

The Quiet Hour

For Thoughtful People

THEY SERVE WHO WAIT.

"I will go and work for my King," I cried;
"There are so many ways on every side,
But my feet could not reach the open door,
And I heard a voice whisper, 'Try no more;
Rest quietly on this bed of pain,
Strength for some other day to gain.'
And my heart was filled with dark despair,
For how could I serve my Master there?
While I lay idle day by day,
Those chances to work would slip away.
Then slowly the darkness lifted, and lo!
Again came the whisper, soft and low,
'When they cease to murmur against their fate,
They also serve who only wait.'
—British Weekly.

PRAYER.

Help us, O Lord, we beseech Thee, truly to lift our thoughts and desires to Thee. We bless Thee that we can speak all our hearts to Thee. We pray Thee that Thou wouldst help us to cast out of our minds any thoughts, and out of our lives any purposes and aims, of which we dare not speak to Thee. And Thou come near to us now, that all which is within us may feel Thy touch, and be kindled to praise and magnify Thy great name. Surely Thou wilt even enter into the narrow rooms of our hearts if we open our desires to Thee, and Thou wilt come as the King of Glory, and fill the place with light and peace and glory. Amen.

SIGNS AND TIMES.

(Written for the Times.)

Moses warned Israel that disobedience to God's laws would be visited by chastisements, increasing in severity, until the crowning one of "seven times" should come upon them. A time is a Jewish year of 360 days. Seven times is therefore 2,520 days. But the principle of a year for a day (Numbers xiv. 34, and Ezekiel iv. 6) this period is really 2,520 years, and is "the times of the Gentiles." It began 606 B. C., when, as foretold, they were carried captive to Babylon, and will therefore be completed in 1914. Although after seventy years' captivity some returned and rebuilt Jerusalem and the temple, they have, ever since 606 B. C., been dominated by Gentile power. Our Lord said this would continue "till the times of the Gentiles be fulfilled." He then added: "And there shall be signs in the sun and the moon and the stars; distress of nations in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of those things which are coming on the world, for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, then look up and lift up your heads, because your redemption is at hand." The leafing of the fig tree and all the trees shows summer is nigh. These signs show the kingdom of God is nigh. Luke xxi. 25-31. The Zionist movement and awakening of other nations look like the leafing of "fig tree and all the trees."

"Roaring of the sea" is in scripture war or great disturbance of nations. (Isaiah xvii. 12. "Sun, moon and stars.") In Daniel xii. wise ones or teachers (spiritual) are compared to stars. Christ is "the light of the world." The seven stars show the seven churches (human overseers) of the churches—Rev. i. 19-20. A woman (gospel church) clothed with the sun (the gospel light) and the moon (light of the Jewish dispensation) under feet, and a crown of twelve stars upon her head. This is the explanation given by Rev. J. H. Paton in "Day Dawn." Also the "seven times" and "time of the Gentiles" are condensed from the same work.

THINGS THAT ACCOMPANY.

(H. T. Miller.)

Many things accompany salvation: church towers, steeples, chapter houses, almshouses, orphanages, hospitals, Sunday clothes, a seat in church, not forgetting the collection, catechisms, church history, rubrics, dogma, bending the head and knee, with suitable words. Many things adorn salvation: fair speech, cramped vocabulary, and constrained manners, liberal words and donations to good objects, Easter lilies, votive offerings and classic music, organ peals, stained glass, incense, genuflections, vestments, prostrations.

Glance at the essential things that constitute salvation. Lift me the veil of the mechanism, and formal, and well-mannered worshipper. At what shrine do they bow, what bony hands they lift, before what image are they prostrate? Let me see the marble floor on which they kneel; henceforth I know them well; can tell where to find them in leisure hours, and what the atmosphere and temper of their homes.

Can I see in the dim religious light, ease, wealth, dignity, engraven on this inner shrine? Are these the magnets that draw the invisible lines that make them fast? Let me catch up the relics of his laughter, the sentiments to which he responds, the gleam of his eye, and I know his sincerest wishes and deepest desires.

Men take in part of God and think they worship and serve: power, majesty, mercy, justice, skill. Lo! these are parts. But He is not divided, nor is the human soul. A part of the soul and a part of Jehovah, can never constitute salvation. The Egyptian worshipped power and built the pyramids; the Greek worshipped beauty, yet their combinations were not complete, as Paul discovered. The modern man worships wealth, and this yellow fever, this scourge of delirium, is decimating the people by millions. Oh, where can rest be found? What attitude do you assume—what object do you set before you? Standing before a God of whose mind the universe, of whose Spirit the Man of Nazareth, is the accepted symbol, we must become, in proportion to the sincerity and depth of our devotion, transfigured with the divine glory of reason and affection, and can rest upon a nature like ours; and raised to a comprehension of that love of Christ which passeth knowledge, our souls must not only obtain a fairer proportion, but ex-

pand also to nobler dimensions, as they become "filled with the fulness of God." Here nothing is exuberant, nothing deficient, but there prevails a harmony of spirit absolute and divine.

In the eternal Providence that rules us, reason can conceive, conscience can demand, affection can discern, nothing which has not its expression in the author and perfecter of faith. In worshipping the combination of attributes, through which He has shown us the Father, there can be no fear that any duty will be forgotten, any taste corrupted, any aspiration laid asleep. Drawn upward by such an object, nothing in us can remain low and weak, the simplicity of the child, the strength of the man, the love of the woman, the thought of the sage, the courage of the martyr, the elevation of the saint; the purity of the angel, press and strive to unite and realize themselves within our souls. "As many as receive Him, does Christ give power to become the sons of God." (The Presbyterian.)

The ground question for man is not, "What do I like?" or "What does society demand of me?" but, "What is God planning for, and how can I help it along?" But what can I do that will make me other than a hindrance in the march of His purpose? To what can I turn, my hand so as to feel the unfulfilling pulse of the eternal will, and learn the meaning of the world and of my own life? The message of Jesus will furnish the needed answer to every query here if rightly applied to present day requirements and conditions.

Self-conscious, reflective man has a permanent stake in the universe, and the sacred office of religion, its word, message and service, is to instruct him in what this stake truly is, and how he may be, as he wants to be in his best moments, something of abiding value. While there may be other and quite legitimate desires, such as those for personal comfort and social relations, this must be the supreme quest, for he becomes a dangerous derelict from the moment he abandons his claim on the eternal.

It is the "being with the upturned face," thinking and seeking the "things above," who is taming and harnessing for noblest use the vital and physical forces of the world, and who is the true benefactor of his kind. It is the upturned look, the sense of the invisible, which alone enables the soul to grasp the right values and relations of things, and the real and permanent in the wearying flux of appearances and the stream of time. The upward look is the way to the will of God, and the doing of that will means doing the things that are worth while and remain, because in harmony with the divine will. The restlessness of the human spirit arises from ignorance of that plan. But just as soon as one is made aware of it, and sees that "something is doing," something grand and definite, to which he is related, and which is moving on towards mighty and beneficent ends, the fever of unrest dies down, and motives of glorious reach and worth animate the soul. The world, at the heart, is spiritual, and organized for righteousness. He is no longer a fraction, broken and forlorn, clinging disconsolately and desperately to the far-out rim of life, but an integer, realizing that his place, if still humble, yet is in the very throne-room with God. And this is the communion, which Jesus makes of Himself to man.

The Most Beautiful Woman Who Ever Sat to Van Dyck.

Just as Mr. Sargent has declared that the Duchess of Sutherland is "the most beautiful woman who ever sat to him," so did the great Van Dyck make a similar declaration about Beatrice de Cusance, the daughter of Claude Francois de Beauvois, the greatest beauty of her time and one of the most fascinating ladies at the court of Brussels. In 1633 she was led to the altar by the Prince de Cante Croix, who left her a widow in 1637. During her short wedded life she had captivated the heart of the Duc de Lorraine, who now repudiated his first wife in order to marry the fair widow.

As a consequence, infinite gossip and scandal at all the European Courts ensued, and the Pope refused to sanction the marriage. Still, for a time Beatrice was very happy, until a few years later another great beauty appeared above the horizon; the Duke was drawn thither, and she was deserted. "When Van Dyck painted her she was in the heyday of her charms, and, as we have said, the painter acknowledged that no woman so radiant had ever crossed his path, either as man or painter. 'Few portraits among Van Dyck's masterpieces,' writes the painter's biographer, the late director of the British National Gallery, 'are so alluring as that of Beatrice de Cusance as she trips up the steps of the palace, with a little spaniel barking at her feet, casting as she goes a look from her eyes enough to fascinate any beholder, whether Royal duke or otherwise.' This portrait is at Windsor Castle, where it is a great favorite of the King; and a reputation is at Warwick Castle, from 'The Power of Beauty,' in the December Strand.

THIS ATHLETE OF FIFTY-TWO YEARS

SAYS HE OWES HIS WONDERFUL ENERGY TO DODD'S KIDNEY PILLS.

Was Tortured With Rheumatism and a Cripple Till the Great Kidney Remedy Cured Him.

Six Nations, Ont., Dec. 10.—(Special.)—Fifty-two years of age, but still young enough to captain the lacrosse team, John Silversmith, of this place, can truly be looked on as a wonderful athlete. One would naturally think he was all his life a healthy man, but it was far otherwise, and he unhesitatingly states that his wonderful energy and vitality are due to Dodd's Kidney Pills. "I suffered from Rheumatism for over seven years," Mr. Silversmith says in telling his story, "and it finally made a complete cripple of me. My back was bent nearly double, and when I tried to walk I had to use crutches. Latterly I could not get around at all and I suffered excruciating pain. 'Two boxes of Dodd's Kidney Pills gave me relief; sixteen boxes cured me completely.'"

Dodd's Kidney Pills always cure Rheumatism because Rheumatism is caused by disordered Kidneys and Dodd's Kidney Pills always cure disordered Kidneys.

For Safe and San Revivals.

The Baptist pastors of half a hundred churches in northern Ohio have decided to get along without professional revivalists and will themselves do the revival work by exchanging pulpits. This step is undoubtedly a wise one and will prove beneficial to the denomination. There are revivalists and revivalists. Some of them are earnest, sincere and devout men and women, blessed with consecrated common sense, and they do good. There are others of the blatant and sensational type who do positive harm to the cause of religion. Just think of leading a procession of enthusiasts, as one of them did recently, through the red light district of Chicago! It is such deeds as this and the blasphemous harangues of others that have brought revivals into disfavor with sensible Christians. A little stirring of the flocks by outsiders from time to time is well enough, provided the outsiders are of the right sort, but pastoral work diligently pursued is more lasting in its good results.—From the Lowell Courier-Citizen.

Masked Musicians.

The shakuhachi players of Japan are a privileged class of itinerant musicians. Their instrument, a kind of reed oboe, enjoys what is perhaps a unique distinction, it having been adopted as a unit of measurement, a sixth of a sen, or about two feet.

A peculiar headress something like an immense peach basket hat serves as a cool variety of mask, permitting the wearer to see without being seen—a decided advantage to such people as have come down in the world and are undesirable of publicity. It also serves as a further distinctive feature of this class of musician to those who do not read the descriptive matter which is hung in front of each player.—Wide World Magazine.

The Sunday School Lesson

LESSON XI.—DEC. 12, 1909.

Paul's Last Words.—2 Tim. 4: 1-8, 16-18.

Commentary.—I. Paul's solemn charge to Timothy (vs. 1-5). 1. I charge thee.—This was Paul's last charge to Timothy, his dying request. Before God.—This charge is put in a most solemn form, meant that the urgency should be felt. The quick and the dead.—The idea is that Christ would be alike the Judge of all who were alive when He should come, and of all who had died. At His appearing.—When Christ comes the second time He will judge the world and then enter upon His completed kingdom in which His people shall reign with Him.

2. Preach the word.—Proclaim, as a herald, the glad tidings of salvation as disclosed in the word of God. Be instant.—Be constantly on duty; be urgent. In season, out of season.—It is not to be limited by circumstances, but to be ready, or in any wise unflinching as to time and circumstance. Paul was always courteous; he timed and suited His words most wisely. Yet who ever exemplified this injunction more admirably?—Butler. Let it be always in season for thee; not in peace alone, or in quietness, or when sitting in the church. And if you should be in peril, if in prison, if compassed about with chains, if even going forth to death, at that very time convince, withhold not the word of rebuke. For even then rebuking is in season, when the word meets with success.—Chrysostom. Reprove.—Arrogate; show them their errors. Rebuke.—Show them their sins. Exhort.—Appeal to men. Show the truth as opposed to their error, the right as opposed to their sin. Longsuffering.—Have patience and perseverance, for the work of bringing men to God is sometimes slow and discouraging. Doctrine.—Teaching.—R. V. The word doctrine here, and in other places in the New Testament, does not mean a creed, but teaching the truth.

3. Time will come.—In the third and fourth verses the necessity is shown for this faithful ministry. It is one that has always been in force, since human nature is the same in all ages. Not endure.—They will not listen to faithful teaching that is calculated to lead the soul away from sin to holiness, but they procure teachers who will flatter them in their sins and carnal pleasures. itching ears.—It is the listeners who have the itching ears—ears which desire to hear some pleasing thing, with no reference to their vices. 4. Turn away.—Because sound and salutary teaching about their own errors and sins is abasing to the pride of men, it will not be endured. Yet their moral natures demand some opiate; hence they will resort to various so-called teachers, in order to obtain rules of life that suit their native tastes. 5. Watch.—Be vigilant against error and against sin, and faithful in the performance of duty. Endure afflictions.—These verse sounds like a review of Paul's life. He is charging Timothy to follow on in his footsteps. Evangelist.—Much the same as a preacher or missionary. "In the apostolic age, persons recognized as evangelists seem to have occupied a position between apostles and pastors, and to have stood in a certain relation to the former with regard to the diffusion of the gospel and the planting of churches." Full proof.—Leave nothing undone that it is possible to do for God.

II. Paul's triumphant anticipation of martyrdom (vs. 6-8). 6. Ready to be offered.—"I am already being offered." R. V. The allusion here is to the custom which prevailed among the heathen of pouring wine and oil on the head of a victim when it was about to be offered in sacrifice. The apostle was in the condition of the victim on whose head the wine and oil had been already poured, and which was just about to be put to death. The meaning is not that he was to be a sacrifice; it is that his death was about to occur. Probably there were events occurring in Rome which made it morally certain that though he had once been acquitted, he could not now escape. —Barnes. Departure.—The verb from which the noun translated "departure" is

derived means in Greek to loosen again; to undo. It is applied to the act of loosening or casting off the fastenings of a ship preparatory to departure. The proper idea of the use of that word would be that he had been bound to the present world, like a ship to its moorings, and that death would be a release, a setting free, thus permitting the soul to go forth, as with expanded sails, on its eternal voyage. 7. The good fight (R. V.—Against Satan, sin and error. The enemies and the armor are described in Eph. 6: 11-17. Finished.—"Most men in his position would have thought the greatest struggle just before them; but Paul counted death as nothing." My course.—He compares his Christian life to a race which is finished now that he sees the goal so near him. Kept the faith.—The truth of the Gospel. Paul had not turned aside on any account, or imbibed a single error. 8. A crown.—"Won in the cause of righteousness. It was not the crown of ambition, or a garland won in the struggle for worldly distinction" (see Jas. 1: 12; 1 Pet. 5: 4). At that day.—The day of judgment; the morning of the resurrection.—Clarke. Love His appearing.—While that is a day to be dreaded by the wicked, it is looked forward to by the righteous with joyous anticipation.

III. Various directions given (vs. 9-15). Paul urges Timothy to come to him without delay. He evidently desired Timothy to be with him at the time of his death. Paul speaks of some who is with him. He asks Timothy to bring have left him and says that only Luke his overcoat and books.

IV. Last words (vs. 16, 18). At my first answer.—It seems clear that during his second imprisonment Paul was twice arraigned. The first time he stood alone, making his own defence. It is generally believed that the persecution against the Christians was so severe at this time that Paul could obtain no one to plead his case. "Nero, who had himself set fire to Rome, charged it on the Christians, and they were in consequence persecuted in the most cruel manner. Nero caused the mto be wrapped up in pitched clothes, and then, chaining them to the stake, he ordered them set on fire, to give light in the streets after night."—Clarke. May it not be laid, etc. (R. V.).—Paul prays for those who had forsaken him. 17. The Lord stood with me.—When human help failed me the Lord came to my assistance. The charge against Paul probably was that he had introduced a new religion, and among the Romans this was punishable with death. Paul, however, maintained that Christianity was not a new religion, but the natural and legitimate development of the Jewish faith. Preaching.—fully known.—At the time of his trial Paul evidently spoke to a large concourse of people with great liberty. Mouth of the lion.—Ancient writers say that Paul did not fear Nero, but as Nero was in Greece at that time it seems more plausible to understand the expression as referring to the imminent danger which confronted the apostle. 18. Lord shall deliver, etc.—Living or dying Paul was the Lord's. No evil design of his persecutors would cause him to falter, and he was confident that his life is sacrificed the Lord "will save me unto His heavenly kingdom." To whom be glory.—Paul's triumph is complete. "Thus passed away one of the greatest of men, a man of affairs, an orator, a statesman, a diplomat, a great traveler, the pioneer missionary, the greatest of theologians, a masterly writer, a profound philosopher, founder of churches, leader of men, faithful pastor, loving friend, humble follower of Jesus Christ. And though he died a prisoner, he passed away with all Christians may pass away, with a song in his heart the reflected light of heaven."

PRACTICAL APPLICATIONS.

A Faithful Life.

I. Preach (v. 2). In winning men to Christ God has chosen to use the human voice. Talmage said: "What could Peter the Hermit have accomplished had he stayed in his monastery, and issued a printed call to arms, even though he had showered Europe with circulars? But when that fiery little monk, lean, swarthy, keen-eyed, eloquent, bare-headed, bare-footed, girded about the loins with a heavy cord, and mounted on his mule, undertook the tour of Europe, preaching the first crusade, with tears and groans, smiting his breast, passionately invoking vengeance on the ruthless Saracen, all Europe sprang madly to its feet and hurled itself upon the Orient. So of the gospel. It must be in the blood like iron, in the eye like fire, in the voice like a trumpet call. It must be preached by men who have had it preached to them; to sinners by men who have sinned; by dying men to dying men." "Preach the word." "Feed the flock" (1 Pet. 5: 2). Proclaim the written word of God, its inextinguishable truths, and the incarnate Word as the Son of God and the Son of man. Preach the word without apology—it is divine; with confidence in its necessity—it is unfailing; with assurance of success—God has promised it shall not return void (Isa. 55: 11); with unswerving faith—the time is fast coming when Amos' prediction shall be fulfilled, "A famine in the land, not...of bread...but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8: 11, 12).

II. Watch (v. 5). 1. Watch with the Savior. Jesus said, "Could ye not watch with me one hour?" (Matt. 26: 40). We should watch as near friends. If we consider him who endured such contradiction of sinners against himself" (Heb. 12: 3), we shall never go out into the world and deny him and forsake him. If we think often, "What would Jesus do?" "What would Jesus say?" "What would Jesus like?" faith will not decline, hope will not grow cold, love will not be negligent.

2. Watch for the Savior. "Love his appearing" (v. 8). A few watched for his first coming; Zacharias, Elizabeth, Simeon, Anna and the wise men. If we are looking for his second coming should watch with loins girded and lights burning. We should watch perseveringly (Lph. 6: 18). "Watch for...souls, as they that must give account" (Heb. 13: 17).

There is no greater guard against temptation, no higher incentive to holy living, than the hope of the Lord's coming. A little boy was sent from home into a place of business where the work was hard and confining. It was dull and wearisome, and he longed for home. He

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wrote and begged his father to let him come home, but it seemed best that he should stay. Later the father sent word that he would come himself, before many days, and bring him home. The boy took new heart. He worked patiently and stole. He would glance out of the window and say to himself, "Perhaps he will come to-day." So he watched in hope day after day, until one morning looking down the street he saw the old horse and buggy. He dropped his broom, and ran to meet his father, crying joyfully, "Oh, I am so glad you have come!" "Looking for that blessed hope!" will help us to "live soberly, righteously and godly" (Titus 2: 12, 13). We are not to watch for death, but "look for him" (Heb. 9: 28); not to watch and worry, but "watch and pray" (Mark 13: 33).—A. C. M.

Crime as a Profession.

Crime in general, I should here say, is diminishing, but professional crime is on the increase, and it is this kind of crime which is the most serious danger to the community, as well as the severest tax upon the police administration.

The comparatively small band of known criminals who are responsible for almost all the serious crimes against property live well. They can name their favorite wine and they know a good cigar. A trip to Brighton is an ordinary incident in their easy lives, and a winter visit to Monte Carlo is nothing uncommon. They are responsible for the elaborate frauds and great forgeries and jewel lar-

ceries and bank robberies which now and then startle the public.

In fact, the professional is a man who takes good care of himself. He is no out-at-elbow petty thief. He does not work on foggy nights or during prolonged frosts. As a matter of fact, a fog causes no anxiety to the Criminal Investigation Department, and a burglary epidemic, like a fever epidemic, flourishes in mild weather. I know this upsets a popular notion, but it is true all the same. Professional crime is organized crime, and all organizing involves crime. Now, professional men, even burglars, do not care to be abroad at night when the thermometer is approximating a polar temperature.—Sir Robert Anderson in the December Strand.

Yellow Paint in Panama.

By reason of the superiority of yellow paint under the climatic conditions existing in Panama, the Isthmian Canal Commission has decided to paint the cars of the Panama Canal Railway yellow. In coming to this decision the commission has followed the example set by some of the leading trunk lines in the United States, which have made yellow the standard color for passenger equipment. Canary yellow has been adopted as the standard color for the coaches, refrigerator and box cars and all cars used in passenger service on the Panama Railway. Tests to ascertain the color best suited to withstand the local climatic conditions, which are unusually hard on exterior paints, were made, with the result that yellow demonstrated a superior lasting quality over the other colors that were tried.



WHEN THEY REALLY MEET.