

Great Bargains in FRUIT!

We have fifteen barrels of Wealthy Apples, which we are going to sell at 15 cents a peck. They are splendid Cooking Apples. Order at once if you want some, as we won't have them long. We have just received another lot of Dried Fruits, including Evaporated Peaches, Apricots and Prunes, which we are selling at a very low price.

A. E. EARDLEY, Corner King and St. John Sts. Telephone 316.

January 1901

Wishing my friends and customers a full share of prosperity at the beginning of the new century, I have still on hand a line of those splendid Overcoatings also something new in Serges never before shown in this city.

W. E. SEERY, MERCHANT TAILOR.

220 QUEEN STREET.

SEE OUR LINE OF



Watches Clocks Jewelry Silverware etc.

Quality of goods and prices right. Store closes at 8 o'clock every evening except Saturday.

F. E. BLACKMER, 220 QUEEN STREET.

FURNITURE Upholstered and Repaired.

Carpet Laying and Stretching promptly attended to. Tent and Awning work. Canning Trimming. Mattresses renovated. Goods called for and delivered free of charge.



ARTHUR H. WOODS, KING STREET, just above McGinn's Wagon Factory.

VISITING CARDS

One Box, 75c. Two Boxes, \$1.

A Good Card, neatly printed with new and attractive type at the

HERALD OFFICE.

ROBERT W. McLELLAN BARRISTER.

Registrar Divorce Court of New Brunswick Registrar of Probates York County

Money to loan on personal and real estate security at low interest and easy terms. As solicitor for the Montreal Loan Company, loans made to assist in building or buying, repayable in monthly instalments. Why pay rent when same money will in short time make you owner?

B. M. MULLIN, M. D. Physician and Surgeon.

Office, Carleton Street, (lately occupied by Judge Wilson) Midwifery a specialty. Office Hours—11 to 12 a. m., 3 to 5 and 8 to 10 p. m. Residence, St. Mary's. Telephone No. 283. Office Telephone, No. 321. April 5—d.w.m.

DENTISTRY

In all its Branches

F. W. BARBOUR, D. D. S. Boston Dental College, 1891.

Hair Method for Painless Extraction. Crown and Bridge work. Young lady in attendance. Telephone at Office and Residence

W. J. IRVINE, D. D. S. And Special Practitioner's Certificate from

Chicago College of Dental Surgery.

OFFICE—upstairs in Chestnut Building opposite City Hall, Fredericton, N. B.

See what 99c Will Buy This Week.

- Women's kid Oxfords, were \$1.50.
- Women's kid Juliette Slippers, were \$1.75.
- Misses' button or lace kid boots, were \$1.25.
- Men's pretty House Slippers, were \$1.25.
- Women's fine kid Slippers, were \$1.50.
- Women's Felt Boots, lace, marked down from \$1.25.
- Women's elastic side Blots, common sense shape, easy and durable, were good value at \$1.25.

Of course, such bargains as these are at

The One Price **SAVAGE'S** Cash Shoe Store.

PRAYER.

An Eloquent and Practical Sermon by R. V. Dean Partridge.

I Thess. V. 17, "Pray Without Ceasing." Prayer lies at the root of all effective work for Christ.

To renew the weary soul at the fountain of all grace; to seek the mountain top for refreshment, as the Master did, when the toil and the disappointment are overwhelming; to hold communion with God when the world, the flesh and the devil are at their strongest; to lay hold upon the strength of the Almighty when the hidden springs of our life are at their weakest; to enter into our chamber and close our doors about us, and hide ourselves in the inner sanctuary that we may see God, where there are no distractions, no interruptions, and there to acquire new power for the labor and the strife; this is what the habit of prayer brings us. And if no work can be truly done for God but what is done in the strength of God; if none of our efforts can be truly blessed but those upon which His blessing has been asked and obtained; if no spiritual plans can mature and no end can be accomplished but those in which the Holy Spirit abides; and if all this depends upon the touch which the soul of the worker can maintain with Him whose gracious favour has granted us the desire, the ability and the opportunity to labour at all, then it must be a necessary part of our daily equipment to bathe our souls in the sunlight of His presence, and to receive constantly from Him the supply of all our need as each occasion arises.

And if this applies to Christian work in general, it is true in an especial manner of the work of teaching. When the Apostles were sent forth by the Saviour himself their commission was to baptize and to teach. The office of the prophet was primarily that of teaching. The principal function of the priest today is to teach. There is no more noble, if no arduous work. The profession of a teacher calls for the exercise of the most varied gifts and graces. Wide knowledge, and especially of human nature as exhibited in children; great patience, unwearied perseverance, much tact and good judgment; skill in imparting, and the consciousness of something worth imparting; these are but a few of the chief qualifications needed for the successful teacher, even of so-called secular things, (though nothing can be rightly called secular.) And if those whose duty it is to educate for service in the world are weighed down with a sense of their responsibility, and strive to their utmost to train their scholars and equip them for the battle of life, how much greater, holier and more awful is the burden laid upon those who have to train young souls for Heaven.

Many shrink from undertaking the task; and few would enter upon it if they did not feel that the very fear of failure is the surest earnest of success, because it leads them to depend upon a strength that is higher than their own. The habit of private devotion, then, so needful for all Christians, is particularly essential to the Christian teacher. It is a splendid thing to imbue young minds with the desire for religious knowledge, and to unfold to the growing intelligence the vast stores of information which are contained within the word of God. It is a glorious and altogether exalted privilege, by and through these lower things, to draw the young soul to an appreciation of spiritual truths, and by precept and example to inculcate upon them the love of God. And who can lead others to the love of God who knows nothing of it himself?

How is it then that greater success is not attained in Christian effort and that there is so little real satisfaction in our work? How is it that we are so conscious of failure, and so constantly assailed by doubt as to the good we feel we are accomplishing?

It can only be because we begin at the wrong end, and rely upon our own plans, our own methods, and our own energy and strength in what we undertake. It would seem that when the commission is given and accepted, the promise "To I will with you all the days, even unto the end of the world," should be sufficient guarantee of our ability to discharge it. And so indeed it is, and must be. The only place for failure is in our failing to recognize and use it.

The secret of success in ordinary business is the persevering adoption of correct business principles. In the same way the secret of success in the business of labouring for God lies in the persevering adoption of correct principles of religious business.

Now the two great business principles are first the principle of attention, and next, the principle of advancement. Applying these to the work of private devotion, we find on enquiry that the greatest hindrance to it is desultoriness. We do not give our minds to it. It is a thing that fluctuates too much. We pray and pray earnestly, sometimes, when we feel our weakness, or when we are in spiritual or temporal straits. We have not devotion as a habit.

Evidently then our first endeavor should be to form an indelible and undeviating devotional habit. Notice that I do not say devotional habits. I say the devotional habit. The habit that is of keeping first and foremost in our minds that we are of God, and that our life is His, and that our work is His work, and that our souls are in His hands, and that nothing happens to us without His knowledge, and that nothing in us or about us

or of us is of any value save as it is connected with Him. This will keep us steadfast to our prayers, because prayer means access to Him, and contact with Him.

We should feel this more if we were always refreshed and uplifted by our prayers. But this is not uniformly the case. The corruptible body presses down the soul. We are so much the creatures of moods, and necessarily so as we are at present constituted. And it is needful for us to pray, even when we appear to receive no benefit from our prayers. The old theologians who reduced all the religions that we may see God, where there are no distractions, no interruptions, and there to acquire new power for the labor and the strife; this is what the habit of prayer brings us. And if no work can be truly done for God but what is done in the strength of God; if none of our efforts can be truly blessed but those upon which His blessing has been asked and obtained; if no spiritual plans can mature and no end can be accomplished but those in which the Holy Spirit abides; and if all this depends upon the touch which the soul of the worker can maintain with Him whose gracious favour has granted us the desire, the ability and the opportunity to labour at all, then it must be a necessary part of our daily equipment to bathe our souls in the sunlight of His presence, and to receive constantly from Him the supply of all our need as each occasion arises.

Let me mention some of the chief obstacles to the formation of the unyielding devotional habit.

(a) There is first, the occurrence of wandering thoughts, and evil imaginations. Who does not know the sadness of kneeling down with the intention of praying, and then by and by the getting up with the consciousness of not having prayed at all. The words have been spoken, but wandering thoughts have crept in, and the mind has roamed, and a succession of images and scenes and persons have filled the imagination, so that though with parrot-like precision the form has been gone through, there has not been a word of real supplication. The cure for this is to kneel down again with a cry for mercy, and to pray again "our unprayed prayer" with a new reverence for our forgetfulness, and a new purpose of attention, and a new importunity of desire, till the evil spirit is exorcised and driven away. This sometimes means real conflict, but victory is sure!

(b) Next comes the distraction of our ordinary occupations. These are constant

and powerful. The only thing to do with these enemies is to turn them into friends. There is an old saying of St. Augustine, "laborare est orare." To labor is to pray. This gives a new meaning to the precept, "Pray without ceasing." Our work is devotion. Do not make a distinction between working and praying. Consecrate the very work which keeps you from your knees, by a prayer. Cultivate the feeling that your prayer by labour is as acceptable to God as your labour in prayer. Do not look upon your lawful work for self maintenance as in any sense a possible hindrance, but as a very blessed adjunct and support to your more formal prayers. And then you will pass from your outward and business prayer to the prayer of your secret closet, and will be able to concentrate your soul upon it with greater enjoyment instead of less.

(c) A more subtle and dangerous foe to private devotion is the spirit of methodism. There are some methodical minds who separate the day in portions, and are able to observe each with regularity. They are to be envied, but not necessarily praised. Their mental build forces them to it. They would be unhappy if they did not. But most of us are not constructed with such machine like precision. And to be regular is a constant struggle for us. If this is so then the battle must be fought. It is an outward, which must be conquered before the inner citadel can be entered. To pray we must be in a position to pray. And to put off, on any plea, is to yield to the foe at the outset. We must force ourselves to be regular. Love to God, and longing for Heaven, will keep our faces heavenward, and God will help us.

(d) I place last, not least, for we cannot be quite so exhaustive, the baneful power of doubt.

It may be that some of us are beyond the pale of distracting doubt. If so we should thank God for one of his greatest mercies. To have a faith that has never been tried, and has never failed us, is to number ourselves amongst the favoured ones of God. Yet it is a question whether the most robust faith is one which has not grown by exercise. And the increase of all kinds of knowledge; the bewildering richness of new ideas; the perfect avalanche of pamphlets, monographs, and books, the most popular of which are the most insidious, which weekly issues from the press; the boldness of criticism of all that is most sacred; and the train of thoughts which are started in our own minds from all these, make us sometimes, even when on our knees, or engaged in the holiest occupations, doubt and fear in

a way that is fatal to the reality of prayer.

Now I do not say that this is a sin, unless we allow it to become so. It may become so, as all temptation may become sin, if we give way to it. There are the difficulties of grasping any idea of the God to whom we cling and pray; the insignificance of man and the greatness of God; the unlikeliness of His hearing and heeding our petty petitions. The uncertainty as to whether answers to prayers are ever anything more than a coincidence; the anger that arises in our hearts against some one, or some system, when we cannot have things all our own way, or on the other hand, the sense of our sin, or frequent sin, or oft recurring sin, the feeling of our own insincerity even while we are praying, the impression that we do not wish in our heart of hearts for the things for which we are asking with our lips, the sense of the manifest, (as we think,) insincerity and even hypocrisy of those among whom we work, or to whom we ought to look up, the faults of Christian people in general, these constitute a body of doubt which is at times very real, which assails some more than others, which destroys the comfort of our prayers, and is to many a difficulty and a distraction of which they seldom or never speak, but which is a death blow to the sweet and holy intercourse between the living Father and the halting help-craving child. As a remedy for this, we must come back to first principles.

When as we pray we are conscious of any of these myriads of birds that come down upon our sacrifices, let us leave our prayers and resort to the Lord's prayer. It is wonderful what a quieting and at the same time what an uplifting effect the solemn recitation of the Lord's own prayer, with fast shut eye, and the gazing as it were into the very recesses of the soul, will have upon us. Ours is brought back from the little and destructive suggestions of our bitter and crafty spiritual foe to the shelter of God's wing. "Thou shalt hide them privily by thine own presence from the provoking of all men; Thou shalt keep them secretly in Thy tabernacle from the strife of tongues."

The same effect in a lesser degree is attained by plunging out of the smallness of all this doubt, or any of it, into the grand and faith-bringing passages of the latter half of the prophet Isaiah, or into those of like kind. Have your own Psalms, those that fit you, ready, and flee into their refuge what time as the storms

come upon you. You will find the Most High there!

But it is time to turn from the difficulties to the helps, and with them the joys of private devotion.

(a) And first I will name books of devotion, if you can get the right ones. I make this qualification because it by no means follows that what will suit one will suit another.

Yet to many books of devotion are a necessity. I think that probably the more devout a soul really is, the more it is able to use the prayers of other devout souls. Bishop Andrewes' devotions, or Cosin's, or Jeremy Taylor's, or St. Augustine's confessions, may be found useful, but the simpler they are the better. But while books of formal devotion may not always be found the best media of private prayer, yet I would emphasize most strongly the having subjects of prayer regularly arranged. Have your list of these always at hand, such and such for each day in the week. This will keep you broad and sympathetic; open hearted and Catholic. Your prayers should be as wide as Christ's love.

(b) Next shall come, what is at once cause and effect, and on which great stress must be laid, the spirit of devout expectation. Not that you expect your every prayer to be answered at once, or at all. But that you know God will give you what is right and best, and you are looking for it. You do not pray to dictate your wishes to God. You pray to put yourself into the attitude of reception from Him. And that he will answer your prayers if they ought to be answered is as sure as that he hears them. One can never forget the first time when it was realized that at his prayers have been answered! But once the discovery is made, how real and how vivid becomes that ladder of angels stretching from earth to Heaven, how the strength of God's right hand warms to our touch, how bright the eye, how light the step, how uplifted the heart, how exultant the faith, and how impossible it becomes ever to doubt again that God loves, and that God hears, and that God gives, as He gave His only begotten Son!

Other helps to private devotion have been covered in discussing its difficulties. I have omitted some that are more obvious, and have laid stress on others that may not be usually noted, both of helps and hindrances. I must not, however, omit what is the most important of all, the constant union of the soul with Christ in the frequent and devout reception of the Holy Eucharist. Whatever be our conception of how this blessed

means of grace operates upon the soul, there can be no difference of opinion as to its being the great means appointed by our Lord and Master for the sustenance of our spiritual vigour. And in no part of our spiritual life will the blessed effects of this union with Him be more clearly manifested than in our private devotions. It is not merely that our faith will be perpetually deepened, our public ministrations rendered more effective, and our love and charity towards all men quickened; but the companionship with our beloved Lord, which seems to come in no other way, will find its outlet and its expression in the breathings of personal affection to Him which constitute the surest earnest of access to the Father. "No man cometh unto the Father, but by Me."

And who would exchange the ecstasy of holy joy that glows in the heart, and sometimes beams from the countenance, of those who have, in the solitude of their own chamber, in the dear place of their constant prayers, held true communion with the loving Father of all, for anything else in the whole world? It is the pledge and surety of salvation, for we are in Him, who is the head over all. In that peaceful and undisturbed retreat, the sanctuary of the Spirit, the school of heavenly teaching, the vestibule of Heaven, all helps to devotion are combined in one, union with Him; and all earth bound hindrances are forever lost and forgotten!

The Four D's.
Charles Spurgeon once said that there were three great enemies to man—"dirt, debt and the devil." He might have added one more and included dyspepsia. The evil results of this disease could hardly be exaggerated. Its effects are felt in mind and body, and are as far reaching as the effects of the curse that was laid on the Jackdaw of Rheims which was cursed in "eating and drinking and sleeping, in standing and sitting and lying." The good effects of Dr. Pierce's Golden Medical Discovery are most marked in aggravated and chronic cases of dyspepsia. It enables the stomach glands to secrete the necessary quantity of digestive fluids, and this at once removes that craving or gnawing sensation so common to certain forms of indigestion. It tones and regulates the stomach invigorates the torpid liver and gives the blood making glands keen assimilative power. "Golden Medical Discovery" cures ninety-eight per cent of those who use it. Dr. Pierce's Pleasant Pellets are superior to all other laxative medicines when the bowels are obstructed.

SIXTY-NINTH ANNUAL REPORT. 1892-1900.

BANK OF NOVA SCOTIA.
CAPITAL, \$1,860,000. RESERVE FUND, \$2,418,000.
H. C. McLEOD, General Manager.

GENERAL STATEMENT, December 31st, 1900.

LIABILITIES.		ASSETS.	
Deposits at call.....	\$ 5,282,675 59	Specie.....	\$1,083,605 21
Deposits subject to notice.....	810,328 304 77	Dominion Notes—Legal Tenders.....	1,486,739 75
Interest accrued on deposits.....	200,654 44	Deposits with Dominion Gov't for security of Note Circulation.....	85,210 80
	10,523,959 21	Notes of and Cheques on other Banks.....	1,294,024 31
Deposits by other Banks in Canada.....	63,766 10	Due from other Banks in Canada.....	134 26
Deposits by other Banks in Foreign Countries.....	128,531 98	Due from other Banks in Foreign Countries.....	817,161 15
Notes in Circulation.....	1,776,934 49	Sterling Exchange.....	1,102,339 13
Drafts drawn between Branches outstanding.....	302,320 45	Investments (Provincial, Municipal and other Bonds).....	2,800,687 32
Capital paid up.....	1,860,000 00	Call Loans, secured by Bonds, Debentures and Stocks.....	1,968,158 88
Reserve Fund.....	2,418,000 00	Call Loans, secured by Grains and Other Staple Commodities.....	821,875 00
Profits and Losses.....	30,795 82	Loans to Provinces and Municipalities.....	248,348 54
Dividend No. 134, payable 1st February, 1901.....	83,643 71	Current Loans, secured by Bonds, Debentures and Stocks.....	1,272,774 97
	4,474,810 14	Current Loans, secured by Grain and Other Staple Commodities.....	1,021,169 37
	\$22,552,997 96	Cash—Credit Accounts and Secured Overdrafts.....	246,860 61
		Authorized Overdrafts, not specially secured.....	106,112 44
		Notes and Bills discounted and current.....	8,180,698 11
		Notes and Bills overdue.....	1,825 34
		Real Estate and Mortgages.....	489 12
		Bank Premises, Safes and Office Furniture.....	44,782 65
			11,123,062 15
			\$22,552,997 96
PROFIT AND LOSS.			
1899 Dec. 30 By Balance.....		1899 Dec. 30 By Balance.....	30,566 57
1900 Dec. 31 " Net profits for current year; losses by bad debts estimated and provided for.....	315,928 15	1900 Dec. 31 To Dividend No 133, payable 1st Aug. 1900.....	80,998 05
	\$ 346,494 72	1900 Dec. 31 " " No 134, " 1st Feb. 1901.....	83,643 71
		" Contribution to Officers' Pension Fund.....	10,000 00
		" " Canadian Patriotic.....	5,000 00
		" Transferred to Reserve Fund.....	136,057 14
		" Balance carried forward.....	30,795 82
			\$ 346,494 72
RESERVE FUND.			
1899 Dec. 30 By Balance.....	2,162,570 00	1900 Dec. 31 " Premium on 991 shares of New Stock.....	119,372 86
1900 Dec. 31 " Transferred from Profit and Loss.....	136,057 14		136,057 14
	\$2,418,000 00		
1900 Dec. 31 To Balance carried forward, =130 per cent of Capital.....	\$2,418,000 00		
	\$2,418,000 00		
The Bank of Nova Scotia is now paying 3 1/2 per cent on deposits.			

Our Stock Book is Closed.

Last night at 11.30 we finished our 3rd Annual Inventory and closed our books for the 19th century. All transactions made from today on will go into the 20th century sales book. Our business last year increased over 30 per cent above 1899. We will strive to increase this volume of trade for this first year in the 20th century by 50 per cent at least. The hard struggle we have had for the past 3 years to convince the public that our merchandise is equal in every respect to what other dealers can produce, and with a saving of 20 to 40 per cent below all others prices. It was a mighty hard undertaking, but capital, energy and fair dealing has made it so, and today everyone knows that

Fickler & Co's Stores are the right place to deal in.

FURTHER ALTERATIONS will be made to our stores before May 1st. We will have a store to suit the people, and will be a credit to this Celestial City. Let everyone take advantage of this Clearing Sale now in full progress, as we want to commence the work soon.

FIRST GREAT OFFER. A Big Stationery Deal...

We cleared out the balance of a Wholesale Stationery Stock to be sold below makers' prices.
184,000 Envelopes, square and long, all sizes to go at 9c, 12c and 18c per 100.
10 per cent reduction if you buy by the 1,000.
153 Reams fine quality Note Paper, all sizes to go at 8c, 15c and 20c per package of 120 sheets.
263 boxes of Fine Paper and Envelopes, all qualities and colors, to be sold at 5c, 8c, 12c and 20c per box, and many other lots of Stationery, all to be sold below wholesale prices. The sooner you come, the better bargain you get at

M. FICKLER & Co's
Big Stores
Down Town, F'ton