

Moderator, *pro tem.*, Mr. Campbell, and Messrs. Warden, King and McLaren, was appointed to visit Taylor Church in connection with the installation and aid in arrangements for ministerial support. The Presbytery agreed to hold a special meeting in Knox Church, on Tuesday, the 20th October, at eleven o'clock a.m., to consider the call as moderated in, and take such action as they may deem fit. The call to Mr. Grant from Dunbar and Colquhoun was now considered. Mr. Moody appeared from the congregation calling; Mr. Andrew Grant, student, spoke for the Session of Laguerre. The call was placed in Mr. Grant's hands, who expressed his views regarding it. The Presbytery, after deliberation, resolved that the call lie on the table till the 20th inst.; and meantime a deputation, consisting of Rev. Mr. Warden and Professor Scrimger, visit that locality and report at said meeting, with the view of uniting Port Lewis and Laguerre into one charge. A memorial from the Montreal Women's Missionary Society of the Presbyterian Church in Canada was read and discussed. On motion of Professor Scrimger, seconded by Principal MacVicar, it was resolved to receive the memorial, commending the work of the Society and encourage its efforts to organize auxiliaries in the various congregations of the Presbytery, and appoint a committee to consider in what way this work may be brought into relation to the Presbytery and the General Assembly, to report at next quarterly meeting. The Committee was appointed as follows: Rev. R. Campbell, Convener; R. H. Warden, Principal MacVicar, L. H. Jordan, W. J. Dey and Walter Paul. The report of the committee on Mrs. Cautou's application was read, recommending that it be referred to the favourable consideration of the General Assembly. Great sympathy was expressed for Mrs. Cautou and the report was received and adopted. Deputations to augmented congregations and mission fields were nominated, the deputies were instructed to visit the respective congregations and mission stations on an early Sabbath and hold meetings on the Monday following, if necessary, and report to next quarterly meeting of Presbytery. A memorial from Joliette, signed by thirty-one persons belonging to the congregation, asking that Mr. Z. Lefebvre, licentiate, be settled over them, and promising \$177 per annum for his support, was read, and the Presbytery resolved that, if the way be clear, Mr. Lefebvre be ordained and appointed as missionary to Joliette for one year; further, the Presbytery agreed to recommend that the French Board give \$5 per Sabbath and the Home Mission Committee \$3 per Sabbath towards Mr. Lefebvre's salary. The Presbytery resolved to take Mr. Lefebvre on trials for ordination at its meeting in Knox Church on the 10th October, at eleven o'clock a.m., and to meet for his ordination at Joliette on Friday, 23rd October, at eight o'clock p.m. Professor Coussirat to preside; Mr. Cruchet to preach, and Mr. Heine to address the minister and people; the Moderator and Clerk to appoint trials for ordination. A memorial from Rawdon, signed by eleven names, praying the Presbytery to send an ordained minister to be settled over them, and stating the amount that was being spent on repairing the church was read. The Presbytery, after careful consideration, resolved to adhere to the resolution formerly arrived at, and continue to work this as a French field. Mr. R. Campbell, Convener, read the report of the City Mission Committee for the past quarter. The treasurer's annual statement was also submitted. The Presbytery received the report and approved of the plan of the committee for raising the funds needed for carrying on the mission, also in regard to the prosecution of the canvass of the city as was done two years ago. The diary of the missionary was laid on the table with a synopsis of the work for the quarter. The report of the Examining Committee was received, and its recommendations adopted, that the following students be certified to the Senate of the Presbyterian College, Montreal: Students in Theology—John McLaren, William D. Roberts, to enter as third year students in divinity; S. Rondeau, B.A., H. O. Loiselle, Albert B. Groulx, Nathan Waddell, to enter for second year; and John Harvey MacVicar, B.A., as first year in theology. Students in Preparatory Class—John McDougall, A. J. Leds, S. A. A. Thompson and Archibald Morison. The report of the Presbytery's committee on French work was laid on the table for consideration at next quarterly meeting of Presbytery. An application from Mr. A. B. Cruchet, in regard to supplement, was referred to the Presbytery's Home Mission Committee. The action of Mr. Boudreau in dispensing the communion at Mille Isles, in the absence of the Moderator of Session, was approved of, and the Presbytery expressed gratification at the large increase of twenty-one members in that joint French and English field. The Presbytery adjourned to meet in this place on the second Tuesday in January, 1886, at ten o'clock a.m. —JAMES PATTERSON, Pres. Clerk.

MONTREAL NOTES.

The Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntingdon, Quebec, when in Scotland last spring preached with much acceptance in the parish church of Kilbirnie, Ayrshire, his native parish. A few weeks ago the minister of that church, Rev. John Orr, died and Mr. Muir's friends in the parish are most anxious that he should favourably entertain the idea of settling among them, assuring him that, if he will encourage it, a call will be forthcoming in his favour. The congregation is a very large one, having a communion roll of about 800. However flattering this invitation from his native parish may be, it is earnestly hoped that Mr. Muir will decide to remain in Canada and among his attached people in Huntingdon.

The call from Taylor Church, Montreal, was laid before the Presbytery at a special meeting on Tuesday. It was signed by seventy-eight members and sixty adherents. The people promise \$700 per annum, and in addition provide pulp supply for one month—the pastor's annual vacation. Messrs. Tasker, Atchison, Foreman and D. Campbell were the commissioners for the congregation. The call was sustained and Rev. J. Fleck appointed to prosecute it before the Presbytery of Ottawa. The call is very hearty and unanimous, and should Mr. Bennet accept it he will meet with a most cordial welcome from the congregation.

Mr. T. Z. LEBEVRE, B.C.L., satisfactorily passed his ordination trials before the Presbytery on Tuesday, and on the evening of Friday was ordained to the work of the ministry in Joliette in the presence of a large and deeply interested congregation. Professor Coussirat, Messrs. Heine and Cruchet took part in the services.

The Rev. Professor Scrimger and Mr. Warden visited Port Lewis last week with a view to unite that congregation with Laguerre. Owing, however, to strong opposition on the part of a large number of the people, this was found to be present impracticable. In reporting the result of their visit on Tuesday, they commended the action of the pastor of St. Andrew's Church, Huntingdon, who had accompanied them to Port Lewis, a station of his own charge, and used his influence in favour of union.

The Rev. J. P. Grant has accepted the call to Dunbar and Colquhoun, in the Presbytery of Brockville, and is to be inducted in ten days. Mr. Grant has laboured with great acceptance to the congregation of Laguerre during his pastorate of that charge. A committee, consisting of Rev. A. Rowat, Rev. G. C. Heine, and Mr. John Younie, was appointed by the Presbytery to endeavour to arrange for the supply of Laguerre with some neighbouring congregation, so as to save the funds of the Augmentation Committee.

On the evening of Friday, the 23rd inst., the close of the service preparatory to the communion on Sabbath in St. Paul's Church, the following gentlemen were ordained elders of the congregation: Rev. Professor Murray, Messrs. Walker, J. L. Morris, John Larmouth, A. McFee, John Taylor, C. McArthur, P. S. Ross and G. M. Kinghorn. St. Paul's Church has now one of the largest, if not the largest, kirk sessions in the Dominion.

The annual meeting of the Young Men's Association of St. Paul's Church was held this week. The report submitted showed encouraging progress made during the year. The society contributed \$100 toward the salary of Rev. R. C. Murray, missionary in India. The following officers were elected for the ensuing year: Honorary President, Rev. James Barclay; President, K. A. Ramsay; First Vice-President, F. E. Jodrey; Second Vice-President, W. Johnston; Secretary, Alexander McFee; Treasurer, W. G. Kinloch; Committee—Dr. Beers, Dr. Cameron, John Rose, W. G. Ross, W. M. Kinloch, John Baird, Gordon McPherson, W. M. Stiles, D. McArthur, W. A. Doug, W. R. Samuel and R. S. Kingham. The following were appointed the Musical Committee: The Rev. James Barclay, Messrs. W. S. Roy, J. Shaw, A. F. Angus, John Caldwell and M. Douglas.

A MEETING under the auspices of the Protestant Evangelical Alliance, was held in St. Paul's Church on Thursday evening to commemorate the two hundredth anniversary of the Revocation of the Edict of Nantes. The attendance was large and suitable addresses were delivered by the Rev. Messrs. Mansford, Stone and Doudiet. A few evenings previously the French Protestant congregations of the city held a similar service. The church was crowded, seats having to be placed in the aisles. The meeting was a very enthusiastic one and was addressed by Rev. Professor Coussirat, Rev. Messrs. Doudiet, Duclos, Cruchet, Lariviere, Lafleur and Beaudry.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Nov. 8, 1885. THE STORY OF JONAH. {Jonah i. 1-17.

GOLDEN TEXT.—"Arise, go to Nineveh, that great city, and cry against it."—Jonah i. 2.

INTRODUCTION.

In 2 Kings xiv. 25, we have the only reference to Jonah besides this prophecy. He was the son of Amittai, of Gath-hepher, a town about three miles north of Nazareth, in the tribe of Zebulun, near the Sea of Galilee.

He lived probably about the beginning of the reign of Jeroboam II.; but of the nature of his prophecy and work nothing is known. His life is a sacred riddle. The references to him by Christ in Matthew xii. 40, 41; xvi. 4; Luke xi. 29, show that he was a link in a divine plan, developing with more and more clearness the coming of Christ. If the Jews had known the indications of their own Scriptures, the sign of the prophet Jonas, they would have understood Him better. That comprehensive view of Jonah's position modifies the interpretation of his history. But with all the light that can be thrown on it, there is much in it that is difficult to explain. "Why did he flee from the presence of the Lord?" or "Why was he angry at the success of his mission?" or "Why was he sent to Nineveh at all?" are questions that it is very difficult to answer in a satisfactory way. Yet the book is full of interest and wholesome instruction.

EXPLANATORY.

His name means "dove," and his father's name means "truth."

i. **Jonah's Commission.**—The word of the Lord came to Jonah by dream or voice, commanding him to go to Nineveh and cry against it on account of its wickedness. We shall in the next lesson learn more about the size of the city of Nineveh. It was a great city, and like all eastern cities, or all large cities, a very wicked one.

Why sent?—Why was Jonah sent? There were other great and wicked cities as well as Nineveh, and there was a great deal of work to do at home. The Kingdom of Israel was going from bad to worse, hastening to complete overthrow, and Jonah a prophet, we would think, would do all he could in order to arrest the tide of evil and save his nation.

Whilst the brevity of our historical sketch makes it impossible to explain fully, we can have no doubt that Jonah did all he could to reform Israel. The first word in the book, "And the word of the Lord," etc. (not now), points to and connects with a past history, whatever it was. He was probably preaching for a long time without effect—

the Israelites would not listen to him; and the Lord sends him away to Nineveh to show them their guilt by contrast. When Nineveh heard the word of warning they repented and were saved; but Israel, with all its advantages, rejected salvation. It shall be more tolerable for Nineveh in that day than for Israel. So Christ taught the Israel of His day. (Matthew x. 15.)

It may also be believed that the fact that Assyria, of which Nineveh was the capital, was destined to destroy this Kingdom of Israel and carry them into captivity, had something to do with the message now sent by Jonah. Nineveh will sin against light, when attacking Israel, from whom she received such a lesson through Jonah, and will suffer the greater condemnation. God shows men the danger of their ways, and if they then commit sin, they will have none to blame but themselves.

ii. **Jonah Disobeys.**—He was unwilling to go, and went away down to Joppa, the principal seaport at that time, and took passage on a ship bound for Tarshish, that is to Tarshish, a Phœnician port in Southern Spain.

Why was Jonah unwilling?—That is difficult to answer, owing to the fact that we know so little about the situation. Many explanations are offered, such as the great distance, six hundred miles, the danger of the mission, his unwillingness to go and give a message of peace to a nation that was destined to destroy his own, etc. But may not the simplest explanation be that he was discouraged? He had been preaching a long time in Israel and no fruits appeared, and now when a more difficult task still is given, he shrinks from it. He says to himself "What is the use in trying such a city as Nineveh when I can do so little in Samaria." So Elijah was discouraged and prayed: "Let me die for I am not better than my fathers." So Moses declined to undertake the deliverance of Israel from Egypt, and said: "Send by whomsoever Thou wilt send." He felt unequal to the task. And who is it that has been trying to do the Lord's work that has not passed through similar experiences? It arises, however, from unbelief in God's power and want of submission to His will. We should be willing to fail if He wills it, or rather there is no failure if His will be done.

From the presence of the Lord. Jonah thought he could escape service by leaving the country.

iii. **Consequences of Disobedience.** The Lord sent a storm so that the ship was like to be broken. "Be sure your sin will find you out." The Lord, if rejected when coming with gracious communications, will come in another form and there will be no escape.

Prayer.—The sailors began to cry unto their gods for help. That is the effect upon men who will not at other times pray. When death threatens, our dependence is felt. Wares.—They began to cast their cargo into the sea, as they did in Paul's famous voyage, Acts xxvii. The most valued treasures of life are held as of little account when life is in danger. "Skin for skin, all that a man hath will he give for his life." (Job ii. 4.)

Asleep. Jonah went down into the hold of the ship and was asleep. This was a sleep of exhaustion. Nothing wears one out sooner than worry, and his spirits were greatly depressed on account of the situation. An accusing conscience exhausts and overpowers his strength. That is a more likely explanation than that he was indifferent to his danger.

Reproof.—When a good man gets out of the way, he is exposed to humiliation. How humiliating to one of the Lord's prophets to be reproved on account of unfaithfulness in prayer in a time of danger, and that by a heathen. The danger to perishing souls is so great that we all need reproof on account of unfaithfulness in this respect. "What meanest thou, oh sleeper? Arise and call upon thy God."

Lots.—By casting lots they discovered the cause of the storm, and Jonah made confession. He told them who he was, what his occupation and how he came to be there. The use of the lot shows the strong faith that exists in an individual providence. They know that sin had to do with this storm and that God could, if He would, direct them to the guilty party.

Why hast thou done this?—What just complaint. Your sin not only brought disaster upon yourself, but upon us also; and what right has any one to sin and bring ruin on others? We stand not alone; but bring others down in our condemnation.

Cast me into the sea.—Jonah is penitent. He is willing to bear the penalty of his sin alone, and, when asked, told them to cast him into the sea as the only means of saving the ship and their own lives.

The dignity of the prophet returns, and the sailors recognize and respect it, and are very unwilling to throw him into the sea; but all their rowing cannot save the ship without. They then pray that they may not be charged with his blood, and throw him into the sea, and immediately there was a calm. The men were greatly impressed with the power of God, and immediately offer a sacrifice to the Lord and make vows. It is to be feared that the impression passed away and the vows were not fulfilled, as is too often the case. But they may have been first-fruits of the heathen world.

Great fish.—A great fish was in waiting, and no sooner was Jonah in the water than he was swallowed, and for three days and three nights was in the belly of the fish.

The fish, it is believed, was a white shark, which is sometimes thirty feet long and weighs four thousand pounds, in the stomach of which has been found a man in armour, and even a whole horse. But it was by miraculous power that Jonah was alive so long in such a place. Jonah is thus a type of Christ, on account of the sins of Nineveh, brought to this state; but not laid upon him in the same way as the sins of the world upon Christ, who was a willing sacrifice.

PRACTICAL SUGGESTIONS.

1. God will by and by give attention to all sin.
2. Where can we flee from God?—Psalm cxxxix.
3. Seeming success in the path of disobedience is only the way to more certain ruin.
4. Although asleep and unconscious the danger is none the less.
5. God hedges up the way of the sinner so that, like the prodigal, he is compelled to return.