

Place and Smith's Falls were in their very smallest beginnings, it indeed they had begun. The people living on and about Carlton Place worshipped in the old kirk, on the seventh line, and did so up to 1870, years after Carlton Place had grown to be of some consequence.

Of course the union of Old Kirk and Free Church interests in 1875 brought these churches under one government throughout the country, but it did not affect the separate identities of the south line and Black's Corners congregations.

About 1870 the seventh line congregation built at Franktown, some six miles south of the old structure, and named it St. Paul's church. The Old Kirk Presbyterians of Carlton Place and surrounding country, no doubt feeling the inconvenience of worshipping so far away from their homes at Franktown, organized themselves into a congregation and built a church in their town, having been the first denomination to do so. They, and St. Paul's church, Franktown, formed one charge up to the year 1889, Knox church, Black's Corners, having up to that time been united to Melville church, Ashton, to form one charge. But in 1889 a re-arrangement was effected, whereby Ashton was united to St. Andrew's church, Appleton, which had previously been connected with St. Andrew's, Almonte; and Knox church, Black's Corners, was united with St. Paul's, Franktown.

In 1887 the present pastor, Rev. A. H. McFarlane, was inducted into the charge of Ashton and Black's Corners; but in 1889 the changes just referred to necessitated a re-arrangement of his pastoral relationship; so when the re-arrangement of the two charges was effected he was given his choice which he would accept. He chose Franktown and Black's Corners, and his settlement still continues, much to the satisfaction of his people, for a more popular minister with his people it would be hard to find. He is an evangelical yet a doctrinal preacher; a firm believer in the Calvinistic system of theology; has a fine logical mind, and is an excellent classical scholar. His charge is a liberal one having recently given freely to Queen's University Fund, and is a regular liberal supporter of the schemes of the church. It is about building a new church at Franktown to cost \$4000, and has recently repaired the church at a cost of \$1900, both of which sums are provided for.

The charge has produced some excellent men who have become prominent in various walks of life. Dr. Carmichael, of King, was born in Beckwith and brought up in the Old Kirk, and many of his relations live in this region. Dr. McTavish, of Central church, Toronto, was born too, in Beckwith and brought up in Knox church, Black's Corners. His relations living in Beckwith are numerous. The late Robert Kennedy, who removed a few years ago from Black's Corners to Carlton Place, was a prominent personage in his time. He was interred but the other day in Kennedy's graveyard, near Black's Corners, the last one of the first settlers of Beckwith. He was a brother of the late Messrs. Donald and Alex Kennedy of Hogsback, near Ottawa, also Beckwith men; and some of whose descendants today occupy prominent positions in the Dominion. It is such men as these and their fathers, that have made the phrase "the men of Beckwith" a proverbial one in the Ottawa Valley.

R. V. McK.

The sea has many names, but is everywhere the same salt water. Vice has many appellations, but it is everywhere the same forgetfulness of God.

Our Young People

Worry—a Sin.*

The Folly of Worry.

BY REV. JOHN H. FRUGLI, D. D.

Blessedness, as taught by Christ, consists not in the abundance of our visible possessions, but in our ownership of things unseen. And while none of us can do without money, some of us are in danger of seeking too much, or of fearing we shall not have enough. And in His Sermon on the Mount the Master teaches beautifully how both the Scylla of greed and the Charybdis of care must be avoided.

Worry never helps, but always hurts, and he who worries dishonors God. Christ did not forbid our thinking about to-morrow; what He said was, "Be not anxious for the morrow." A hot box in a car causes the train to lose time. Worry serves us that way. We may have spirit enough, and energy sufficient, but our progress is impeded because we worry. We cannot think clearly at such a time. Our judgment cannot be depended upon. When worried, we never do our work as well as we could do it if we were free from worry. And to the fact that we fret and are full of anxiety can be attributed many of the mistakes of our life, and many, also, of life's failures. We lose our head when we worry.

Worrying about the future destroys our enjoyment of to-day's pleasures. What a foolish man is he who, instead of enjoying the beautiful flower, spends his time hunting briars and similar things that may give him a scratch! To the young girl who asked Hogarth to teach her to draw a caricature, he said: "O, miss, take my advice, and never draw caricatures. I have followed it so long that I cannot now enjoy the beautiful. Whenever I see a human face, I wonder how I can distort it. I never any more see the human face divine." By constantly looking at the darker side of life, at its distorted and unpleasant features, we lose the power of appreciating life's blessings. Treading constantly upon imaginary thorns, our feet grow too tender for the real, thorny path which some day it is necessary to travel. We need all our strength for to-day's duties. God never intended us to do to-morrow's work and to-day's at the same time. And we break in attempting it.

Not all pagans live over the sea. The Christian in America turns pagan when he worries. Christ, sketching God as our loving Father, taught not only a divine superintendence, but a particular providence. And if God thinks about the pretty little birds and the beautiful flowers, He will not forget His children, to whom He gave those lovely things. Also, we can depend upon His caring for us, since it cost Him so much to redeem us.

It is not indolence, though, but industry, that Christ emphasizes so forcibly in our evening's lesson. Look at the little birds, up early, hard at work all day, scratching constantly for a living, and so happy with it all. And the flowers, too, are where they ought to be, with their faces turned towards the sun, and their roots reaching everywhere for moisture. That accounts for their wonderfully beautiful growth. And there is nothing grander for any of us than to live up to our best every day, without worry, doing our best all the time, and leaving results with

God. Present duty alone is ours, and God can be trusted to take care of the future.

If we seek, first of all, to get into right relation with God, if we study His will in the Book, if we talk often to Him, and daily practice His presence, then we shall learn this to be true, that "godliness hath the promise of the life that now is as well as that which is to come." When Jesus taught that God is love, he meant us to know that God will never let His children starve. Here is the pledge: "He that spared not His own Son, but gave Him up for us all, shall He not with Him freely give us all things?" If I know that I must take care of myself this fall and in the long winter months that are coming, if I must arrange my affairs as if everything depended upon me, then life becomes a great, black cloud and a fear. But if I know that I am a child of my heavenly Father, that the whole plan of my life is sketched out in the skies, and that, daily doing my best, I am carrying out God's intention,—when I know this, then it matters not what comes. I know God will come with it, and life becomes something glorious and full of joy.

* Topic for October 28: "Do Not Worry."—Matt. 6: 25-34.

For Daily Reading.

Mon., Oct. 22.—The peace that kills. Mark 4:19; Luke 10:40-42.
Tues., Oct. 23.—Peace a life-saver. Phil. 4:5-9.
Wed., Oct. 24.—Sources of peace. John 14:25-27; Rom. 8:1-6.
Thurs., Oct. 25.—What the world gives. Eccl. 2:1-11; Matt. 16:24-26.
Fri., Oct. 26.—Trust brings peace. 1 Pet. 5:7; Heb. 1:35-6.
Sat., Oct. 27.—Reasonableness of content. Ps. 16.
Sun., Oct. 28.—Topic. Do not worry. Matt. 6:25-34.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of His glory; that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fénelon.

Ready to Help.

We remember hearing a speaker tell how in his youth he and a young companion became lost in the maze at Hampton Court; they wandered about, tired, discouraged, but they felt sure they would find their way out presently, and they thought it would seem foolish to ask directions, though they saw an old man working not far off. All their efforts, however, proved unavailing, and at last they came with red faces to ask the old man if he could possibly tell them how to get out of the maze.

"Why," he answered, "that's just what I am here for; why did you not say you wanted to get out before?" And he put them at once on the right track.

There is One who stands ready to be our Counselor, our Guide, our Light, in every labyrinth; instead of yielding to worry, let us simply ask Him to take us by the hand and lead us through.—The Quiver.