

On Sabbath morning we met in the Town Hall, Watson's Corners, which was filled with a class of serious, intelligent and attentive people, such as I have not seen surpassed in my various charges. They were notably an uncritical and sympathetic people—content with and thankful for "veal" if stronger and older meat were not available.

In the audience there were representatives from the other stations, who remained to welcome me and arrange for the division of my duties and time and place for service. There and then I discovered that by taking in new territory at Lavant I would have to be in the saddle 29 miles every alternate Sabbath. But 46 years ago, instead of that terrifying me, it was rather a pleasing feature of the outlook.

My audience consisted of the remnants of the band of emigrants brought out to that locality in 1821, and their children. These settlers, totally unaccustomed to farm life, with resolute wills and trust in Providence, fought their way in that rocky region, and by industry and thrift made homes for themselves and children.

There has always been the reflection, that had these emigrants been located in the richer, freer soil of Western Ontario, to which many of them have emigrated, leaving their old rocky locations deserted, that the same untiring industry and economy would have been rewarded by a return of an hundred fold more than fell to their lot in their Dalhousie homes. But they complained not, and toiled on conscientiously, animated by that stimulating conviction "I have learned that in whatsoever state I am therewith to be content."

From the above learn:

First—That any attainment worth possessing has to be fought for.

Second.—That there is a pleasure and dignity connected with accompanying the trials and struggles of life.

Third.—That independence of conditions, climate or otherwise "The hand of the diligent maketh rich."

NEMO G. D.

Who'd Stoop to Pick up a Pin?

BY GEORGE W. ARMSTRONG.

Who'd stoop to pick up a pin? was the interrogation of George as he and his companions were on their way to the fields to have a romp, when he saw his companion James bend down to pick up a pin that lay by the wayside. James made no reply, but safely lodged the pin underneath his jacket collar. No further notice was taken of this circumstance, the boys being so fully absorbed in their day's pleasure.

Arriving at the field, their sports began; football, lacrosse, baseball, and various other games were played. These boys, like other boys when engaged in the exercises of play, almost forgot themselves and heedlessly ran into danger.

George having, during a game of cricket, to fetch the ball out of a neighboring field, had to force his way through a thorny hedge and while doing so got a thorn in his hand. He then, in a half crying tone, called to his companions: "Have any of you got a pin? I've got a thorn in my hand. Oh, how it pains me." His companions ran to look, but none could help for none of them had a pin. "Where's James?" he then called out. "I saw him pick up a pin as we came to the field. Where's James?"

James, on hearing his name was soon on the spot where his wounded companion was suffering, and immediately dislodged the pin

from his coat collar, and extracted the thorn. "Who'd stoop to pick up a pin?" were not the words that fell from the lips of George now, but a hearty "Thank you" for the trouble his friend had taken to get out the thorn.

"Who'd stoop to pick up a pin, George?" said James when George's pain was all over. George, it is hoped, took the hint, and learned a lesson by this kind and gentle reproof.

Boys don't despise "little things"; even pins are useful—never waste them. You will, no doubt, remember reading about the poor boy who became a wealthy banker, through picking up a pin. Let me urge upon you, my young readers, the importance of being careful with little things, then I can guarantee that you will be careful with greater ones. "He that is faithful in little is faithful also in much."

London, Ont.

Twentieth-Century Recommendations.

The Executive of the Assembly's Century Fund Committee, earnestly desirous of emphasizing the spiritual aspects of this great movement, to which the Church has committed itself, recognizing with much satisfaction, that already several Presbyteries have taken action with this end in view, and after correspondence with the Convener of the Committee on Church Life and Work, recommends to Presbyteries and Sessions:—

1. That every Session seriously take into consideration the whole question of the spiritual condition of those under their care, and arrange, if possible,

(a) that the last month of the year be set apart as a season, in which special prayer shall be made in the congregations and in the families of the Church for the outpouring of the Spirit of God and the deepening of spiritual life throughout the Church;

(b) that earnest efforts be made through the pulpits of the Church and her other agencies on behalf of the young, with the view of leading them to the decision for the service of Christ, and that in such efforts much prominence be given to the case of young men.

2. That God's great goodness to the Church and His call to larger and more devoted service, which the Century Fund seeks to emphasize, have prominence given to them from every pulpit.

3. That there be held in every congregation on the first Sabbath of 1901 a Communion Service, at which the Church throughout the Dominion shall on the threshold of the new century renew its allegiance to its risen Lord. It is felt that this would help to make real its vital unity, and in many ways mark an increase in its spiritual life.

The Executive makes these recommendations in the sincere hope, that they may be adopted with unanimity by Kirk Sessions, and that the Great Head of the Church may graciously pour out abundant blessings upon Zion in these days of the meeting of the centuries,—so big with importance, and so full of appeal. Robert H. Warden, Convener. W. G. Wallace, Secretary. R. Campbell, Agent.

Toronto, 5th Nov., 1900.

Boasting is not only disagreeable and offensive to those who are at all refined, but it is disastrous to the boaster himself.

All the flowers of the Arctic regions are either white or yellow, and there are 762 varieties.

He is a wise man who never lets his wife know that he can put up shelves as well as a carpenter.

Sparks from Other Anvils.

Christian Guardian: A national source of crime and poverty is the liquor traffic; a national source of waste is in the use of tobacco; an acknowledged source of extravagance, dishonesty and de-pair is found in gambling. The adoption of any of these in quiet and social ways in our homes is the domestication of prevalent and public evil.

Presbyterian Witness: A school book giving the History of Canada with an Atlas giving its geography, is circulated in England and Scotland. A prize is offered to the scholars that stand the best examination on them. The idea is good. We are sorry to see the book severely criticized on account of its literary blemishes, and the Atlas because of the minuteness of its maps. Such publications ought to be in every way excellent.

United Presbyterian: "He does not preach with so much ability as formerly," was the remark of one concerning a certain minister at the close of a service. There was this difference. On the former occasion the minister had preached to souls hungry for the gospel, on the latter he was one of a score or more who had been invited to preach "with a view" to pastoral settlement. Our own state of mind should be considered when we are weighing the sermon we hear.

North and West: An examination of the roll of the Presbyterian ministers who died last year shows the average age to have been 66 and 67 years. Of that list of 141 names, 64 were over seventy years of age, 27 over eighty and two upwards of ninety. "With long life will I satisfy him and shew him my salvation," says the Ancient of Days of him who has "known his name." And the royal preacher says to those who keep the commandments of wisdom, "Length of days, and long life and peace, shall they add unto thee."

Herald and Presbyterian: With the beginning of a new decade and a new century the Church should stir itself up to more vigilant and persistent efforts. Its main business is that of winning souls to Christ. If it is determined and successful in this, all else must go well. An evangelistic church is bound to be evangelical. It can not be otherwise. It is sure to be missionary, beneficent, aggressive in every way. Filled with the Spirit of God, and devoted to Christ, it will arise and shine. It will bless the nation and the world, and will itself be beautified and strengthened and glorified.

Lutheran Observer: Some choirs make no preparation for the worship of God's house. But this is not true of most choirs. Yet is true of most choirs that their preparation is partial, incomplete—the most essential part is omitted. They select the tunes, they cultivate their voices, they "rehearse," they "practice," they seek to render the mechanical part of the music perfectly, while they forget and neglect the spirit, the soul of sacred song. * * The religious character of the singer, and of every person composing the choir, enters into the singing and makes up the soul and spirit of this part of the worship. It is not only a cultivated voice, but a consecrated life that qualifies a singer for a place among those who are to lead a congregation in the worship of God.

A boy, kept in after school for bad orthography, excused himself to his parents by saying that he was *spell-bound*.