PAUL'S STAY IN ARABIA

APOSTLE'S SOJOURN IN THE DES-ERT VIVIDLY DESCRIBED.

QUIET COMMUNION WITH GOD

A Time For Spiritual as Well as Physical Rest and Recuperation-Made Stronger For the Battle of Life Through Seasons of Retirement and Contemplation.

Entered according to Act of Parliament of Canada, in the year 1906, by Frederick Diver, of Toronto, at the Department of Agriculture, Ottawa.

Los Angeles, Cal., Feb. 4.-In this sermon the preacher shows that there is a time for spiritual as well as physical rest and recuperation and that we are made all the stronger and abler for the battle of life through the strength the soul derives from such seasons retirement and contemplation. The text is Galatians i, 17, "But I went into

'What to you is the most wonderful country in the world?" I once asked an old traveler. "Without any doubt," he said, "it is Egypt." "What, Egypt!" I exclaimed. "Why Egypt was not to me very absorbing." "Then," said my friend." "you have never sailed up the river Nile. You may have stopped a few days at Cairo and perfunctorily visited the pyramids, but you have nev-er sailed up the river Nile and explored the ruins of Memphis and Assiout and Abydos and Thebes. I went to Egypt expecting to stay there only a few days. I stayed three weeks. I wish I might have stayed there three years. And one of my life's dreams is to go back to Egypt before I die and do go back to Egypt before I die and do go back to Egypt before I die and do as did George Ebers when he wrote his famous book, "Picturesque Egypt." He not only traveled through the country, but he lived there for months and months. He fitted up one of the 'tombs of the kings' for his study. He ate and slept and breathed there the atmosphere of Egypt's historic past by dwelling there as Tissot studied the life of Christ by going and dwelling for years among the natives of Palestine.

Then after my friend had vividly de-

scribed for me the journey up the Nile he gave me a description of a trip he took into the Sahara desert. Mile after mile he went until there was nothing before him or on either side of him or behind him but a great sea of sand.
Along the valley of the river Nile there
was the most luxuriant harvest fields
of the world, but as soon as he turned
his back upon that river he found nothing but an apparently endless area of growing there. Not one tree was reaching out its strong branch and beckoning, "Come, traveler, and lie under my shadow." Not one bird was cooling shadow." Not one bird was cooling his parched throat by some running brook to sing another song. Not one farmhouse or one village greeted his vision. There were mountains of sand, valleys of sand, plateaus of sand, rolling prairies of sand, great heaving tidal waves of sand; nothing was there but sand. So completely devoid of all life sand. So completely devoid of all life was this region of sand that not even a lizard or a jackal came in sight. Not a fly or a mosquito buzzed about this eyes. Not a buzzard's wing was seen afloat in the heavens of blue. There was not the rustle of one leaf, or the snapping of one twig. The only sound heard was the pattering of his camel's feet as they sank into the awful, the appalling, the endless sand. ful, the appalling, the endless sand.

What the Sahara desert is to north-

ern Africa the Arabian desert is to southwestern Asia. Like the Sahara, with its luxuriant valley of the river with its luxuriant valley of the river Nile, Arabia has its oases, its places where vegetable life can grow. But for the most part Arabia is a weary waste of sand. If you would like a full description of it read about Arabia in Lew Wallace's "Prince of India." There its found as wonderful a piece of There is found as wonderful a piece of word painting in reference to its sands and its endless silence as the Indiana author gave in his famous charlot race of Ben-Hur. But not alone to Lew Wallace do we have to go to find a detion of its loneliness. The Greeks and Romans used to say, "All Arabia and Romans used to say, "All Arabia is divided into three parts—Arabia Petrae, or the stony part; Arabia Deserta, or the desert part, and Arabia Felix, or the happy part." But where the stony part ends and the desert part begins is very hard to distinguish, while the happy part is of very small begins is very hard to distinguish, while the happy part is of very small area, so small that for the most part Arabia is inhabited only by wandering nomad Bedouin tribes. Thus when Paul wrote the words of my text, "Neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia," he practically meants this: "Instead of going at once into a great city as soon as I was consisted or properly the statement of the state into a great city as soon as I was converted I departed into a desert place went off to be alone with Chi tarried for three long years in Arabia

You cannot be expected to have faith in Shiloh's Consumption Cure, the Lung Tonic, as a cure for Colds, Coughs and all diseases of the air passages, if you have not tried it. We have faith in it, and we guarantee it. If it doesn't cure you it costs you nothing. If it does it costs you 25c. That's fair. Try it to-day. Shiloh has cured many thousands of the most obstinate cases, and we do not hesistate to say that it will cure any Cold, Cough, Throat' or Lung trouble. If we did not believe this we would not guarantee it. Shiloh has had an unbroken record of success for thirty years. It has stood every possible test without failure. Further

Proof

is found in the many testimonials of those who have tried Shiloh and been cured. Mrs. Archie Taylor, Asaph, Pa., writes:— Nits, Archie I aylor, Asapri, 7-a., whites:
"I bought a bottle of Shiloh's Consumption Cure
and found it very beneficial. I have two children,
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everything I could think of, but they got no better,
until one evening my husband bought a bottle of
Shiloh. We gave it to the children when they
went to bed, and they slept all night. It cured
them completely. I shall always keep it in the
kouse."

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in order to fit myself spiritually for the work God was to give me to do. Then went I up to Jerusalem to see Peter and abode with him fifteen days."

We all ought to have our sacred Ara-bias. We should ever and anon turn our backs upon the world and have our quiet communion with Christ. What is a desert of sand to many a human eye may be a spiritual Arabian harvest field to the children of God.

The Arabian desert, in the first place meant for Paul a theological education. It meant thirty-six long months, when he did little but study the science of God's relation to the world. It meant weeks and weeks and weeks of reading Scripture and of saturating him-self with the history of Jesus Christ's life. It meant Paul living over again his past scholastic life and interpreting his studies from a new spiritual standpoint, and this for a man of Paul's mental calibre was no short or light

The stronger a man is mentally the wider is the range of his spiritual horizon; the more a man matures the more he is desirous of probing into the car sation of things in every way. Let me illustrate this thought in a simple form: The great railroad train is starting across the continent. Its dozen of coaches are filled with all classes of people. Here is a young boy flinkling only of the dinner he will eat at the next stop and indifferent to the mechanism of the locomotive what is drawing the train. Here is an ignorant man concerned only with the sordid details of his journey and taking no notice of the country through which he is pa ing. But here is an alert, intelligent man who is eager to learn all he can. When the train stops he gets out and examines the brake couplings. He asks questions about the trucks; he inquires about the industry of the surrounding countries which has made this railroad possible; he asks this and that and the other thing. If he cannot get satisfacother thing. If he cannot get sausrac-tory replies from one man he goes to another man and keeps on going until he get rational answers. Such was this man Paul in his mental and spiritual makeup. He was not willing to follow Christ blindly; he was not willing to follow Him as an ignorant mar to whom the name of Jesus means but little more than a fetich, but he wanted to know to the fullest extent who Chris was and what Christ wanted him to do.

Methinks I am wending my way over the Arabian desert. It is about the year 33 A.D., or two years after Paul's conversion. Off in the distance I see an oasis. Right on the edge of that oasis is a little hut. Under the shadow of its walls I see there a man sitting with a scroll of parchment on his knee. He has an eye like a hawk. There is somehas an eye like a nawk. There is some-thing about the curve of his forehead which proves that he has been a leader of men. There is semething about his mouth which tells me those lips are the lips of eloquence. He is not a handone man. His beak is bent like that of a student. His stature is undersize. As I approach his humble that this small figured Hebrew halls me: "Stranger, wilt thou net come in and rest awhile? I have not much to give thee, but what is mine is thine." After we have hear bleaches have had a pleasant conversation have had a pleasant obtained his message. In other words, he wanted his message. In other words his message. In other words, he wanted his message. In

Faith

the greatest and the most bitter and unrelenting persecutor of the Christians? You are not the man who was supposed to be converted on the Damascus road and then fled from Damascus and have been in hiding for the last two years?" "The same," says my host. "I am the same Paul or the same Saul, once the chief of sinners, but now a disciple of my martyred Lord."

Then I say, "But Paul why art they."

Then I say: "But, Paul, why art thou here, out in this desert? You seem to be living here alone without a friend? Why do you not go back to Jerusalem Why do you not go back to Jerusalem and take your position by the side of the other disciples of Christ and be there a leader for your Master?" "I cannot go yet," says Paul. "I am fitting myself for future work by studying God's word to find out what he wants me to do." "Not fitted yet? Why, Paul, thou art one of the most learned men of all the east! Thou hast sat at the feet of the greatest teachers. Thou hast been the favorite pupil of Gamahast been the favorite pupil of Gama-llel, the most famous teacher of the east." "True," says Paul, "I am not un-learned in many things. People say I am a leader. But I have been study-ing art in the past for art's sake and eloquence for eloquence's sake. All the greatest books of the past are mine, but to be worldly wise is not to be spir-ltually wise. And so I have turned my pack upon the world now for two year simply to read God's word. I want the teachings of Christ in every sense to become part of my life." Then the mighty Paul bends upon me his great soulful eyes, full of earnest beseechment, as he says, "Would'st thou have me conversant with the messages of men and not conversant with what my Lord and Master Jesus Christ is and what he wante me to do?"

what he wants me to do? But a mere knowledge of God's word was not a sufficient equipment to have made Paul the highest type of a gospel evangelist. A man may know all about the Bible and yet not have one particle of spiritual power in his heart. He may study his Bible in exactly the same sense as I might study the mythology of the Greeks and the Romans or learn why Mecca and Medina and Jerusalem and Hebron are the four sacred cities of the Mohammedan and why Siva and Vishnu appear with Buddha at the shrines of India. Knowledge may be one of the great essentials for spiritual power, but knowledge of the word of God does not always prove that the spirit of Christ has been trans-

lated into the desires of our own hearts.
Take, for instance, the history of the
dark ages. Did'tile knowledge which
the Roman Catholic hierarchy had of the Roman Catholic hierarchy had or the Bible make them true gospel evangelists? A short time ago 1 was reading that most marvelous, fascinating history ever written by mortal pen, Motley's "Rise of the Dutch Republic." "In the eighteen years of Torquemada's administration." he wrote, "10,220" individuals were burned alive and 97,-321 punished with infamy, confiscation of property or perpetual imprisonment, so that the total number of families destroyed in this one persecution amounted to 114,401." Did the knowlamounted to 114,401." Did the knowledge of the word of God make Torquemada a true evangelist of Jesus Christ? Has the knowledge of the Bible made some of your friends Christians and true disciples of your Divine Master? Why, some of the meanest men you ever knew were members of the Christian church. They were not only church members, but also teachers in the Sunday school, yet when you met them in a business way you intuitively knew their hearts had never been knew their hearts had never been touched by the living coals of fire from off the altar of the Holy Spirit. You knew they were not converted men. They may have known the Bible from ild to lid. Their creed or their theo-logy of the head was all right, but the Christology of the heart was all wrong. Christology of the heart was all wrong. As they studied the word of God they did not pray like Paul: "Lord, what wilt thou have me to do? Lord, make me thy servant. Lord, forgive my sins. Lord, help me to save my fellow men." Ah, it is important to study the word of God, but it is just as important to pray that God will send down his Spirit upon you and make you like unto His upon you and make you like unto His dear Son. Have you your sacred Ara-bian deserts or your regular hours for

well as you sacred God talk to you?
But I believe there was still another reason why Paul disappeared into the Arabian desert and stayed there for three long years. He wanted to study the word of God. He wanted to get his heart mellowed and spiritualized by prayer. Oh, yes; but more than that, he wanted to get the hearts of the people into the condition where they would be willing to trust him and believe in his message. In other words, he wanted his Arabia to be a place where he ccu'd walk hand in hand with Christ. He wanted it also to be the place of testing, where men and women would learn to believe that his profession of Jesus Christ was sincere. three long years. He wanted to study

pleading with and talking to God as

the Christians of the Netherlands Saul was to the early Christians. The mere mention of his name struck them with consternation. And so wherever we go we find universal distrust of Paul. Thus no sooner was Paul converted than he was ready to take a back seat, if I might use a homely expression. He seemed to say, "Lord, let me obliterate myself, at least for a little while, for thine honor and glory." Can you for thine honor and glory." Can you not find this interpretation of my text to be a reasonable one? Yet how few

not find this interpretation of my text to be a reasonable onle? Yet how few of us are ready to efface ourselves for the glory of God!

Here, for instance, are men and women who had led a disreputable, immoral life. Scandals have besmirched their garments everywhere. They come into the church. The church is suspicious of them. At once they become angry: They say that the people are not treating them right. "I will go back to my old companions in sin. They at least will breat me as an equal." Is that right? Is that fair? If a man does wrong has not the Christian world a right to be suspicious of him until he proves that by the grace of God he intends to do right? Here is a reformed drunkard or a reformed thief. Has he the same right to the respect of the world in the first days of his repentance as the man who has been living near to God for three long years down in the sands of an Arabian desert? No, no, my friends. Paul could never have had his tremendous influence as a gospel evangelist unless he had first been willing to efface himself for Christ. Thus may you be

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willing to go into Arabía for Jesus efter you have been for years a blatant and an unrelenting despiser of the cross. But there is another fact to which I want to call your attention. Even in Arabia, with God and Christ, Paul felt the need of a human agency to help him over the rough experiences of the Christian life. What did he do? Let me read to you his very words: "Nei-ther went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter. Peter and abode with him fifteen days." Cannot you see what this means? "Why," Paul said to himself, before I go forth to preach the gospel I will go and see Peter. I will find

out from him what Jesus himself said and learn all I can of that divine life." Paul was a scholar and Peter only an untaught fisherman, but Paul was will-ing to take the learner's place. Cannot you see how wise Paul was in his humility?

Seven days pass by, a whole week, and still Peter and Paul do not cease their talking. Paul asks Peter to tell him all about Christ. Then methinks I can see Peter take Paul's arm and say: "Come, Paul. I want to take you up to Bethany to meet Mary and Martha and Lazarus. Come, I want to show you the garden of Gethsemane, where we all slept, and the palace where I denied him. Come, and I will show you where he died and where he was resurrected and where he left us for the last time." The days slipped into the first week, then into the second, and the fifteenth day came and still they talked.
Then Paul said, "Well, Peter, I had better leave you now and go and work for my Master. We both love Him, Peter. You walked with him in the flesh. I saw Him face to face at Dama May God help me to testify aright for Him." As Paul went up to Jerusalem to put himself under the influence of Peter, the great Christian apostle, are

and women who are around us?

And now comes the practical ques-Where are the modern Arabian deserts? In order to find one do have to travel to Damascus, as Paul did, and journey to the east? Nay. We have our Arablan deserts in the western hemisphere as well as in Asia. in our lives as Paul had in his life. think that one of our Arabias may be our sick beds. Hour after hour we may have to lie in the invalid's room. Oh, near to God we can then get Then another Arabia is when death comes to some of our dear ones. "Alone, alone!" we say. All, all alone!" We are not alone. We are in the desert. Then another Arabia is when persecution or slander comes. Our hest earthly friends may turn against us, but God never turns if we call upon his name. Another Arabia may be just

you and I ready to put ourselves under the care of the noble Christian men

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after we have been fiving over again the past. Even now we seem to see the dear faces of our departed kindred come up. We seem to again see the day when we first consecrated our lives to God at the church altar.

My friend who described for me that trip over the desert told me also about the wonderful mirages. He said they would be trayeling along within

the wonderful mirages. He said they would be traveling along, when suddenly ahead of them would be seen a brook and falling waters and mountains and green fields and gardens. They were all there. He would turn to his traveling companies and sold turn to They were all there. He would turn to his traveling companion and ask: "Do you see this?" Do you see that?" "Yes," would be the answer; "I see them all." That, of course, was only a false vision. But here to-day in the Arablan desert of Paul I am not showing to you a false vision as I ask: "Do you see your old home? Do you see the family at prayers? Do you see your father and mother taking you to church? Do you see your loved ones there to greet you? Do you see your old home? Do you see your feather beckening you to come? Do you see Christ standing by your side to save you from sin? Do you see the cross and the crown?" Ah, this is no mirage, no false vision! This is the Arablan desert wherein Paul is communing with Christ and consecrating his life to the Divine Master's service.

A Better Use.

"He's handy with his fists."

"A good boxer, eh?"

"No. His mother makes him knead."

LIFE OF A SILK HAT.

With Care One May Be Made To Last a Hundred Years.

"Actors use up the old silk hats," said the hatter. "Actors?" asked the

listener.

"Actors," said the hatter, pausing in the act of lifting a chunk of iron out of the stove and dropping it in the holow flatiron he carried. "Actors—I mean variety actors, of course. They need them in their business. Haven't you ever wondered where all the old sik hats come from when you've seen the comedians kicking each other's tiles all over the stage? Well, such places as mine supply them.

"It takes a good many years to wear

places as mine supply them.

"It takes a good many years to wear out a silk hat With proper care they'll last to be a hundred years old. Of course before that time the silk will turn red on top, where it is exposed to the sun, but that redness can be over come for a time. You can make over a silk hat so long as the frame holds together. together.

"There are twenty-nine pieces in a silk hat. They are the brim, which is in four pieces; the silk lining, in two; the foundation, in two; the gossamer tips between—there are two of these also; the two coverings for the side crown, the two for the tips, the three pieces of plush, the three rubbers, the underbrim, one piece; the two pieces of the band and binding, the leather, one piece; the bow braid, one piece; the label, one piece; the eyelets, two of them; the sticker, or piece of court plaster, joining the sweatband together in the back.

"Cotton cloth is the foundation of the There are twenty-nine pieces in a

Cotton cloth is the foundation of the "Cotton cloth is the foundation of the silk hat. It is stiffened with shellac cut with ammonia and hot water. The cloth it cut up in strips, cut on the blas, and then stretched on the block in four thicknesses, one thickness being stretched and permitted to dry before another is put on. The lining is put in first, the cloth being stretched over that, and then, after it has been

put in first, the cloth being stretched over that, and then, after it has been permitted to dry, it is ironed on the block, powdered gum demar being dusted on to prevent the iron from sticking to the cloth soaked in shellac. "The block is in five pieces, the centre, the two sides and the two ends, which are removed in this order when the cloth body has dried in shape. The leading makers get out their hats on the block they adopt for the style of the season, and block makers then imithe block they adopt for the style of the season, and block makers then imi-tate this block until any hatter may buy from a New York or Boston block maker the season's latest block at a reasonable price. le price.

"The block is then removed from the "The block is then removed from the shellac cloth shell, and a doffer is inserted to stretch the hat to the required size, the block being a trifle small. This doffer is simply a felt shape, which fits closely to the block, and thus puts a thickness of felt between the hat and the block. The hat is froned as soon as the doffer is inserted, this melting the shellac and permitting the cloth shell to adapt itself to the changed conditions. After the ironing

this meiting the snellac and permitting the cloth shell to adapt itself to the changed conditions. After the ironing it is covered with a coat of shellac varnish, for which the hatter now has to pay \$5 a quart. When it is dry again the slik plush is put on with a hot iron, steamed on, in facts "This plush comes in rolls like any other and is sold by the yard. It is cut in strips seven inches wide for the crown and two and one-half inches for the brim. The top piece having been cut out, it is sewed to the crown piece and is then put on the cloth shell. Once on the plush nap is turned back at the joint, cut off and stuck on and then brushed back, which makes a joining so neat that it is almost impossible to detect.

"The hat is put on a potance block and potanced, which means simply that it is hung on a round block of eight.

"The hat is put on a potance block and potanced, which means simply that it is hung on a round block of cloth covered wood which rests on an elbow iron at the hatter's bench and is finished over again, after having already been finished with a hot iron and plenty of elbow grease. The edge of ready been finished with a hot iron and plenty of elbow grease. The edge of the brim is curled, the hat is trimmed, bound, the leather sweatband is in-serted, and then it is ironed again un-til it shines like glass. After that it is

serted, and then it is fromed again, it is ready to wear.

"It may be made over whenever the change in the modes is great enough to make this seem desirable, and when it gets too dirty it may be washed by the hatter and thus thoroughly cleansed. When he makes it over he strips the plush from the frame and starts at the beginning again, just as for a new hat, with this exception, that he has the groundwork and has simply to shape it again. If any piece of the silk looks worn he will replace it so defily that one may not be detected from the other, and thus the slik hat may be said never to wear out."

Indicate for Feb. 23, Nominations are one week earlier.

Hon. Mr. Brodeur has declined to contest it.

The publisher of the best Farmers' paper in the Maritime Provinces, in writing te us, states:

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It's remedy capable of affording immediate relief to the hundred and immediate relief to the hundred and one ailments that constantly arise. It may be a cold, perhaps toothache, neuralgia, pain in the back—use Polson's Nerviline, it is penetrating, pain subduing and powerful. Nerviline is at least five times stronger than ordinary remedies and its worth in any boussheld can't be over-stimated. 25c. per bottle. Buy Ne day from your druggist.

Thrown Fifty Feet by Frain.

West Lorne, Feb. 5.—The 12-year-old son of David Mann of Eagle, while drivson of David Mann of Eagle, while driving across the M. C. R. track yesterday was struck by No. 13, Detroit accommodation and he was thrown about fifty feet. The buggy was smashed, but the boy and horse escaped without a bruise,

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Maisonneuve Bye-Election.

Ottawa, Feb. 5.—The Parliamentary bye-election in Maisonneuve division of Montreal to fill the vacancy caused by Hon. Mr. Prefontaine's death, has been fixed for Feb. 23. Nominations are one

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