

could surpass, J. B. Duncan in pulpit power and efficiency.

On the Monday morning there was a meeting of the Presbytery. I thought Mr. Duncan said it was a 'pro re rata' one, and I concluded that it was to tax pro rata, the congregations for the expenses past or at least present of the students within the bounds, because Mr. Wardrop and Mr. Duncan jointly and severally were loud in their determination to have that stain wiped out and their indebtedness squared up.

Instead of that the clerk of the Presbytery received a rating for neglecting to supply Dalhousie pulpit on days appointed by the last Presbytery, and the clerk drew a herring across the trail by opening out and soundly rating me for not being in the field to which he never assigned me, and taunting me with holidaying at Bytown and Perth in company with the respective ministers. 'It that was not chin!' Some would pronounce that 'cheek,' others would call it 'gall.' 'In medio tutissimus ibis'—I give it a modern flavor and chime in 'chin.' I was mad and had no voice nor right to speak. If I should write what I thought and inwardly uttered 'I should offend against the congregation of thy people.' To this day I am disturbed about myself. 'There is a sin not unto death.' I trust it is the sin of sudden explosion of temper!

On two occasions, in two places opposite as the poles asunder, I have heard men confess to have committed a breach of every commandment of the Decalogue, and I understood both of them. I have no admiration for the confessional, but I do confess to a weakness or proneness in a moment of irritation, to find relief in 'devouring words.' But wherein is the guilt, pray? Is the flashing eye, the reddened face, the distorted countenance, the squirm, the 'hotching' on the chair, the lips protruded further and higher, and compressed firmer than when in calmer meditation—that rasping clearing of the throat or trumpet-like blowing of the nose. Is not one of these, or all of these combined, or in groups, not as expressive as the uttered profane speech which offends ears polite? Should there not be equal care not to give offence to the eye? Is it not a safe formula, 'a sweer is a sweer, uttered or unexpressed!!'

There is as much profanity in the excess of manifested indignation, facially and otherwise, as in the formulated utterance. Looking at it physically and aesthetically and morally, while counselling the adoption of neither—if come it must—I believe it is best to 'let it go.'

What a mercy that 'He knoweth our frame and remembers that we are dust.'

Mr. Duncan assured me that the reputation of the Presbytery would be restored and its honor established. That sounded euphonious.

But there was a Dude from whom his tailor could not collect a farthing. After repeated dunnings he said 'Give me your note,' and when that mode of settling accounts was explained to him, he willingly signed it and with a sigh of relief exclaimed 'Thank God that's paid.' In less formal shape Perth Presbytery paid me.

From the above let us learn:

First:—That the ministry has given the world occasion to charge them with lack of business aptitude, and of being as a rule impracticable; and

Second:—That a promissory note is to a degree, of uncertain value until it is paid,

whether it be in the Church or the State; and

Third, and lastly:—That peace of mind is best insured by having said documents negotiated as soon as possible. Don't haggle about discount!

NEMO G. D.

Ministers' Widows' and Orphans' Fund.

Mr. Joseph Henderson, convener of the committee having this Fund in charge, has issued the following circular:—

Sabbath, October twenty-first, is the day appointed by the General Assembly for the annual collection on behalf of the Ministers' Widows' and Orphans' Fund.

The object of the scheme is to provide a small annuity for the widows and orphans of former ministers of the church.

There are now 117 widows and 88 orphan children, annuitants upon the Fund. At present the annuity to a widow is \$150. In very many instances, the annuitants are the widows of ministers who bore the burden and the heat of the day in the earlier settlement of the country, when salaries were small, and who, in consequence, were unable to lay past anything. Not a few of these largely depend for their support on the annuity received from the church.

The church entered into a solemn compact with these early ministers, and promised that it would see to the partial support of their widows on condition that they contributed a specified annual rate towards this fund. The ministers fulfilled their part of the contract, and the honor of the church is pledged to fulfil its part. But altogether apart from this, many of the best people in our congregations will esteem it a privilege to help to provide a maintenance for those aged servants of Christ, who cheerfully shared the privations and hardships of their husbands in giving the gospel to the early settlers in our Dominion. The Committee, therefore, express the earnest hope that this appeal will be submitted to every Session in the church, and that the opportunity will be given to every congregation to contribute. This is due to the scheme itself, and due in loyalty to the General Assembly.

The expenditure of the Fund has rapidly increased of late years, owing to the large number of deaths in the ministry. This year there is needed \$21,500. The sources of revenue are congregational contributions, ministers' rates and interest from Endowment Fund. The revenue derived from the Endowment Fund is \$6,000 and from ministers' rates about \$2,500, leaving \$13,000 to be got from the congregations of the church. Last year only \$6,463 were obtained from congregations. The total received was \$2,625 less than the expenditure. The balance of \$1,092 on hand at the beginning of the year was wiped out, and the year closed with a debt of \$1,533. Unless the receipts are double those of last year, the annuities cannot be continued on the present scale. To reduce them would entail hardship and suffering in many instances. This ought, however, to be entirely unnecessary and the committee feel satisfied that a little interest and effort on the part of the ministers of the church will result in securing for the Fund the amount asked from the congregations.

The committee desire to emphasize two points:—(1) That a contribution be received from every congregation and mission

station and (2) that the contribution be proportionate to the amount required. An average of 16 cents per family will provide the necessary amount. While many congregations will largely exceed this, it is hoped that an effort will be made to reach this average in every congregation.

Good Advice in Brief.

Principal Patrick, in his address to the newly licensed young preachers at the close of the Summer Session, in Manitoba College, said so many good things in few sentences that we reproduce them here. He based his remarks on the text, "Take heed to yourselves and to the doctrine," and applied these words as meaning: Take heed to your health, as this work is to be your life work, and without strong bodies you cannot accomplish what is expected of you. Many young preachers enter upon their work with so much zeal that their bodies cannot stand the strain. Then take heed to your studies; this is a reading age and you must keep abreast of the times; and although you will not be known as students now, but as ministers, yet you, no doubt, have come to the conclusion that you do not know as much as you knew before you entered college. Remain students all your lives, and continue to acquire that knowledge which will make you worthy preachers of Jesus Christ. Take heed to your private devotions, and the care of your own hearts by reading the word of God and by private prayer. Take heed to your conduct, for you are the examples to the flock. Let your conduct be of such a character, that by your lives, as well as words, people will be led to Christ, and always practice what you preach. Make the preaching of the Gospel the great aim of your life. Find out the needs of the people and suitable subjects will often be suggested. A sermon without Christ can accomplish very little good. You must prepare carefully; it is a law in liquids that what flows easily is very thin. Write out your sermons very fully and carefully for a time at least, and it will save you falling into ruts. Convince men that you thoroughly believe the truths you proclaim. In delivery be natural. Preach expecting results, but do not be discouraged if you do not see immediate results.

The Ararat Mountains in Armenia comprise two peaks situated seven miles apart. They are known as Great and Little Ararat, and are respectively 17,260 and 14,320 feet above the plain. They partially belong to three countries, Russia, Turkey and Persia. The mountains are covered on the tops with perpetual snow, ice and glaciers. The summit of Great Ararat was reached in 1829 by Prof. Parrot, and on September 2, 1900, a member of the Russian Geographical Society named Pezengophoi ascended the peak with a considerable party. The difficulties of the ascent are very great, and his successful expedition will be welcome news in geographical circles. Ascents are rare, having been made in 1834, 1842, 1845, 1850 and 1856. Little Ararat is even more difficult to climb, as its declivities are greater and steeper, its form being almost conical. It is believed to be the spot where the ark rested, but there is a tradition that Mount Judi in southern Armenia was the spot. The mountain is of volcanic origin and was in eruption in 1785, and in 1840 there was a vast discharge of sulphurous vapors from its sides, and a tremendous earthquake [shook] the surrounding country.