

For The Quiet Hour

A SILENT TE DEUM

We thank Thee, Lord,
For all Thy Gained Silences—
For every Sabbath from the world's turmoil;
For every respite from the stress of life;
Silence of moorlands rolling to the skies,
Heath-purpled, bracken-clad, aflame with gorse;
Silence of gray tors crouching in the mist;
Silence of deep woods' mystic cloistered calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the blue;
Silence of dawns, when, their matins sung,
The little birds do fall asleep again;
For the deep silence of high golden noons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned glades;
Silence of stars, magnificently still,
Yet ever chanting their Creator's skill;
For that high silence of Thine Open House,
Dim-branching roof and lofty-pillared aisle,
Where burdened hearts find rest in Thee awhile;
Silence of friendship, telling more than words;
Silence of hearts, close-knit heart to heart;
Silence of joys too wonderful for words;
Silence of sorrows, when Thou drawest near;
Silence of soul, wherein we come to Thee,
And find ourselves in Thine Immensity;
For that great silence where Thou dwellest alone—
—Father, Spirit, Son, in One,
Keeping watch above Thine Own—
Deep unto deep, within us sound sweet chords
Of praise beyond the reach of human words;
In our soul's silence, feeling only Thee—
We thank Thee, thank Thee,
Thank thee, Lord!
—John Oxenham.

"For Every Churchman a Foreign-born Friend" is the slogan adopted in the field work of the department of missions and church extension of the Protestant Episcopal Church.

There are in the United States 107 missions for the Japanese. There are 23 Buddhist temples, which are anti-American as well as anti-Christian. There are also 172 Chinese missions and 16 Korean missions.

We are the world's Bible. We are either walking Bibles or walking libels; we are either authenticating Christ or shaming Christ. Oh, let us remember that upon us rests the responsibility of giving such interpretation of Christ to the world that the world shall be compelled to receive him, to believe in him, to draw near to him, to revere him, and ultimately through our lives to trust and serve him!—J. Stuart Holden.

The Jews have a saying that manna tasted to each one precisely like that which he liked best. So it is with the Word of God. In each condition of life, in every experience and in all moods, the Bible has its message for us.

A Bible colporter, traveling in the Adirondack mountains and wishing to get to Chestertown found himself at dusk on a road with which he was not familiar. Driving slowly along he came to a barn by the roadside, and heard the sound of milking within. He called to the unseen milker: "Is this the right road to Chestertown?" Receiving no reply, he repeated the call, when a voice answered: "Yes, it's the right road, but I don't know which way you are headed."

The Baptist Church at Saint Paris, Ohio, has what is held to be the oldest Sunday School class in the world. The teacher, Mrs. Eliza Riker, is eighty-nine years of age, and has been a Sunday school teacher for seventy years. The age of the thirteen women members of the class totals exactly 1,000, an average of seventy-eight. Only two of the women are less than seventy years of age. The class has four members over eighty, and ten are widows.

We talk about drawing ministers; what we want is a few more drawing church members!—D. L. Moody.

Upon the subject of "Stewardship a very able writer is Ralph S. Cushman. He cites an experience which might be ever and again repeated: "In the city of Syracuse there is a business partnership of several brothers which has attracted considerable attention by its growing prosperity. Not many months ago it seemed necessary to expand. Their bankers quickly expressed readiness to supply the additional capital. But before final arrangements were made it was necessary to look over the articles of incorporation, whereupon it was discovered that in recognition of the guidance of God as the owner and senior partner of the concern, a certain percentage of the income was to be paid to the Kingdom of God as a first claim upon the business. Very reluctantly the bankers reported that no money could be loaned as long as this provision remained. The bank must have first claim. If the company were ready to drop the article in question the bank could give as much money as was needed." No easy test, this, assuredly. But see how it was met by these Christian men: "The brothers met to discuss the question, 'Shall we cancel this article which acknowledges our dependence upon God and get the money needed, or shall we hold to our principles and go on without it—at least for the present?' In order that all might act independently, a secret ballot was decided upon, and when the result was announced it showed every vote opposed to the cancellation of this declaration of stewardship." Certainly God will be an ever-present though unseen Partner in all their enterprise. According to the Old Testament message, He is committed to prosper such a concern as the above—He waits to have His people "prove" Him!

The facts brought out at the Sunday school convention at Kansas City in June as to the various social and racial groups of children in this country which are untouched by religious teaching were stated in the August Review. Statistics showing the detachment of American youth from the teaching of the Church, which were presented at the same convention have been summarized by the Dayton, Ohio, News as follows:

"Nineteen out of every twenty Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church. This calls up a vital question—How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

Here is a striking fact, told by the Boston Congregationalist. There were two organizations for young men in Hangchow, China—one laid particular stress on the Christian character of the association, and was called "The Christian Churches' Young Men's Association." Its members were all in good standing in various churches, and in six years it grew to a membership of a thousand. But there were many young men who, while admiring the work of the association, objected to its Christian influences. The rest of the story shall be told in the words of the paper. It carries its own message for all similar societies at home: "They therefore formed another organization, the Hangchow Young Men's Association. It started out with every sign of promise. Its objects were in every way worthy. It had a strong backing of business men, and over 2,500 members. Yet within a year it had fallen to pieces. Dropping the name of Christian, leaving out all the religion and ministering simply to physical and material needs did not work for permanency. In this connection, and impressing the same lesson, is the statement of the missionary who makes the report: 'Recently a Buddhist priest expressed to me his inability to understand why Christian plans were capable of being carried out, while the same plans made by Buddhist organizations, copying Christian methods, failed.'

Cable dispatches from Warsaw early in May reported that further steps in religious toleration had been taken by the Polish Government in abolishing the legal disabilities imposed by Czarism upon Roman Catholics. This follows the abolition, some weeks ago, of the anti-Jewish status of the former Russian regime and clears the books of the new Polish Government of all religious proscriptions.

Confide ye aye in Providence,
For Providence is kind;
An' bear ye a' life's changes wi'
A calm and tranquil mind,
Tho' pressed and hemmed on every side,
Hae faith an' ye'll win through;
For ilka blade o' grass that grows,
Keeps its ain drap o' dew.

The answers to our prayers are sometimes far different from our expectations. We ask for strength, and gladness, and freedom from burden, because we can discern no higher possible good, and we find ourselves disappointed and puzzled at the inrush of new sorrow which obliterates every token of divine care. Well it is for us that God passes all our prayers through the refining medium of his own wisdom, and that he sends us larger and truer answers than we have ever dreamed of, even though those same answers bring us pain and tears where we looked for ease and joy.—J. Stuart Holden.

Two years ago in Burma a Buddhist monk bought a farthing Burmese Gospel from a colporter at Yenangyaung. Later he obtained the New Testament from a travelling missionary. Now, after two years' thought, and study, this monk is prepared to discard his saffron-colored robe and receive Christian baptism.



Burned Ontario Needs Help

Now that Winter has gripped the North help is more urgently needed than ever. Here is a typical scene—a little boy who travels many miles for the daily supply of food for a large family. His father is building a new house to replace the one destroyed in the big fire. In the meantime mother and the children live in an old shack on the outskirts of Cobalt.

A HINT TO THE WISE

Down in Virginia a farmer had an ox and a mule that he hitched together to a plow. One night, after several days of continuous ploughing, and after the ox and the mule had been stabled and provendered for the night, the ox said to the mule:

"We've been working pretty hard; let's play off sick to-morrow and lie here in the stalls all day."

"You can if you want to," returned the mule, "but I believe I'll go to work."

So the next morning when the farmer came out the ox played off sick. The farmer bedded him down with clean straw, gave him fresh hay, a bucket of oats and bran mixed, left him for the day and went forth alone with the mule to plough.

All that day the ox lay in his stall, chewed his cud and nodded slowly, blinked his eyes and gently swished his tail.

That night when the mule came in the ox asked how they got along

ploughing alone all day. "Well," said the mule, "it was hard, and we did not get much done, and—"

"Did the old man have anything to say about me?" interrupted the ox.

"No," replied the mule.

"Well, then," said the ox, "I be-

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lieve I'll play off again to-morrow; it was certainly fine lying here all day resting."

"That's up to you," said the mule, "but I'll go out and plough."

So next day the ox played off again and was bedded down with clean straw, provendered with hay, bran and oats, and lay all day nodding, blinking, chewing his cud and gently swishing his tail.

When the mule came in the next morning the ox asked again how they had gotten along without him.

"About the same as yesterday," replied the mule, coldly.

"Did the old man have anything to say about me?" again inquired the ox.

"No," replied the mule, "not to me, but he had a long talk with the butcher on the way home."—Common Sense.

RURAL MAIL BOXES MUST HAVE NAMES PLAINLY MARKED

The Post Office Department has notified rural box owners to have their names put on boxes or suffer the inconvenience of having to come to the post office for their mail. It is understood that the Department intends to live up to the letter of the law in this particular. The mail couriers have already notified the box holders on their routes of the

intention of the Department and this notice is the last they will receive, after which, if the names are not put on, they will not receive mail. We understand the new regulation went into effect the 1st of December.

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Lv. Fergus	9.15 a.m.	5.05 p.m.	
Lv. Elora	9.20 a.m.	5.10 p.m.	
Ar. Guelph	9.45 a.m.	5.36 p.m.	
Ar. Brantford	1.00 p.m.	8.35 p.m.	
Ar. Hamilton	1.00 p.m.	8.30 p.m.	
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