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HAVELOCK STANDARD

SCORES OF PROMISES.

And Hundreds and Thousands, and Every One Will be Kept.

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Entered according to Act of the Parliament of Canada in the year One Thousand Nine Hundred and One, by William Baily, of Toronto, at the Department of Agriculture, Ottawa.

A Bashful Young Man.

A story is told of a bashful young man who is very bashful indeed. He was on a young lady in the evening, and while against it, but realized that a heavy He had no umbrella, and when the girl asked him to stay all night he Next morning, when to a seat at the table antly consented. He ous and agitated. mirror and discovered forgotten to comb his he dropped his fork into coffee pot. Matters to worse, until finally young man quit turned pale. He shirt, and that in ment while dressing to put the garment That he thought, the smiles and was no time to stuffed the supposed trousers. Two minutes the family arose from was a crash. The broken mass on the man pulled three cloth out of his pants and fled by the back door. He is back of his house, he called on is open to less nervous young Sentinel Star.

Men's fleeced lined drawers valued at ... onnette & Co's clearing sale.

MARCONI IN MONTREAL.

Wireless Telegraphy Expert Has Been in Ottawa to Confer with Government About Cable.

Montreal, Que., Jan. 9.—Marconi arrived from Ottawa last night. He was met by an attendant, and secretary of the Canadian Department. Marconi Montreal to-day, where guest at a luncheon the Elder-Dempster Marconi said last night not come to Canada adian capitalists, financial backing to leave for Ottawa to confer with the Government.

Millions in It.

Halifax, Dec. 30.—It is said an offer of $1,000,000 for 12 months has been made to him in the United States. Marconi declined. Marconi's receipts soar beyond $100 a night. It is immediate development of the wireless telegraph system, in order to demonstrate the possibilities of the system, and he says that he is going to stand or fall on the success or failure of his attempts.

THE S. S. LESSON.

INTERNATIONAL LESSON, A. D. 1902.

Text of the Lesson, Acts i., 1-14. Golden Text, Acts i., 8.

1, 2. "All that Jesus began both to do and teach." Thus Luke speaks of the things which he, by the Spirit, had written in his gospel. This book gives an account of the things which Jesus continued to do and teach by His Spirit through His disciples, and He is still doing and teaching by the same Spirit through His willing ones. We could scarcely have a more appropriate or helpful lesson with which to begin the lesson for to-day, for in it we have the secret of power in His service, even the same power which wrought in Him all His works and words concerning which Paul wrote that it wrought effectually in [illegible] (Col. ii, 12). Everybody says they are [illegible] Jesus seen of them forty days and speaking of the things pertaining to the kingdom of God." At least 10 of 12 times between His resurrection and His ascension He appeared to individuals or companies of His disciples and it would seem that He was [illegible] speaking about the things of the kingdom of God. Since this was the great topic of His preaching and conversation, can there be anything more important for us than to be sure of an entrance into the kingdom, to walk worthy of it while here and to live to hasten it? (John iii, 3, 5; Heb. xi, 6; 2 Peter i, 5-11; 2 Thess. i, 11; 2 Math. v, 20).

5. Ye shall be baptized with the Holy Ghost not many days hence. Although they had been with Him almost constantly for two or three years, the greatest and best teacher that ever [illegible] had for "who teacheth like Him?" (Job xxxvi, 22). They were not qualified to go forth as His witnesses till specially endued, as it is written in Luke xxiv, 49. Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Since our Lord Jesus Himself did not begin His public ministry until the Holy Spirit came specially upon Him (Math. iii, 16, 17; Acts x, 38), and those privileged men could not go forth without a special endowment, are we not wrong if we think to man serve Him without being filled with the Spirit? (Eph. v, 18.)

6. Lord, will Thou at this time restore again the kingdom to Israel? The kingdom which the God of heaven will set up (Dan. ii, 44), God being the author of it and heaven the character of it and therefore called in the gospels both the kingdom of God and the kingdom of heaven will be a kingdom under the whole earth (Dan. vii, 27), with Israel as a righteous nation in their own land as the center and the whole earth filled with the glory of the Lord (Isa. ix, 2; xi, 9; xxxv, 2; Rom. xi, 15). The Pharisees did not call their expectation carnal or earthly, as many do to-day, and tell them that their thoughts of the kingdom were all wrong and that it was to be a spiritual kingdom in the hearts of men, but He simply told them that it was not for them to know the time and their present business was to be filled with the Spirit and in His power to be His witnesses unto the ends of the earth. His message to us is in this, Fear not, for I have redeemed thee. I have called thee by thy name. Thou art Mine. Therefore ye are My witnesses saith the Lord, that I am God. This people have I formed for Myself. They shall show forth My praise" (Isa. xliii, 1, 10, 12, 21).

9. "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." In Luke xxiv, 50, 51 it is written, "And He led them out as far as to Bethany and He lifted up His hands and blessed them, and it came to pass while He blessed them, He was parted from them and carried up into Heaven." Among His parting words were the assurance that all power was given unto Him in heaven and in earth, that He would be with them all the days until the end of the age that they were to go into all the world and preach the gospel to every creature, proclaiming repentance and remission of sins in His name (Math. xxviii, 18-20; Mark xvi, 15; Luke xxiv, 47). He was the first risen from the dead to be received up into heaven, and by virtue of His death and resurrection all His redeemed shall take part in the first resurrection (Rev. xx, 6). It is probable that those who rose from the dead after His resurrection (Math. xxvii, 52, 53), are with Him in glory, a first fruits of the first resurrection.

10, 11. "This same Jesus shall so come in like manner." It is just possible that the two men in white apparel were the same two who appeared with Him on the Mount of Transfiguration and spake of His decease which He was about to accomplish. The steadfast, heavenward look of the disciples makes us think of Stephen and to declare that like him, we might be able to "look up steadfastly into heaven and see the glory of God and Jesus" (Acts vii, 55). The great truth in this passage is the one we have quoted, and we must not for a moment consider the coming of the Spirit at Pentecost nor the destruction of Jerusalem, nor any other event, nor death as the coming of Christ. When He comes, He will be "the same Jesus" and He will come "in like manner," and Zech. xiv, 4, says He will come to the same Mount of Olives on the east of Jerusalem. On His way His saints will meet Him in the air in glorified bodies (1. Cor. xv 51, 52; 1. Thess. iv, 16-18) and then in due time return with Him in glory (1. Thess. iii, 13; Col. iii, 4; Rev. 11-14).

12-14. They returned to Jerusalem from Olivet with great joy and were continually praising and blessing God (Luke xxiv, 52, 53). They also continued with one accord in prayer and supplication. What a contrast to their feelings after His death when they, not looking for His resurrection, were filled with sorrow, and He had to rebuke them for their unbelief. It is His resurrection and His coming again that gives joy and peace. This is the last mention, I think, of His mother, Mary, and we find her with those who are engaged in prayer. How good to find His brethren also at this gathering for prayer. Is there was a time when they did not believe in Him! (John vii, 5.) May we go on into this year of His still tarry, and continue us in these mortal bodies, filled with His Spirit, His faithful witnesses, ready for any manner of service and waiting for His return, praying without ceasing.

PORK LORE.

Scientific Observations of Experts in the Feeding of Pigs.

The Canadian Department of Agriculture has just concluded an exhaustive scientific inquiry into the feeding and raising of pigs with a view to discovering why much of the pork exported by the Dominion is rated as inferior on account of its lack of firmness.

The trade in pork has become an important branch of Canadian commerce, the business with England alone amounting to more than $12,000,000 in the last year; so the Agricultural Department has conducted the inquiry into the soft pork matter regardless of expense and labor. Its results are summarized in a long pamphlet issued for the enlightenment of pig breeders.

They are, briefly: First, that the great controlling factor in securing pork of good quality is in the feeding of the pigs; second, that of all pig foods rations consisting of equal parts of oats, pease and barley gave the best and firmest pork, and it doesn't matter whether the rations are served wet or dry; third, that of all pig foods beans and cornmeal give the softest and most inferior pork.

There are many tables and figures in decimals to point these conclusions. The scientific men of the Agricultural Department have also discovered that to feed young pigs up to the killing stage of fatness before they reach maturity does not conduce to providing firm and healthy pork, as many unscientific pig breeders and packers discovered for themselves long ago.

It is also laid down that skim milk fed to the pigs with grain produces a firmer and better fat than the same grain ration without milk; that a clover diet, save in conjunction with grain, isn't a first-rate pork producer; that "it is quite evident that the root crops—turnips, mangels and sugar beets—can be used with benefit and impunity, that the scientists "do not notice any softening effect due to the results of feeding rape, artichokes or pumpkins, cooked or raw."

Beans produce the worst pork of all the foods and the investigators cannot advise that beans be used as diet in any degree whatever. There is no hope for good pork from bean foods.

But corn is rated higher. Cornmeal in moderation is recommended, especially when helped down by skim milk and varied with other grains. But the more the corn ration is increased the softer the pork. And particularly is it set forth that overfeeding is bad, even for pigs.

THE PROPOSAL OF MARRIAGE.

He had his little speech all written out for several days beforehand, and it ran like this:

"I have called, Mr. Wealthyman to tell you frankly that I love your daughter, and that I have her assurance that my affection is returned, and I hope you will give your consent, for her to become my wife. I am not a rich man, but we are young and strong and are willing to fight the battle of life together, and ——"

There was a great deal more of it, and he could say it all glibly before he left home. But when he stood in the presence of papa Wealthyman, he said:

"I—I—that is—I—Mr. Wealthyman—I tell you frankly that—that—I—your daughter loves me, and—and—I have called to—to—to—frankly ask you to—to—be my wife—that is—I—we—she—no—we are willing to fight—that is—we—we are young and can fight—er—no—I hope you understand me."

AFTER THE HOLIDAY RUSH.

After the holidays there is sure to come a short period of depression in trade. Business almost stops—and does stop completely in some lines especially in smaller places. Of course most people have spent all the money they had, but they'll soon have more, and they'll feel all the more like spending it because he have become used to spending money on the slightest provocation.

A DESPATCH FROM WASHINGTON

says: Dr. Talmage preached from the following text: Joshua III, 4, "Ye have not passed this way heretofore" In December, 1889, Awadee the river Jordan, and, although the current was strong, I was able to bear in the time of spring freshet, when the snows on Mount Lebanon melt, nothing but miracle would enable any one to cross the river. It was at the dangerous springtime that Joshua and the officers of his army uttered the words of my text to the people who were in a few hours to cross the Jordan. About that crossing we say but little, because on a previous occasion we discoursed concerning that piling up of the waters into crystal barricades. We only speak of the march to the brink of the river. No stranger thing has ever occurred in all history.

What was truthfully said of the ancient Israelites may be truthfully said of us. We are making our first and last journey through this world. It is possible, as some of my good friends believe, that this world will be corrected and improved and purified and moralized and emparadised as to climate and soil and character until it shall become a heaven for the ransomed, but I do not think it. I have an idea that heaven is already built somewhere. Our departed friends could not wait until this world is fixed up for saintly and angelic residence. Having once gone out of the world, I do not think we will come back, except as ministering spirits to help those who remain in the earthly struggle of perhaps to look at the wondrous spectacle of

A BURNING PLANET.

The fact is, I make many mistakes. I pity them instead of blaming them. There are so many wrong roads, but only one right one. You cannot in midlife draw upon your youthful experiments for wisdom, for midlife is so entirely different from youth. You cannot in old age draw upon midlife experiences, for the two stages of existence are so diverse. What is wisdom for one man to undertake would be folly for another to undertake. A man of nerve and pluck is not qualified to advise a timid and shrinking friend that that which might be easy for you might be impossible for me. Human advice is ordinarily of little value. People review their own successes or failures and then tell us what is best for us to do, not realizing that our circumstances are different, our temperments different, our physical and mental and moral capacities different. Most of the great mistakes that have been made have been made under human advisement.

Yea, our entire world is on a new pathway. It may be swinging to the same old orbit as when by the hand of the Almighty immensity was sprinkled with worlds, but it has been rocked with earthquakes and scorched with volcanic fires and wrought upon by climatic changes. Cities sunk, and islands lifted, and mountains avalanched into valleys. So it is another world than that which was first started in the solar system. Yet it is all the time changing and will keep changing until the hour of its demolition. Of this beautiful world, this lustrous world, this glorious world, it may be said: "We have not passed this way before." What is the practical use of this subject? Instead of putting so much stress upon human advice and instead of asking of the past what we ought to do, follow the divine leading as the men of Joshua followed the golden lidded chest of acacia, which was the symbol of

THE DIVINE PRESENCE.

Not human, but divine leadership. Joshua not consulting with his colonels and lieutenants, but consulting with God—the God of individuals, the God of nations, the God of worlds.

That three-quarters of a mile distance between the ark or sacred box and the front column of Joshua's troops mightily impresses me. It was a forceful way of teaching reverence for the Almighty. They needed to learn that lesson of reverence as we all need to learn it. Irreverence has cursed all nations, and none more than our own. Irreverence in the use of God's name. Hear you it not on the streets and in social groups, and is not a profane word sometimes thought necessary to point jocosity? Irreverence for the Scriptures, the phraseology of the Bible often introduced into the most [illegible] provoking. Irreverence for the oath in courtroom or custom house or legislative hall by the conventional and mechanical mode of its administration. Irreverence for the holy Sabbath by the way it is broken in pleasure excursion and carousal. Irreverence on the part of children for their parents, insolence being substituted for obedience. Irreverence for rulers, which induces [illegible] ville cartoons and assassination. Irreverence in church during prayer, measuring out song and sermon by cold, artistic, or literary criticism, and [illegible] time neither bowing the head nor bending the knee nor standing as one does in the presence of an earthly ruler, thus showing more respect for a King of Kings. genuflexions or circumflexions or prostrations, but when prayer is offered let us either bow the head or bend the knee or let us in some way prove that

WE ARE NOT INDIFFERENT.

In how many places have presumption and foolhardiness taken the place of reverence! That three-quarters of a mile between the chest of acacia covered with gold and mounted with wings—a symbol of the divine presence—and the marching regiments of Joshua suggest a reverence, that is woefully lacking in social life, in legislative hall and religious assemblage.

But though Joshua's host observed the three-quarters of a mile command, they followed the ark and you will do well to follow the divine leading, as the path you tread now has not yet been trodden. You have not passed this way before. Many of you are suffering from such annoyances as have not occurred in your history. There have been meannesses practised upon you, or you have received slights or you are the subject of misinterpretations, or you are in the midst of sore disappointments or there are demands made upon your strength and time more than you can meet or some physical ailment is laying siege to your castle of health or you are under embarrassments that you cannot mention even to nearest friends. You say: "Well, I never saw anything like this. I never expected such treatment as this. It is impossible to be placed in such circumstances." And when you say all that, you are only translating the words of the text into your own phraseology. If you had uttered something like this before, you would have known what to do, but here is a flank movement for which you are not ready.

We talk about the great discoveries of the age, the electric power, the steam power, the telescopic and microscopic power, but Do I not say anything about the discoveries we all make year by year and day by day. There are surprises all the time. It is a new road we are travelling. We have not passed this way before."

But closely allied is the other fact which we hinted at in the opening, that we will not pass this way again. This is our only opportunity for doing certain things that

OUGHT TO BE DONE.

On all sides there are griefs that we ought to solace, hunger we ought to feed, cold that we ought to warm, kind words that we ought to speak, generous deeds that we ought to perform. All that you and I do to-day will make this world better and happier, we must do very soon or never do at all. Joshua and his troops never came back over the way they were marching toward the crossing of the Jordan. The impress of the sandal on the bare feet of each soldier showed in what direction he was going, but never did the impress of any one of them show that he had returned. We are all facing eternity to come. There is no retreat. Alertness and fidelity would not be so important if we could truthfully say: "I will be back here again. The things I neglect now I will do the next time I come. I will be reincarnated, and I will resume my earthly obligations. Having then more knowledge than I have now, I will discharge my earthly duties better than I can now discharge them. I do not give solemn farewell to these obligations and opportunities, but a smiling and cheery good-bye until I see them again." No, we cannot say that. There will be no new and corrected edition of the volume of earthly life. After we make exit from the stage at the close of the fifth act we cannot re-enter.

At this point I ask you to notice the fact that my text does not call attention to the crossing of the Jordan, but to the way leading thereto. We all think much of our crossing of the Jordan when the march of our life is ended, but put too little emphasis on the way that

LEADS TO THE CROSSING.

What you and I need most to care about is the direction of the road we are travelling. We need have no fear of the crossing if we come to it in the right way. In other words, we need not care about death if our life has been what it ought to be. We will die right if we live right.

O hearer, [illegible] from sublunary scenes, the grace of God get your heart right, and then go ahead. If the Lord takes care of you clear on to the bank on this side of the river, I think you can trust Him to take you from bank to bank from the willows on this side the stream to the palms on the other side, from the last kiss of sorrowing ones on this side to the welcome, saintly cherubic, seraphic, deific on the other side. Keep your eyes on the way and, whatever betides, you will go through all right.

One Easter morning Massena, the marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. They were in arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter Day! We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells and have service as usual." Then the bells rang out sweetly and mightily from the church towers of Feldkirch, and the people thronged to the houses of prayer. [illegible] The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers [illegible] By this time the bells had stopped ringing there was not a soldier in sight. So [illegible] In God and when hosts of troubles and temptations march [illegible] overthrow ring all the bells of [illegible] and faith and Christian triumph and the threatening perils will fall back and your deliverance will be celebrated all up and down the skies. The God [illegible] through the way you never passed before will be with you at the crossings.

GREATER AMBITION

An Englishman's Opinion of American Workmen.

Mr. Ebenezer Parkes, M. P., has just returned to Birmingham, England, from the United States, where he has been to enquire into the reason of the alleged manufacturing supremacy of the Americans. He was much struck by the great activity everywhere displayed. Whilst recognizing the numerous advantages which American manufacturers enjoy over their English competitors, he is not despondent as to the future. The American, he said, is full of [illegible] vested interests which are much harder manufacturers in England, and what is equally if not more important, is the freedom from trade union influences. The men he believes are glad to qe thus unfettered, as they are at liberty to work as many hours as they please. There seemed to be a greater ambition to get on in the world than is seen among the English artisan class, and the conspicuous feature was the great endeavour to master thoroughly all the technicalities of whatever branch a workman might be engaged in.

AMERICANS WORK HARDER.

Mr. Parkes expressed the opinion that both employers and operatives work harder in America than they do in England. The system of works management is marvellous; every department is so well organized that the manager is able at any time to ascertain what is being done, whether it pays or not, and also to appraise the value of a particular workman. In many respects Mr. Parkes has a higher opinion of the American workingmen he saw than of those in England, and he declared that he did not hear of a single complaint of an operative absenting himself because of drink.

At the present time the means of production are being increased in every direction and before long English traders are likely to experience a competition more severe than anything they are acquainted with, the producing capacity is already exceeding the consumptive demand, and when this has become more marked the American will invade England and other countries in search of an outlet for his surplus goods, and he would make a heavy sacrifice to get it.

In the steel trade Mr. Parkes thinks England far behind America so far as mechanical appliances are concerned. As to trusts, he thinks the weakest point is over capitalization, and the difficulty of finding capable management. He is not prepared to say that English manufacturers will have to follow the example of the Americans in this respect, but he thinks it looks as though they will.

CHOOSING THE BEST.

Every merchant needs an assistant in whatever branch of his business he may be least capable of organizing that feature of his establishment. Sometimes the assistant need only be a trade publication. Sometimes it is of necessity a man at a high salary. It is the wise business man who knows in what way he can get the most value out of an investment for an assistant and who can see wherein he can make a trade publication do for him the work of a high salaried man. The man who thinks, reasons, and plans will have no difficulty in selecting from the volume of material about him that which he needs for the betterment of his own business.

NO ROW AT ALL.

"So you've been in a row?" said the [illegible] to the man with the black and blue eyes who came stumbling along Smith Street. "No, there wasn't any row," was the reply. "But somebody has blacked your eyes." "Yes, but there was no row about it. I quietly observed to a man that he lied, and he quietly hit me, biff! bang! and when I got up I quietly sauntered away and here I am. No, sir, I'm not the man to shout and yell and smash things and bring out the ambulance."