

for Sabbath school purposes. Two furnaces heat the building, while four chandeliers light it very nicely. The total cost of the structure, including a considerable amount of labour performed by the congregation, is upward of \$5,000, and the gratifying information was given on the night of the opening soiree that only \$600 remained to be provided for. On Sabbath, February 6, the new church was opened. The Rev. Dr. MacLaren, of Knox College, preached morning and evening with very great acceptance, and the Rev. Mr. Matthews, of the Methodist Church, Pickering, in the afternoon. All these services were largely attended, and being especially appropriate, were listened to with close attention by intelligent and delighted audiences. On Monday evening following, the opening soiree was held, and, notwithstanding the inclemency of the weather, was a grand success. Tea was served in the basement from four to eight p.m., and long before the latter hour it became evident that the accommodation would be taxed to its utmost capacity. In fact, a goodly number were unable to gain access to the audience room, as there were about 500 people present. Shortly after eight o'clock the pastor, Rev. R. M. Craig, extended a few words of welcome to the large audience, and introduced the chairman of the evening, Mr. J. D. Edgar, ex-M.P., who discharged the duties devolving upon him in the very happy manner peculiar to that gentleman. Excellent addresses were delivered by the Revs. J. Abraham, S. H. Eastman, H. S. Matthews, R. D. Fraser, A. H. Kippen and J. J. Cameron. Dr. Black, of Uxbridge, and Mr. D. Ormiston, of Whitby, also added their congratulations. The choir of St. Andrew's Church, Whitby, kindly furnished choice selections, which were greatly appreciated. After the usual votes of thanks the meeting was brought to a close. The total amount realized from collections on Sabbath, and proceeds of soiree on Monday evening, is \$300.

THE fifty-sixth annual report of St. Andrew's Church, Toronto, recently published, contains much interesting information. It is a gratifying record of the steady progress attending the energetic efforts made for the advancement of practical Christianity. From the report the following facts are gleaned: Number of families in the congregation, 350; number of single persons not connected with families, 159; number of communicants on roll in January, 1887, 723; number reported last year, 711; number added during last year, ninety-three; number removed by certificate to other churches, fifty; number removed by death, nine; number struck off on account of removal from the bounds of the congregation, or long continued absence from the services of the Church, twenty-two; net increase during the year, twelve; average attendance at Lord's supper during the year, 525; baptisms, adults, six, infants, thirty-three; deaths during year, twenty-six. The work carried on in St. Mark's Mission has been faithful and unremitting. In connection with this work the report says: No fewer than thirty families have been found suffering more or less severely from the curse of drunkenness, the women in some cases being themselves intemperate, in other cases growing careless, hopeless and ill-tempered, because of the conduct of their husband, father or brother who drinks. Special efforts have been made in connection with the organizations reported last year, both to prevent and to cure this great evil. Some have been rescued and are leading new lives. There is room for wise, patient, earnest Christian effort on the part of all who realize how terrible is the bondage of those who are slaves of drink. At the service preparatory to the communion in October last, out of forty-one persons who were added to the communion roll, no fewer than twenty-one had been attending the service at St. Mark's, and of these fourteen united with the Church on profession of faith. There are at present on the roll forty-nine communicants, whose connection with the Church is due to their attendance upon the services at St. Mark's. There are other most interesting features in this report, to which subsequent reference may be made. It concludes with the following summary of contributions: Revenue from Sabbath school collections, \$5,307.73; revenue from pew rents, \$4,451.25; contributions to organ fund, \$956.73; Augmentation collection and monthly contributions to missions, \$4,553.61; raised by associations and Sabbath schools, \$1,602.08; special contributions and donations to various objects, \$2,876.74; contributions to Session fund, \$487.40—a total of \$20,235.60, of which was contributed for congregational purposes, \$10,101.04; for missionary, educational and benevolent funds, \$10,134.56; average contribution per communicant, for all purposes, \$28.31; average contribution per communicant, for congregational purposes, \$14.09; average contribution per communicant, for missions, etc., \$14.22.

PRESBYTERY OF ORANGEVILLE.—The Presbytery of Orangeville held an adjourned meeting at Dundalk on February 9, for the induction of Rev. J. A. Ross, B.A., into the pastoral charge of Dundalk and Ventry. Rev. A. McFaul being absent on account of severe illness, Mr. Gilchrist took his place and presided. Mr. McLellan preached an able and suitable discourse from Acts xxiv. 25. Mr. Hunter addressed the minister, and Mr. Gilchrist the people. There was a large attendance, and all the people were deeply interested in the services. A very entertaining and successful concert was held in the evening. Mr. Ross has been settled in this charge as an ordained missionary for a year and a half, during which time the congregation has grown rapidly, and are now stronger than ever before. Mr. Ross is highly esteemed by his people, and as he has consented to settle permanently amongst them, they have bright prospects for the future. The annual reports of the congregation were encouraging; and the Woman's Foreign Missionary Society, lately formed there, is doing good work. —H. CROZIER, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Dr. Reid has received from Dis-ciple, Scarborough, \$40, equally for Home and Foreign Missions; Jessie, Guelph, \$20, equally for Home and Foreign Missions.

MONTREAL NOTES.

The annual report for 1886 of the Crescent Street congregation (Rev. A. B. McKay, pastor) has just been published. There are two ve elders, fifteen deacons and 542 communicants. A fitting tribute is paid to the late Hon. Justice Telford, who died on the 2nd of January last, and who for thirty-six years had been an honoured office-bearer of the congregation. The receipts passing through the treasurer's hands include \$4,184 from pew rents, \$8,691 from envelopes, \$1,212 from Sabbath plate collections, \$605 from the pastor's Wednesday evening Bible class, and \$490 toward the building fund. The amount expended for missionary and benevolent work was \$4,183; in addition to this, special subscriptions were given by members of the congregation for Augmentation of Stipends, \$720; for Presbyterian College, Montreal, \$1,025; and for Pointe-aux-Trembles Schools, \$112. The building fund indebtedness was reduced by \$2,119. The Sabbath school (Mr. D. Morrice, superintendent) numbers twenty-eight teachers and 256 scholars, and last year gave \$370 for missionary purposes. Connected with the congregation are two mission schools, viz., Nazareth Street (Mr. Jas. Ross, superintendent), with twenty-five teachers, 342 scholars and missionary contributions, \$145; and Petite Cote (Mr. John Nesbitt, superintendent), with six teachers, forty-one scholars and missionary contributions, \$15. A thanksgiving service at Petite Cote in November, conducted by Rev. Mr. Mackay, yielded \$107.50 for the Montreal General Hospital. The Crescent Street congregation supports two student missionaries in Grimsbytown. These hold services every Thursday and Sabbath evenings in the Nazareth Street mission building, to audience now numbering nearly fifty on Thursday and 100 on Sabbath. The total revenue of the congregation last year was \$18,088, an average of \$33.37 per communicant.

On Tuesday last the Rev. C. M. MacKerracher, of Howick, moderated in a call at North Georgetown in favour of Mr. Geo. Whillans. This congregation has been vacant since October last, when its pastor, Rev. J. A. F. McLean, was translated to Providence, R. I. Mr. Whillans graduated from the Presbyterian College here in 1885. He returned recently from Philadelphia, where he has been attending the School of Elocution and Oratory.

The up-town tendency is seen in almost every direction. St. Catharine Street which, west of University Street, was built up by private residences, with scarcely a single store ten or twelve years ago, is now lined with handsome shops on both sides as far west as Stanley Street, with several a considerable way beyond that. The Churches have nearly all moved up from the business centre of the city, the only one remaining being the St. James Street Methodist. This congregation are at present erecting a fine new church on the corner of St. Catharine and Aylmer Streets, the cost of which, with ground, will considerably exceed \$200,000. At present negotiations are in progress for the sale of the Y. M. C. A. building on Victoria Square, the intention being to move up town, and erect a larger building for the purposes of the society, though some doubt the wisdom of this policy. The Canadian Pacific Railway are reported to have decided to erect their new passenger station on Windsor Street, close to St. George's Church and Dominion Square. This is doubtful, as it is believed they have already purchased property east of Windsor Street. A magnificent station building, with handsome general offices for the company facing on Victoria Square, may be one of the surprises in store for Montreal ere long.

When the St. Gabriel congregation last fall purchased the property now occupied by them on St. Catharine Street, one of the conditions was that the seller would accept as part payment the old St. Gabriel Church on St. James Street at a valuation of \$15,000, provided the congregation were unable to sell it to better advantage within six months. The congregation have fortunately succeeded in doing so, the Quebec Government having this week purchased the property for within a little of \$18,000 cash. The St. Catharine Street Church cost \$30,000. This reduces the cost to \$12,000, and an effort is soon to be made to raise this amount. The congregation and their pastor (Rev. R. Campbell) are to be congratulated on their greatly improved position. The attendance has very considerably increased since their removal; last year was the best one financially in their history, and with the wiping out of their indebtedness at an early date their prospects are most encouraging.

Sir William Dawson's lecture in the David Morrice Hall on Friday evening on "Christian Churches and Missions in the East," was one of great interest, embracing much information acquired by the lecturer during his recent visit to the East. The lecture was under the auspices of the Students' Missionary Society of the Presbyterian College. On Thursday, March 3, the Rev. G. H. Weils lectures for the society on "Canterbury Cathedral," illustrated by stereopticon, with Mr. A. C. Hutchison's lime light.

The annual festival of the St. Paul's Church Sabbath school was held on Friday evening, and was largely attended. The programme consisted chiefly of songs and recitations by the scholars, and addresses by Mr. Larmouth and the Rev. J. Barclay, who presided.

The many friends of the Rev. A. Lee, of Sherbrooke, will be glad to learn that he is rapidly recovering from his recent serious illness and hopes to be able to preach again in a week or two.

At a meeting on Thursday of the Celtic Society an interesting paper from Mr. J. R. McKenzie, one of the elders of our Church at Dunvegan, Glengarry, was read. It was on the settlement of the Highlanders in Glengarry County, with special reference to the township of Kenyon. The population of the township is 5,500, 500 of whom are Macs and of them nearly 1,000 are Macdonalds and Macdonnells. The first church built in the township was a Presbyterian one in 1831 at Indian Lands, and six years later another was erected at Dunvegan. At present there are four Presbyterian Churches in the township. At the same meeting of the society a paper by Rev. Mr. McKinnon, of Mosca, Ont., was read on "The Highlanders and the Gaelic in Canada." Rev. Dr. MacNish, of Cornwall, presided at the meeting.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Mar. 13. 1887.

JACOB AT BETHEL.

{ Gen. 28 10-22.

GOLDEN TEXT.—"Surely the Lord is in this place." — Gen. xxviii. 16.

SHORTER CATECHISM.

Man at creation was endowed with intelligence and free will. These faculties make him a responsible agent. He was free to obey and he was free to disobey. Eating or not eating of the tree of the knowledge of good and evil was the test of man's obedience and the trial of his will power. The old serpent, the devil, beguiled Eve with sophistry, and she and Adam yielded to the temptation. This led to the loss of Eden and its happiness. Man's true nature was marred, and by bitter experience he came to the knowledge of what sin meant. It is against God that he sinned. And this is its greatest enormity. It entails untold miseries on man, but its essence is rebellion against a just and holy God.

INTRODUCTORY.

Seventy years have elapsed since the memorable event forming the subject of the last lesson had occurred. Abraham and Sarah were dead, and their son Isaac was advanced in years. Jacob, at his mother's instigation, had wrongfully purchased his brother's birthright and afterward deceitfully obtained his father's blessing. Rebekah and Jacob dreaded Esau's resentment, and they resolved that safety was to be sought in flight. Under the guise of seeking a wife he departed for Haran in Mesopotamia, a journey of over 400 miles from home.

I. The Lonely Wanderer.—On this long journey Jacob started on foot without an attendant. Leaving Beer-sheba, and probably pursuing unfrequented ways to elude his brother's pursuit, he travelled on for two days. His thoughts would most likely be of a dark and gloomy complexion. He was a fugitive from home. To all appearance his outlook was far from reassuring. He was going to his kinsfolk, but he had never seen them. What kind of a welcome would await him? He was exposed also to dangers by the way. Besides his conscience could not be at ease. He had dealt very unfairly by his brother, and had practised deceit upon his father. Wearied and lonely he reaches the little town of Luz, ten miles north of Jerusalem. In that rocky region he resolves to pass the night. He took a stone for his pillow, and lay down to sleep without other shelter than the starry sky.

II. The Vision.—The scene of this remarkable occurrence is described by Eastern travellers as lovely and magnificent. Dr. Robinson and some of his friends visited the place. Along the beautiful valley they saw a view that must have been the framework of the gorgeous spectacle beheld by the patriarch. The appearance was that of a gigantic ladder, the one end close and distinct at their feet, the other almost touching the sky. In his dream Jacob saw this ladder between heaven and earth, and the angels of God ascending and descending upon it. There is immediate and direct communication between earth and heaven. Christ is the way. Through Him God's blessings come down to us; through Him our prayers ascend to God. Jacob beholds a grander vision still. Above the ladder Jehovah stands, and He speaks to the solitary wanderer. The promise repeatedly made to Abraham is explicitly renewed to Jacob, and there is added a special promise of divine guidance: "I am with thee and will keep thee, whithersoever thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of."

III. Jacob's Resolve.—His first emotion on awaking was that of reverential awe. How dreadful is this place! He, the poor, dispirited wanderer, has a glorious vision of God. This is none other than the house of God, and this is the gate of heaven. Little did he imagine, when he laid himself wearily down to rest, that in that rocky valley he would be so highly favoured. It was, indeed, to him the house of God. The stairway leading from earth to heaven is to be found wherever there are hearts seeking God. Everywhere, also, may God's house and heaven's gate be found. Jacob was deeply impressed by what he had seen and heard. To this he gives twofold expression—material and spiritual. He erects a pillar to mark the spot where the vision was seen, and he named the place Beth-el, the house of God. He registers a vow of life-long consecration to God. At first glance it would seem that Jacob makes a conditional promise. This, however, would be incorrect. He makes his solemn resolve, not on his own conditions, but on God's. This was God's promise to him. If thou wilt do thus then shall the Lord be my God. He does not ask great worldly things, only food and raiment. Of all that Thou shalt give me, I will surely give the tenth unto Thee. God fulfilled His promise to Jacob, and Jacob kept his vow to God. Jacob was not a perfect man, but in his life we see the law of God's kingdom verified. Them that honour Me, I will honour.

PRACTICAL SUGGESTIONS.

Deceit, like all other forms of wrong-doing, always brings its punishment.

God is ever near to all in distress who call on Him.

It is right to commemorate God's great mercies.

We owe grateful service to God.

If Jacob gave a tenth of his income to God, Christians ought never to give less.

THE jubilee of St. Stephen's Church, Glasgow, of which Rev. James Douglas is pastor, was celebrated lately. The church was one of those built during Dr. Chalmers' extension movement, and it was closed for several years after the Disruption, the minister and congregation having joined the Free Church. There are now 1,500 members, and the income last year was \$5,500.