawa, but before her marriage, the Archbishop, hearing of her arrival, sent to her and summoned her to his palace. She replied that if his Grace wanted to see her he would find her with her friends. So far as we can see, from our Protestant, and we think Christian standpoint, one has no right to make anything more than a resolve, for religious reasons, not to marry. When the reasons change the resolution may change. If it be called a vow, it is binding only so long as we believe God wishes it binding. If we find we have mistaken God's will, we must withdraw from it. It is not a contract with any superior human ecclesiastical authority for which a return in value is made, and which puts one under obligation to keep it. The only obligation is toward God; and of that one's own conscience is the only judge. As we have said, such a vow is nothing more than a resolve, and as such can be changed.

THE *Catholic Herald* is not sure what method is best adapted to reach the evil of intemperance; but it is so impressed with the magnitude of the evil that, if restriction does not avail, it is ready to welcome prohibition. The *Catholic Herald* never uttered a more important truth than is contained in the last sentence of the following: "If not then restriction, we gladly welcome prohibition. Let the young manhood of our land see the last trace of enervation and debauchery banished from the face of our country, and the blessing of Heaven will bring peace and prosperity to our society and race."—*N. Y. Independent*.

THREE HARD WORDS.—The three words hardest to pronounce in the English language are, "I was mistaken." Frederick the Great once wrote to the Senate, "I have just lost a battle, and it was entirely my own fault." Never be too proud to own yourself in the wrong, when it is the case with you. It is manly to do so.—*Watchman*.

SECRET OF POWER.

EVERY great career that has been recorded has had in it a large ingredient of courage and self-renunciation. Mr. French, author of "Ten Years among the Senators," remarks truly that the senators who have best succeeded in serving their country were not always the most brilliant and gifted, but the men who placed their country first, their re-election second; men who advocated measures because they believed in them with their whole heart and mind. The self-seekers shine, but seldom wield real and useful power.

That this is the case in our schools and colleges everyone knows who has had an opportunity to observe them. It is the teacher who loves his subject and loves his class that has weight, power and success. The students deeply interested in their chosen study gain the victory over it.

There are many men now among us who, like Henry Clay, would rather be sight than President. The New Yorkers tell a story of one of their recent mayors which illustrates our meaning. When he was first nominated for the mayoralty, he was invited to meet a committee from one of the "halls" to receive its endorsement, which was then regarded as insuring an election. The chairman addressed to him a speech of compliment and congratulation, which he concluded by handing him an envelope, saying:

"Here are a few pledges that you are expected to make for the sake of the party. If you will sign the paper inside this envelope it will be held in escrow by me as a sacred trust. It will be a bond of mutual good-will between us, and will strengthen our ranks so that defeat will be impossible."

The candidate, as soon as the speaker resumed his seat, rose and spoke as follows:

"Gentlemen, the post you promise me is one of great honour. I would be glad to be Mayor of New York. I am a candidate, and desire an election. Of that I make no secret. But I would not deign to open this envelope, much less to give any such pledges as you suggest, either verbal or written, to be guaranteed success. That is my answer."

He then tossed the envelope unopened upon the table, and left the room. It chanced that one of the committee was a man of real ability, who had acute discernment of character. He urged the endorsement of the candidate solely because of that refusal, and his influence prevailed.

"That one act," said the Mayor, not long after his election, "simple and natural as it was, made me Mayor of this great city. It was a little thing, but it did the business."

No; it was the right thing, and that is why it did the business.

TRUE MANLINESS.

THOSE who have read that capital book, "Tom Brown at Rugby," will remember Tom's bravery when he knelt down in the dormitory and said his prayers in the presence of the other boys. The *Youth's Companion* mentions a similar incident which occurred in a school near Boston. Two strangers who were assigned a room together spent the first day pleasantly in arranging their new quarters. When night came the younger boy modestly asked the other if he did not think it a good plan to close the day with reading the Bible and a prayer. His companion bluntly objected. Said the other, "I suppose you don't care if I pray by myself?" The older one retorted, "I don't want any praying in this room, and I won't have it." His mate arose slowly, walked to the middle of the room, and standing on a seam in the carpet, quietly remarked, "Half of this room is mine; I pay for it. You choose your half, and I will take the other and pray in it, or get another room." The older boy was completely conquered by the true manliness which claimed as a right what he had boorishly denied as a privilege.—*The Presbyterian*.

THEY NEVER STRIKE.

THERE is one class of labourers who never strike and seldom complain. They get up at five o'clock in the morning and never go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and the plainest clothing. They understand something of every branch of economy and labour, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the housekeeping wives of some labouring men.

SEVEN GOOD RULES.

Acquire thoroughly. This puts the knowledge in. Review frequently. This keeps the knowledge in. Plan your work. This begins well. Work your plan. This finishes well. Never think of self. Selfishness spoils all. Never look back. Waste no time over failures. Earn, save, give all you can for Jesus. Happiness.

TACT WORTH CULTIVATING.—Tact is more than artfulness, although it is often mistaken for it. Tact is the evidence of a fine sense of justice, of propriety, of the needs and rights of others. The word "tact" is only another form of the word "touch," but it includes in its meaning, as thus formed, a sensitiveness to the peculiarities of the one touched, and a quick readiness to do or to say, in any intercourse with others, exactly what the circumstances of the moment require. The possession of tact indicates an observant thoughtfulness of others. A lack of tact almost invariably arises from undue absorption in self. No one, in fact, can have tact, who gives the chief place to thoughts of self, in intercourse with others. Tact is worth cultivating. Its lack is a ground of self-reproach. Tact is essential in fulfilling the inspired injunction to be "not looking each of you to his own things, but each of you also to the things of others."—*S. S. Times*.

"GOD AND ME."—Mrs. Livermore lately, remonstrated with an old and faithful Christian worker who had spent the whole of a rainy day in following up a hard case and came home at night wet and worn, but not disheartened as her reply showed. "Mary Livermore, I have a commission from the Lord God Almighty to do all I can for every miserable creature who comes in my way. He's always sure of two friends—God and me." There's a lesson here for younger workers.

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FOURTH QUARTER.

REVIEW AND CHRISTMAS LESSON.

LESSON XIII.—DECEMBER 26th.

REVIEWING, not merely the last quarter, but briefly the three quarters during which we have been studying the life of Christ. The Review itself will be a fitting Christmas lesson. For, from his birthday we look forward to the life that grew out of it, and to the fruits of that life, and rejoice the more that Jesus was born at Bethlehem.

RESPONSIVE READINGS.

LEADER.—And there shall come forth a rod out of the stem of Jesse; and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him. (Isa. xi. 1, 2.)

SCHOOL.—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isa. ix. 6.)

L.—And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.

S.—And lo, the angel of the Lord came upon them, and the glory of the Lord shone about them; and they were sore afraid.

L.—And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people.

S.—For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

L.—And this shall be a sign unto you: You shall find the babe wrapped in swaddling-clothes, lying in a manger.

S.—And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

L.—Glory to God in the highest, and on earth peace, good will toward men. (Luke ii. 14.)

S.—His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. (Ps. lxxii. 17.)

L.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts iv. 12.)

S.—But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. (John i. 12.)

L.—Worthy is the lamb that was slain to receive power, riches, and wisdom, and strength, and honour, and glory, and blessing. (Rev. v. 12.)

ALL.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his father, to him be glory and dominion for ever and ever. Amen. (Rev. i. 5, 6.)

GOLDEN TEXT.—Glory to God in the highest, and on earth peace, good will toward men.—Luke ii. 14.

SUBJECT: THE TRIUMPHANT REDEEMER.

I. THE REDEEMER BEFORE HIS COMING (2nd Quar.).—Who was Jesus, before he came to this world? Where did he live? What works that we can see had he done? What is said of him in Heb. i. 2-6?

II. THE COMING OF THE REDEEMER (2nd Quar.).—Where was Jesus born? How long ago? In what town and country? Of what race? Who was his mother? The descendant of what tribe of the Jews? What song did the angels sing at his birth? How were wise men from the East guided to his cradle? Where did he live? What were his outward circumstances? What story is told of his boyhood?

III. HIS LIFE WORK (2nd and 3rd Quar.).—What was Jesus' purpose in coming to this world? How old was he when he began his ministry? In what countries did he labour? What were some of his miracles? What great doctrine did he teach a ruler of the Jews? What great truth to a woman by a well? What great truth by supplying food to how many, and in what place? What did he teach by a miracle upon opening the eyes of a blind man? By raising whom from the dead did he teach another great truth? What two great sacraments did he institute? How long did his ministry continue?

IV. HIS DEATH (4th Quar., Less. 1-4).—When did Jesus die? In what way? In what place? Why did he yield to death? Where was he buried?

V. HIS RESURRECTION (4th Quar., Less. 5-7).—When did Jesus rise again? By whom was he seen? How many times? During how long a time? How did he close his earthly mission?

VI. HIS GLORIOUS EXISTENCE (4th Quar., Less. 9, 10).—Where has Jesus been since his resurrection? Describe his appearance there. What are his characteristics that must interest us? What is Jesus doing in heaven? What comfort and strength do you find in the knowledge of a glorified Saviour?

VII. THE TRIUMPH (4th Quar., Less. 10, 11).—What is the final triumph of the Redeemer shown? What is said of the number of the saved? What of the place in which they are to live? Is this the glory of the coming of Jesus to this world? Who are invited to come to the city of God? What must they do to enter?

You Have No Idea

How many Novelties we have for Christmas Presents. Take, for instance, Silver Shoe Horns, Silver Button Hooks, Gold and Silver Pencils, Silver Shaving Cups, Silver Moustache Spoons, Gold Pens, Solid Silver Napkin Rings, Individual Egg Stands, Smokers' Sets, Individual Cruets, Gold and Silver Tooth Picks, Pocket Tooth Picks, Pocket Fruit Knives, Silver Match and and Tobacco Boxes, Rhino Stone Jersey Pins and Back Combs, Silver Jewelry, Gold and Silver Walking Canes, and hundreds of other articles. Besides these, of course we carry an immense stock of REQUAL GOODS in the Watch, Jewelry, Diamond and Silverware lines, such as are always found in a first-class stock.

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