

is left vacant simply for entering the name of the church, such as St. Andrew's, Melville, or Duff's Church, or for inserting the degree of the minister, or for entering his given name in full. In said column or space, only the name of the place should be entered, such as Toronto, Guelph, or Puslinch; no degrees should be inserted there, and only the first letter of the given name of the minister, with surname. All these are fully entered on the Rolls of Synods and Presbyteries. It has been a decided improvement, when, a few years ago, the cents were omitted in the money columns; and if these three things are left out in future issues of the minutes, a still greater improvement would be visible. The figures would not appear so scattered and far apart; our statistics would look neater and more compact. The names of Professors in our colleges and retired ministers should not appear in this part of the minutes. Secondly, the Rolls of Presbyteries and Synods might also be improved; if all the clerks of the Presbyteries would follow the example of the clerk of the Model Presbytery, as it used to be called, in putting down only the place of the congregation, there would be a change there too for the better. Of course, when there is no other designation given to the congregation but the name of the place, competition in such cases is necessary. But, as a rule, we find the place of the congregation published twice—once under the column for congregations, and again under the column for P. O. Under the former there should be only the name of the church, such as Knox, St. Andrew's, or Duff's Church. Certain names are spelt in two or three different ways, such as McCrae, Macrae, McKay, Mackay, M. Kay; Munroe, Munro; Paterson, Patterson; Elliott, Elliot; etc. In writing or printing proper names, brevity as well as the ancient and ordinary way of spelling them should be followed. In this way uniformity might be obtained here, too. I think the above names should appear in the minutes: McCrae, McKay, Munro, Paterson, Elliot, and several other names in the same way. The same fault is noticeable among given names. Why is Alexander found in some places, and in others Alex.? A Chinaman might regard these as different names. If the latter way of spelling was pursued, it would save the printer unnecessary labour. The same is true in regard to other names, which, with less letters, and uniformly spelt, would make the minister still smaller in size. Other improvements might be made in the shape of abbreviations, such as ch—church; Fr. Ev.—French Evangelization; H. M. F.—Home Mission Fund; therefore, a page might be left at the beginning of the minutes giving these and other abbreviations in full; so that when a foreigner would take up a copy of these minutes, by referring to that page he could at a glance ascertain their meaning. I trust that the clerks of Presbyteries will approve of these suggestions, and carry them out in future issues of these minutes of Assembly, which are of great value as a book of reference, not only to those now living, but also for future generations.

ALEX. MCKAY.

*Manse, East Puslinch, Sept. 4, 1882.***BRANDON.**

This new town of the North-West is pleasantly situated on the banks of the Assiniboine, 130 miles from Winnipeg, at the terminus of the first division of the C.P.R.

It is a good representative of western growth. On the 22nd of May last year there was only one shanty here—that of Mr. Adamson; to-day there are hundreds of houses. At the same time the population might be counted by scores; now it is estimated at between 2,000 and 3,000.

Property has advanced at the same ratio. Last year, at this time, lots on Pacific or Rosser Avenue could be secured for from \$200 to \$400, or less; now the same sell at \$125 per foot frontage, or \$3,000 per lot.

The Brandon of last year, with the exception of the one shanty aforementioned, consisted of tents placed in the valley, and the floods of June swept most of it away. The present town is built high and dry on the hills overlooking the river.

While there has been such material progress, it is pleasant to be able to note every outward sign of spiritual growth. The Episcopalians are erecting a beautiful church; the Methodists have a commodious one already built; so have the Presbyterians.

The first Presbyterian service was held on the 10th of June, last year, in the Brandon Hotel tent, by the Rev. John Ferris. Then services were held conjointly with the Methodists in a hall. The congregation grew so rapidly that two services a day became necessary, and a temporary place was secured until a church could be built. The Manse and Church Building Fund infused new life and energy into every congregation of the North-West, and having promise of aid from this fund, the people went to work, and within a year from the first service a church, costing, when fully finished, \$4,000, was available for service. In the new building the congregation grew still faster, and at the last meeting of Presbytery they asked and obtained moderation in a call to their esteemed missionary, and on September 24th the Presbytery again met and inducted the Rev. J. Ferris, B.A., into the pastoral charge of the First Presbyterian Church. Following the induction, in the evening, a reception was held, at which the church was filled to overflowing, and a most agreeable evening was passed.

The congregation has a slight grant in aid of stipend for the first year, but I am persuaded that before the second anniversary of the first service returns no such aid will be required. There is a session of five elders, a communion roll of about seventy, and an average attendance of 250. While there has been great growth during the past year, the difference between the membership and attendance shows that there is plenty of ground for earnest labour; for the attendants are adults, mostly active, intelligent young men from Ontario, the United States, or Great Britain. Brandon is the first mission centre after Winnipeg, having wide and populous districts on every side, in which our students, without exception, are this year doing good work. Mr. Patterson, of Turtle Mountain district, and Mr. Nixon deserve mention—the first for the strenuous endeavours he has made to overtake his own field and an adjoining one, left destitute by the resignation of our missionary; the latter for persevering in his work among the railroad men, in spite of every obstacle being placed in his way, which made the work, from the nature of it, hard and fatiguing; doubly so by petty annoyance or persistent neglect from those of whom better things might be expected. If we could only secure a contingent of our summer labourers to stay with us during the winter, to prevent other denominations from reaping where we have sown, the future of our Church here would be more than assured.

C. T.

SABBATH SCHOOL TEACHER.**INTERNATIONAL LESSONS.****LESSON XXXIX.****THIRD QUARTERLY REVIEW.—1882.***September 24th.*

Following the plan we sketched out in the two previous Reviews for this year, let us see if we can find a single thought which will serve as a centre round which we can gather the truths and teachings of the various lessons of the past quarter. It may be somewhat difficult where so wide a field of teaching has been covered, yet we think that there is one thought running like a golden thread through nearly all the lesson: it is this—Self-denial in Service, or if we would condense still further, then the one word SERVICE. We have the self-denial of the Master in His service of God, and in His service of man; and we have the self-denial which all His servants are called upon to exercise in their following of Him.

Taking, then, the lessons of the quarter, we would ask our scholars which contain teachings on this great truth—help them to recall the lessons. (It will be a good plan to tell them the previous Sabbath what you propose to talk about in connection with the Review; get them to look through the lessons during the week, and bring written answers to the questions you would ask them.) Lesson II.—“The Rich Young Man”—is a striking illustration. It was because he could not deny himself, because the love of riches had entered into and taken possession of his heart, that he went away sorrowful, and in the few words which followed this incident the Saviour showed the absolute necessity of self-denial, and the reward that would follow it. Lesson III.—“Suffering and Service”—is, as its title imports, devoted to this subject. There it is taught in three aspects: the self-denial of Jesus, who steadfastly set His face to go up to suffering and death; in the lesson taught the two ambitious disciples, seeking for positions of honour and authority in His kingdom; and in His subsequent words to the ten, emphasizing, by His own example, that they were not to seek to be lords over each other, or over any, in fact, but to be ministers, servants of all, content to perform service, each as the humblest and meanest of all. Lesson VII. presents the same truth in another form: it is in the forgiveness of injuries—wrongs against which they were, perhaps, righteously indignant; but here, too, the victory over self was to be obtained—they were to forgive, as

they hoped for forgiveness. Lessons XI. and XII., which are a part of the discourse on Oivet, teach the sufferings and privations which were to come upon the followers of Jesus, such sufferings as none but those who were ready to give Him the service of the heart would care to meet; they were to be “delivered up to councils,” “brought before rulers and kings,” “beaten,” and betrayed by the nearest and dearest to them to death, and all “for My name's sake.” Truly here is the highest self-denial called for. Less directly, perhaps, but surely, is the same truth taught in other lessons—Lesson I., for instance, “A Lesson on Home.” There are two aspects of self-denial: one concerning the marriage relation; another teaching that the proud, self-conceited spirit is not the spirit acceptable to Christ, but the spirit of a little child, and that whoever would come into Christ's kingdom must leave his self-sufficiency and become as trusting, as humble, and as believing as little children. So, likewise, Lesson V.—“The Triumphal Entry”—teaches (the truth comes out more clearly in the parallel accounts of Matthew and Luke) that it was pride, the very contrary of self-denying service, that caused the Pharisees to be angry at the hosannas of the multitude welcoming Jesus to Jerusalem; they—the self-righteous, the peculiar people—could not accept this lowly Galilean as the long-expected Messiah and deliverer of God's people. Again, in Lesson VI.—“The Fruitless Tree”—we have the pride of profession, a profession which was worthless because it brought forth no fruit. Lesson VIII.—“The Wicked Husbandmen”—shows what wickedness men will commit who refuse to acknowledge the service they owe to God, leading them to reject and ill-treat His messengers, and at last to murder His Son; the whole a striking picture of what pride and unbelief will do when they get possession of the human heart, and of the righteous judgments of God upon those who refuse Him the service so justly His due. In Lesson IX.—“Pharisees and Sadducees Silenced”—occurs that wonderfully pregnant saying of Jesus, “Render to Caesar the things that are Caesar's, and to God the things that are God's,” a saying laying the foundation of all true service, civil and religious. Lesson X.—“Love to God and Man”—contains two teachings on this truth, the one negative, the other positive; the first was the denunciation of the Scribes by Jesus for their hypocrisy, oppression, selfishness and pride, the very opposite of humble service; the positive teaching was that on the widow's “two mites,”—the giving up, consecration of all to the service of God, denying not only luxuries, but it might be necessities, that, so far as her ability went, God's work might go on—a picture across which the Saviour has written His words of approval, which will shine with unfading brightness to the end of the ages.

Thus, briefly, we have indicated that in almost every lesson—perhaps in every lesson, if we had analyzed the remaining two or three closely—we find teachings more or less direct on the point with which we started—Self-denial in Service. It will be well here, if it has not been done before, to see that your scholars fully understand what is meant by “Self-denial.” Illustrate it by some incidents from your own experience or reading—the former is better; the telling of such facts as you have known is always more vivid and effective than those which we get second-hand. Do not neglect Scripture illustrations, such as Abraham's words to Lot; Joseph's forgiveness of his brethren; the noble choice of Moses forsaking Egypt, with all its riches and honours, for the God of his fathers; Daniel and his three companions at the court of Nebuchadnezzar, with others both in the Old and New Testaments. Above all, do not fail to bring out that divinity of all illustrations, of Him who left the glory that He had with the Father before the world was, took upon Him the form of a servant, suffered and died, all for the salvation of perishing man; everything else pales before humility like this.

Some teachers have little ones to teach, and want to get at them “through the eye to the heart.” Let us then do as we have done in the previous Reviews—get a blackboard, or slate, teaching of the truths. Our theme is self-denial. Write it, as before, with the initial letters over each other; then get from your classes, helping them wherever needed by suggestions and wise drawing out, to make a sentence after each letter which shall set forth some thought helping to fasten on the mind what self-denial is; thus:—

SERVANT OF ALL (1).
ESTEEMING OTHERS BETTER THAN SELF (2).
LOVING ENEMIES (3).
FAITHFUL EVEN TO DEATH (4).
DENYING WORLDLY DESIRES (5).
ENDURING THE CROSS (6).
NOT SEEKING PRE-EMINENCE (7).
INSTRUCTING THE IGNORANT (8).
ASSISTING THE POOR AND HELPLESS (9).
LIVING TO BLESS (10).

FOR

CHRIST'S

SAKE.

Then refer to just one text in proof of each thought, as follows: (1) Mark 9: 35. (2) Phil. 2: 3. (3) Luke 6: 27-35. (4) Rev. 2: 10. (5) Titus 2: 12. (6) Luke 14: 27. (7) Mark 10: 42, 43. (8) Acts 18: 26. (9) Acts 9: 39. (10) Job 29: 11-13.

If you would like to recall the Golden Texts or the Topics, do so—in so far as they will help to the unity of the teaching it will be desirable—but set out with a determination to bring all your teaching of the quarter to one central truth, which so place before your scholars that they will not, God helping them, soon or easily forget the lesson you have taught them. But, teacher, whatever you intend to teach, have it fully and clearly in your own mind; pray over it, meditate upon it; then your own heart will be filled with the subject, and your scholars will not fail to note the fullness and earnestness of your teaching.

THE Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.