

David McHardy and W. S. Laggie, elders. Pres. James Murray was invited to correspond with the Presbytery. The Clerk reported that the edict had been returned July served on two successive Sabbaths, and proclamation having been made to the congregation assembled for objections, and none having been offered, the Rev. William Hamilton, of Richibucto, conducted public worship, and preached an excellent sermon from Gal. vi. 14.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Mr. Waits then narrated the steps which had led to the calling of Mr. McKay, and put the usual questions in the formula, to which Mr. McKay assented, and then he engaged in prayer, thereafter giving the pastor the right hand of fellowship, inducting him into the pastoral charge in the usual form. In the absence of the Rev. John Robertson, who was appointed to the duty, Mr. Waits gave the charge to the minister, and Mr. McCarter exhorted the people. After the dismissal of the congregation the people had an opportunity of welcoming their minister as they retired from the church. Mr. McKay having expressed his willingness to sign the formula, his name was added to the roll of Presbytery. The Presbytery having consulted with the office bearers of the congregation, as is the usual custom, was closed with the benediction.

The Presbytery met by appointment in the Hall of St. Andrew's Church, Chatham, on the 20th ult., and was constituted with prayer by the Rev. John McCarter, who was appointed Moderator *pro tem*. Sederunt Rev. Messrs. Neil McKay, John McCarter, John Robertson and E. Wallace Waits, ministers and Mr. James McLean, elder. The minutes of three previous meetings were read and sustained. The Rev. James Murray, being present, was asked to take a seat as a corresponding member. The Augmentation Scheme was taken up as the first item of business. A letter was read from Rev. E. A. McCurdy, urging the Presbytery to put forth diligence in carrying out the terms of the Scheme during the current year. Mr. Waits was thanked for his interest in the work, and the Presbytery rejoiced in its past success, and pledged itself to do what it could to make the Scheme equally successful in the future. The report from Mr. G. Kinnear, catechist at Flatlands, Metapedia, etc., was read and adopted, and the request for monthly supply during the winter was granted. A letter was read from Mr. James A. Johnstone, catechist at Kouchibouguac, giving an account of his work there during the summer; but as no financial report was in the hands of Presbytery, it was agreed to take no action thereon until such a report should be forthcoming. The Clerk was instructed to certify Mr. Johnstone to the Senate of the Theological Hall at Halifax. A statement from Mr. Robt. Hadlow, in reference to the site of the new church at New Brandon, was considered and the Rev. Wm. Aitken was appointed a committee to visit that mission field (when he may be called to moderate in a call at Bathurst), with a view to the settlement of the difficulty. A letter was read from the Rev. Thomas Nicholson tendering his resignation of the congregations of River Charlo, New Mills and Louison Brook, on account of failing health. It was unanimously agreed to express sympathy with Mr. Nicholson, and allow the resignation to lie on the table until the next meeting of Presbytery, and to appoint that meeting to be held in Charlo, when the Presbytery will have an opportunity to confer with the congregation on the subject, and in the meantime, the usual citation in the circumstances be served by the pastor. It was agreed to leave the supply of vacancies in the hands of the Clerk, and that, as far as possible, monthly supply be given to Flatlands and Metapedia, Tabusintac and Burnt Church, and Kouchibouguac. The Presbytery adjourned to meet in the church at River Charlo, on Tuesday, the 10th day of November, at eleven o'clock a.m., for ordinary business, of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, Pres. Clerk.

MONTREAL NOTES.

At the last meeting of the Montreal Presbytery, a committee was appointed to co-operate with the Presbyterians in Cote St. Antoine in the formation of a congregation and the erection of a church building. The committee consisted of the ministers of St. Paul's, Erskine, Knox, Crescent Street, Stanley Street and St. Joseph Street congregations, together with an elder from each of these churches, and Rev. R. H. Warden as Convener. The committee have had several meetings with the representatives of Cote St. Antoine, and the prospects of a good cause, being established there are now most hopeful. The Presbyterians of that municipality have already subscribed \$1,900 towards a building and nearly \$1,000 per annum towards the support of ordinances, and several families have yet to be called upon. The Presbytery's Committee agreed to canvass the congregations in the western part of the city for aid, and at a meeting held last Friday evening the canvassers reported the following subscriptions as already obtained. From members of Erskine Church, \$950; St. Paul's, \$350; Crescent Street, \$75; Knox, \$320. So encouraging was the result thus far, and so heartily received were the canvassers, generally, by the parties on whom they called, that it was unanimously agreed by the committee to endeavour to secure from the Presbyterians in the city a sum sufficient to present the Cote St. Antoine friends with a suitable building site. This will cost about \$4,000. Canvassers were appointed for all the city churches, and it is hoped that this amount will shortly be raised. It is most gratifying to see the spirit manifested in connection with this enterprise, and the willingness on the part of the city Presbyterians to aid in securing a church property for their brethren in this suburb. The people of Cote St. Antoine will themselves build the church, so that if the effort to raise the \$4,000 for the lot is entirely successful, as it is confidently believed it will, the new congregation will begin its history free from debt. From the number of Presbyterian families already in Cote St. Antoine and from the rapidity with which the municipality is being built up by our city business men, the congregation bids fair to become large and influential in a very short time. The establishment of a Presbyterian Church there will doubtless tend to draw other Presbyterian families into the

district. The people meet on Tuesday evening to definitely decide on a lot and approve of the plan of a church building, the intention being to have the church ready for occupation during the present winter.

The Rev. James Hally, of St. Therese, Quebec, has returned home and resumed his work. He spent the summer in Britain and on the Continent of Europe.

The Rev. Principal MacVicar, D.D., was this week in New York attending an important meeting of the executive of the Presbyterian Alliance.

The congregation of Hyndman and Osgoode Line has given a unanimous call to the Rev. Archibald Lee, B.A., of Russelltown, Que. This is the second congregation in the Brockville Presbytery that within the past few weeks has called ministers from the Presbytery of Montreal. The other case was that of Dunbar and Colquhoun, whose call was only ten days ago accepted by the Rev. J. R. Grant, of Laguerre. Mr. Grant and Mr. Lee were both ordained in June of last year. They have both done good work in their respective fields. This Presbytery parted with Mr. Grant with regret, and can ill afford to spare another of its ministers now. Mr. Lee is one of the most promising of the younger ministers of the Church.

On Tuesday evening the Rev. G. H. Wells, of the American Presbyterian Church, delivered a lecture on the Book of Jonah, in Knox Church, under the auspices of the Montreal Presbyterian Sabbath School Association. The chair was taken by Mr. James Croil, the president of the Association; the attendance was large, and the lecture one of great interest and profit.

The pulpit of Knox Church has just been lowered and enlarged, and handsome new carpets have been laid on the platform, the aisles, etc. These improvements have added greatly to the appearance of the church, which is now one of the neatest and most comfortable in the city.

OBITUARY.

MISS CLARK.

At Quebec, on the 10th of October, after a few hour's illness, Miss Margaret Clark, aged fifty-four years.

Miss Clark was the agent of the Ladies' French Evangelization Society in this city. Nearly five years ago, she commenced her work here as a Bible woman, and during those years of unceasing labour has done, I think, more real French Evangelization, than any, if not all preceding agents. As a quiet, elderly woman she had access to every house. While her kindness and happiness, her natural shrewdness and competency for her special work, made her visits always welcome, no one could question her real piety, her love for her work, or her honest interest in the spiritual well-being of our French Canadians. Familiar with the French language every door was open to her; and, on the other hand, her Anglo-Saxon way of looking at things and of reporting on them, secured for her the fullest confidence of her supporters.

Miss Clark's success may indicate that in cities, at least, persons of Old Country origin—devout women, women of the people, speaking the French language with ease, *Bible women*, may possibly be the agency best adapted for reaching the fire-sides of our French Romanists. By employing such—our Protestant Sisters of Charity—we use against Rome an agency similar to its own most efficient one, and one specially adapted to the present stage of our work. We fight women with women, and carry our war into the houses and the homes. One such agent is, in my judgment, better for this work than half-a-dozen men. Yet the salaries of their women would not amount to as much as is paid one man!

Let me put my ideas as to agencies for French work into a table:

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| Five Bible Women can open up a field for one Colporteur. |
| Five Colporteurs.....one Catechist. |
| Five Catechists.....one Minister. |

Quebec, October 19, 1885.

G. D. M.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 15. } EFFECT OF JONAH'S PREACHING. { Jon. 3: 1-10.
1885.

GOLDEN TEXT.—"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke xi. 32.

INTRODUCTORY.

Nineveh. This city is first named in Gen. x. 11, and not again until the time of Jonah, although *Assyria* or *Asshur*, of which it was the capital, was named by Balaam in his prophecy (Numbers xxiv. 22, 24.) But after this the Empire of Assyria comes into prominence, in connection with both the kingdoms of Judah and Israel, and is prophesied against by Isaiah, Ezekiel, Nahum and Zephaniah.

The destruction of the city was so complete that its very site was lost for many centuries. It was only in the years 1842 and 1845 that the world began to get information about this ancient city, through the explorations of Botta and Layard. The results astonished the world. They brought to light the dwellings, ornaments, history, manners and civilization of the great metropolis. The city was a very great one. Although information is indefinite, it is supposed that the wall was sixty miles in circumference, 900 feet high, so wide that three chariots could drive abreast upon it, and fortified by 1,500 towers, each 200 feet high. The population is very uncertain; but the "120,000 that could not discern between their right hand and left," that is children, implies a very large population.

It is called by the prophets the "city of blood," "full of

robbery and lies," a city of "violence," etc. These epithets are justified by the records of its monuments. Its sculptures reveal the cruelties of its wars and the ferocity of its treatment of prisoners. They were beheaded, they were flayed alive, tortured by being dragged through the streets by an iron hook through the upper lip, etc. But the reign of the wicked comes to an end, and so did theirs. They fell never to rise again.

EXPLANATORY.

The prayer of Jonah is very beautiful and should be learned by heart. The sentiments of it may find application and be of great comfort on many an occasion during the period of one's life.

I. *Jonah's Second Commission.*—His experiences make him a better and a wiser man. He has learned *whilst in the deep* the folly of endeavouring to resist God, or escape Him. He has also learned the *mercy* of God, and that in Him alone mercy is to be found. "Salvation is of the Lord," ii. 9, is the sum total of Jonah's faith. These are the two great qualifications of a missionary, to have a right view of the fact that "the soul that sinneth shall die," and that "whosoever will may come."

Second time.—That Jonah got a second chance was a great favour. How often it is that our great opportunities only come *once* in a lifetime! Youth only comes once—each day with all its opportunities of recording a history—only once.

I bid thee. He had already received his commission. The exact message was not perhaps communicated until he reached Nineveh. But, like the disciples of Christ, he was to receive as he required, and to follow the instructions given. That is the true method of service. "Preach the word."

II. *Jonah's Obedience.*—There is no apparent delay now, although the duty is not less arduous than before.

Three days' journey. It is only necessary to contemplate for a moment the size and character of the city to see how arduous the task was. What is meant by three days' journey is not very clear. It may be reckoning twenty miles a day around the circumference, or it may be three days—of such journeys as a man could make whilst preaching—from side to side. One man going against such a city as that was a hopeless task indeed. But that was not Jonah's business. His duty was to do *what he was told*, and the Lord would attend to all the rest.

Forty days.—That was his message. The definiteness of the time made it more startling. If any of us were told that in forty days we would die it would affect us mightily. But although we may die in one or ten, the indefiniteness makes it less exciting. Wisdom, however, is to realize that it is definite in the divine decree and that we should act as if we knew the day.

What explanations he offered we are not told. He probably offered nothing but the simple message; or, in addition, the reason for the judgment pending.

III. *Effect of Jonah's Preaching.*—This is the most remarkable foreign mission ever known. An illustration of how God could convert this world if the time of His appointment should come, or if in harmony with His plan.

(1) *Believed God.*—The people believed God and the news reached the king and he believed also. That is the first step in *repentance*, to believe what God says about *ourselves*, our sin and condemnation.

(2) *Sackcloth.*—These are outward symbols of sorrow for sin. The king put off his royal robes and put on sackcloth—a very coarse cloth—and sat in ashes as a token of humiliation, and then published a decree that all men should do likewise, and that they should neither eat nor drink, but cry mightily unto the Lord for mercy. That is the next step in repentance, turning to God for forgiveness.

Beast.—They also were to be clothed in sackcloth, in order that everything might look like and help to stimulate sorrow.

Fasting and sackcloth are only real when they *express* sorrow of heart; but they react and help to produce the sorrow they express.

(3) *Turn from evil way.*—Here is another feature of repentance. It is *always* the case that the truly penitent turn away from the sins of which they repent. The man who does not try to do that is simply trying to deceive by any professions of sorrow.

(4) *Who can tell, etc.* (verse 9).—That is all they knew about the Lord, a hope that He *might* forgive. Yet on that ground they wisely ventured and escaped destruction.

We *know*—have many assurances—that the Lord *will* have mercy upon the penitent, that are thus greatly encouraged to come and be saved.

God repented.—He speaks to us and treats us as rational creatures, whilst not at all interfering with His own eternal decree, by which He has foreordained whatsoever comes to pass.

In the next chapter we see the remarkable conduct of Jonah. He is greatly dissatisfied with God's mercy—with the success of his own mission. He has more regard for his own reputation as a prophet than for the salvation of the Ninevites. And in the exclusive spirit of the Pharisees, he does not wish to give the Gospel to the Gentiles, and fears lest it should be an omen of the rejection of his own race.

PRACTICAL SUGGESTIONS.

1. Discipline is intended to bring ourselves and, through us, others to God.
2. God can use the very feeblest instruments to do His work.
3. He delights in mercy.
4. All creation is involved in man's sin.
5. God's eternal decrees need not disturb the humble seeker.

FROM THE MSS. of John Ramsay of Ochertyre a couple of volumes have been compiled illustrating Scottish life in the eighteenth century.