

SECRET OF THE PERFECT LIFE

Religion Gives to All Lives the Spirit and Aim That Apportions to Every Part Its True Function

"I will lift up mine eyes unto the hills from whence cometh my help."—Psalms cxxi., 1.

It is not so strange that many should say they have no need for religion in their lives. To some it seems rather a mark of weakness than of strength, a yielding to superstitious fear or to popular custom or a sacrifice of the independent judgment in favor of a scheme which has been devised by the few for the deception of the many.

There is a good deal that goes under the name of religion that one ought to be ashamed not to disown; there are types of piety that are but confessions of poverty of intellect, and there are forms of faith that are only evidences of cowardly and superstitious fear. Wherever religion means being less a man, means dwarfing, shrinking the life, then one dare not acknowledge allegiance to it.

But there are so many imitations, so many pretensions of religion simply because the thing itself is so essential to the life of man. So far from the religious life being one of lesser living, so far from religion signifying the sacrifice of powers, the denying of reason, judgment, and the will, the truth is that no life can be in any sense complete without it.

SPIRIT AND POWER.

If there is one thing of which a man might well be ashamed it is the loss of the spirit and ideals of religion in his life. Those characteristics which mark the trained, developed, ordered, educated life are the attributes of religion. There is no fullness of life, no mastery of the spirit, no conquest of the art of living without this.

No man can be a gentleman by the process of memorizing books of etiquette any more than he can find fullness of health by reading books on medicine and hygiene. The life of courtesy and the life of vigor and health have their hidden sources. Every life that realizes fullness and beauty has its hidden sources in the religious spirit. This is the power and secret of the perfect life.

The world is full of half-developed lives; men and women who are competent in spots, as strong in some things as they weak in others, brilliant as to some of their ways and walking in darkness as to others; the man of affairs loses vision, the philosopher loses practical sense, the scientist becomes an animated, soulless scalpel, and all for the want of an aim that would preserve balance and harmony in the life.

A man can so give his hand to business in that he becomes nothing but a hand; another can give his mind to intellectual problems so that he becomes only a brain carried around on stilts, while yet another becomes a stomach and no more. But religion subdues all to a purpose great enough to enlist all the powers and to bring them to

HARMONIOUS FULLNESS.

Religion means living life for the sake of life itself; it means finding a sufficient motive in living. It is the point of view and the spirit in life that sets things in right relations, helps one to find true values and to know the things that are worth living for, to set the tools of life and the products of life in right relations.

Who is sufficient for living without this spirit? He who lives the right life knows that he has struck time and tune with the eternal laws of the universe; he who lives for love finds the real law of life. Seeking the good we find the infinite goodness; the life and love that are the heart of all becomes a certainty to all of those who follow the light they have, who do the will of love.

The life of faith is living in loyalty to faith in life's best, in its higher values. This is the faith we need to nourish, faith in the righteousness of the universe, faith in goodness, truth, honor, and right as over and against lust and meanness, falsehood, and cowardice. He only has the truth who dares be true to the vision he has, who lives in the freedom of his light.

HENRY. F. COPE.

THE S. S. LESSON

INTERNATIONAL LESSON,
OCT. 17.

Lesson III. Paul a Prisoner—Before Felix. Acts 24. Golden Text, Acts 24. 16.

Verse 1. After five days—Meaning, probably, five days after Paul's arrival in Caesarea.

With certain elders—Only the Sadducee members of the Sanhedrin would be likely to come.

Tertullus—If we judge by the name, this man was a Roman, chosen because of his acquaintance with the Roman law, and because of his ability to persuade Felix that the apostle was a peril to the government.

2. By thee we enjoy much peace—it is true that Felix deserved some credit for suppressing brigands and zealots when he first entered office, but it would be difficult to find any other praiseworthy feature of his administration.

By thy providence evils are corrected—By the exercise of an unusual severity he had brought about temporary reforms, but they yielded worse fruit later.

4. Further tedious unto thee—This is a bit of flattery, implying, as it does, such a deep absorption in his discharge of public duties that he cannot waste many moments in hearing Tertullus.

5. We have found this man a pestilent fellow—He implies that a thorough investigation has been made into the character of Paul, and that he is a man of wicked life.

A mover of insurrections—Putting down uprisings was the special business of Felix. Hence this plea would appeal to him. Probably these accusers had gained information at Jerusalem of the troubles in which Paul had been involved with the Jews at Philippi, Corinth, Ephesus, and other parts of the Roman world.

The sect of the Nazarenes—A term of reproach, signifying the followers of the man of Nazareth.

6. Assayed to profane the temple—The charge that he actually did pollute the temple (Acts 21. 23) has been abandoned.

8. From whom—This pronoun, as it stands, must refer to Paul. But it is strange that Tertullus should suggest the examination of Paul in order to find out the truth. In our version a verse has been omitted which appears in the Authorized Version, which makes the pronoun "whom" refer to Lysias, and this would be wholly in accord with verse 22 of the lesson. The old manuscripts differ very much at this point.

10-21. Saint Paul's defense. In reply to the threefold charge, that he had excited the people, had been a leader of the sect of Nazarenes, and had tried to pollute the temple, he declares that he had no seditious intentions, for he was found in the temple "with no crowd, nor yet with tumult" (verse 18); that the Way which he followed, and which was called a sect, was a perfectly legitimate body of Jews (14); and that they had brought no proof of an intended profanation of the temple (19).

10. Many years—Six or seven. Cheerfully make my defense—The experience of Felix in the affairs of the Jewish people would qualify him to make a fair decision.

12. A flat denial that there had been the semblance of a disturbance originated by him in any part of the city.

14. All things . . . according to the law . . . in the prophets—This was an expression of loyalty to the



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entire body of Jewish Scriptures. 15. Hope . . . which thee . . . look for—Paul's gesture must have swept beyond his Sadducee accusers to the Jews in the court. The Pharisees would be specially irritated by this inference that the general belief, in the nation, was in a resurrection both of the just and unjust.

16. Herein I exercise myself—He practiced the service, belief, and hope mentioned above (14 and 15), with the result that he had a clear conscience always, and would not, therefore, be likely to be a leader of insurrections, nor a man of low character.

17. After some years—Between his departure for the third journey (A. D. 53) and the arrest (A. D. 57) about four years had elapsed.

Alms to my nation, and offerings—Money collected in Macedonia and Achaia, and sacrifices for the fulfillment of his vow. As the money was for the nation, and not simply for Christians, and the offerings for a religious purpose in the temple, how could he be thought a seditious or a polluter of the temple?

20. Or let these men . . . say—The Asiatic Jews not presenting themselves, these elders can say nothing except that he had preached the resurrection.

21. This one voice—Exclamation. In Acts 23. 6, we read that Paul "cried out in the council," when he came to speak of the resurrection of the dead.

22. Knowledge concerning the Way—Felix had a Jewish wife, through whom he would come to know something of the relations of Judaism and Christianity.

24. Felix came with Drusilla . . . and heard him—Several conjectures as to the reason are possible. Perhaps Felix had been disturbed by Paul's words about the resurrection of the unjust. Drusilla was the daughter of Herod Agrippa, mentioned in Acts 12, and had been wife to Azizus, King of Emesa, from whom Felix had induced her to separate. It would be natural for her to have an interest in such a man as Paul.

The faith in Christ Jesus—The belief that Jesus of Nazareth was the Messiah expected by the Jews.

25. He reasoned of righteousness, recalling to Felix his own extortion and abuse of authority; of self-control, which his relations with Drusilla proved he lacked; of the judgment to come, which would be without respect for persons. Little wonder that Felix was terrified.

A convenient season never came. At the end of two years Festus was called to his place, and the only thing that saved Felix from punishment for cruelty was the influence which his brother Pallas had with Nero.

27. Festus—A better man than Felix.

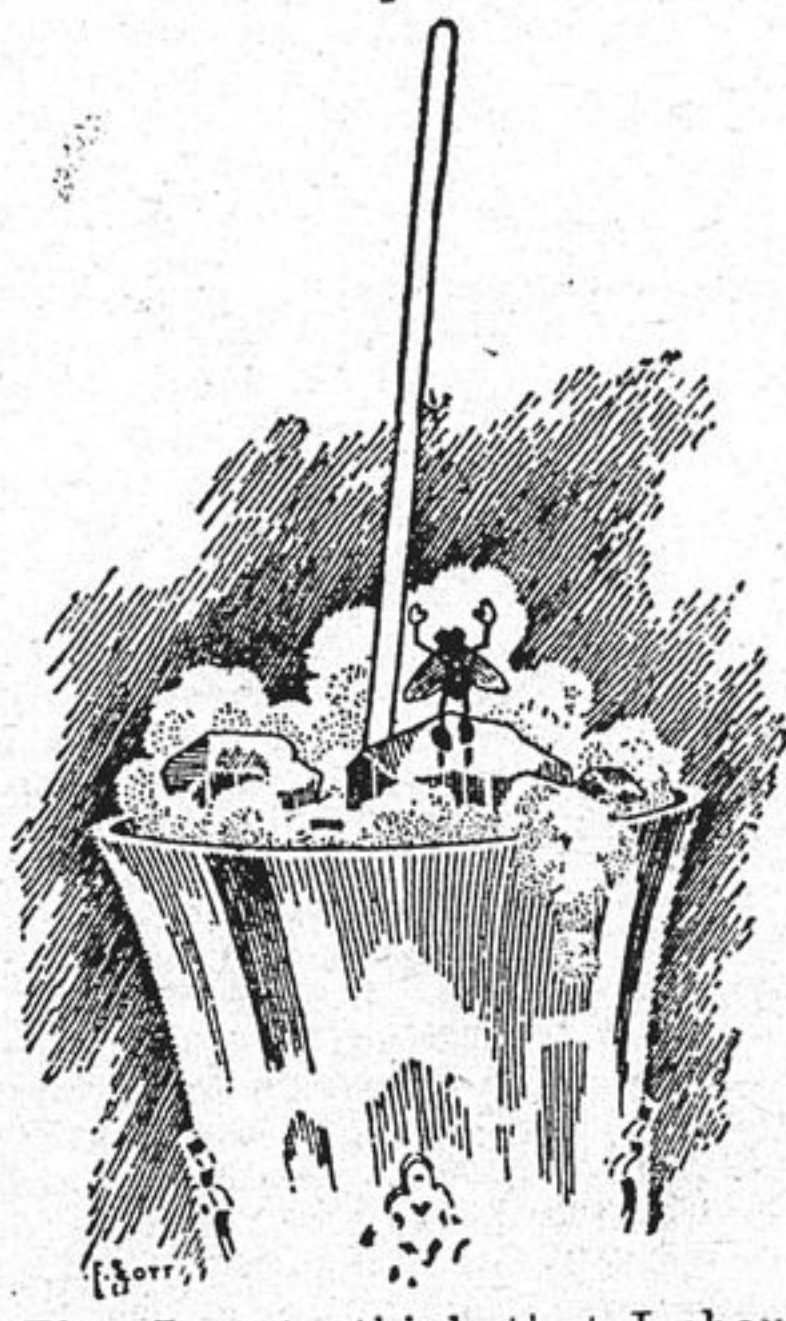
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THE FINAL AUTHORITY.

Knicker—"When do you expect confirmation of the discovery of the Pole?"

Bocker—"When Mr. S. Claus comes to town."



Fly—Just to think that I should be the third one to discover the North Pole!—Life.

Hints for Busy Housekeepers.

Recipes and Other Valuable Information of Particular Interest to Women Folks.

TO PUT CAKE TOGETHER.

The following way of putting a cake together never fails: Work the butter and sugar to a cream, beat the whites and yolks of eggs separately, the whites to a stiff froth, the yolks to a cream, then add the yolks to the creamed butter and sugar, beat hard for five minutes, then add the milk, then the flavoring, next the whites of the eggs, and lastly the flour, folding it in carefully. Just before ready to put in the oven add the baking powder and beat carefully for two minutes. Avoid stirring the cake after the sugar and butter are creamed, but beat from the bottom up and over. Never allow the butter to get oily before creaming it. For small cakes the oven must be hot; for large ones only moderately so. When you take the cake from the oven do not remove it from the pan until it is cool. When you take it from the pan slip it on a plate and put on the icing. In making the icing a shallow, glazed earthen dish should be used. Allow a quarter of a pound or more of the finest white sugar to the white of each egg. If you use flavoring add it last. Put frosting on in large spoonfuls. Begin with the centre and spread with a thin bladed knife, dipped from time to time in ice water. Let the frosting dry in a cool place.

Lady Baltimore Cake—One cupful of butter, two cupfuls of sugar, three and one-half cupfuls of flour, one cupful of sweet milk, the whites of six eggs, two level teaspoonfuls of baking powder, one teaspoonful of rosewater. Cream the butter, adding the sugar gradually, beating continually, then the milk and flavoring, next the flour into which the baking powder has been sifted, and lastly, the stiffly beaten whites of the eggs, which should be folded lightly into the dough. Bake in three layer cake-pans, in a hot oven. To make the filling: Dissolve three cupfuls of granulated sugar in one cupful of boiling water, cook it until it threads, then pour over it the stiffly beaten whites of three eggs, stirring constantly. To this icing add one cupful of chopped raisins, one cupful of chopped nutmeats—pecans preferred—and five figs cut into thin strips. With this ice both the top and the sides of the cake.

Never Fail Cake.—A good plain layer cake that can be depended upon every time is made as follows: Rub one-half a cupful of butter and two cupfuls of white sugar to a cream, add the beaten yolks of three eggs, and one cupful of sweet milk. Next stir in three cupfuls of sifted flour, and when well mixed beat with a cake mixer or wooden paddle for several minutes. The more the cake is beaten the finer it will be. But the beating process should in most cases cease before the baking powder is added. Use two rounding teaspoonfuls of baking powder. Fold the powder in with an upward and downward movement, and when thoroughly blended add the well beaten whites of the eggs in the same manner. Bake in a moderate oven for half an hour. The cake should be a rich brown on top when done. Either granulated or white coffee sugar may be used. If a soft cake is wanted use the latter. When a fruit cake is wanted use three cupfuls of light brown sugar, four cupfuls of flour, two and one-half teaspoonfuls of baking powder, one-half a cupful of strong coffee, one level tablespoonful of ground cinnamon, one cupful of seedless raisins, and one and a half cupfuls of chopped dates. Flour the fruit and add last. Bake in two loaves for at least an hour.

Angel's Food Cake—Sift a teaspoonful of cream of tartar six times with half a cupful of flour. Whip the whites of six eggs until they stand alone, then gradually stir into them a half cupful of granulated sugar and the sifted flour. Beat hard for eight minutes, turn into a clean ungreased pan with a funnel in the middle. Bake in a steady oven until a straw comes out clean from the thickest part. Turn the pan upside down on a clean towel and as the cake cools it will slip out of the tin. When cold ice the bottom and sides with a boiled icing.

VARIOUS RECIPES.

Ice Cream—Take one-half pound of sugar, six yolks of eggs, one pint of milk. Mix well, put on fire, keep stirring until it comes to a boil, and then add one pint cream

and flavor to the taste. Strain and freeze. Before serving cover the cream with a meringue and bake in a very hot oven one minute. Meringue—Four whites of eggs, well beaten. Add one-half pound of powdered sugar and flavor. Or one-half of the recipe can be used.

Salted Almond Sandwiches—Heat one-fourth of a cupful of best olive oil in a frying pan, add four ounces of blanched almonds, and fry a pale brown color. Drain on paper, then toss them in a seasoning of salt, red pepper, and paprika mixed together. Dry in the oven, taking care that they do not become parched. Chop finely and sprinkle on to buttered bread, cover with another buttered slice, and cut in fancy shapes. These will be found to be both novel and delicious.

Simple Recipe.—Two eggs, beaten light, one cupful of sugar, two tablespoonfuls of sour cream; fill cup with buttermilk, one level teaspoonful of baking powder, a pinch of salt, flour to roll out. Fry and roll in fine sugar before putting on the table.

Prize Doughnuts.—One cupful of sugar, one egg, one cupful of sour milk, one teaspoonful of soda, two tablespoonfuls of melted lard, five cupfuls of flour. Flavor to taste and cook in deep lard. Prepare the dough at night, and cook desired amount of doughnuts fresh. Set remaining dough away, and have fresh cooked doughnuts until all is used; is little work, last batch is good as first, and who does not relish a warm fresh doughnut with his coffee?

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