

THE HORSES KNOW IT.

It has been said that a man's religion should be such that the very cat at his fireside should recognize the change in him. Just now some of the papers are commenting in an amused way upon the effect of the great Welsh revival on the horses. Many of the converts are miners, who have been rough, profane, foul of speech. They have been used to swearing at the horses which draw the tram cars in the mines on the same principle on which it used to be claimed that the army mule could not be managed without a liberal display of profanity. Now everything is changed. The mines are filled with soft-spoken, 'gentle-voiced' men, and echo only with the songs of Zion. And the horses are perplexed, they don't know what to do. They are used to oath and expletive, and understood what was expected of them in the command that bristled with profanity, but they don't understand yet this new language of Canaan. It is said to be a fact that the miners the actually finding difficulty in getting the work out of their horses under the new condition of things. It is a little amusing, but it is deeply significant of the mighty change that comes, not only into the man's heart, but into all the manifestations of his life, when the grace of God takes hold upon him.

A JAPANESE TESTIMONY.

I'm a graduate of a government college, and studied two years in Tokyo university. I am now in business a hundred miles from Tokyo. I never heard a Christian sermon nor met a pastor or missionary until to-day. This summer my attention was called to an English New Testament, which I had read through with great wonder. I was in trouble, and this book seemed to promise divine aid if I would only pray to God for help. I began to pray, and he heard my prayer. Then I began to read the book through again. The miracles didn't troubles me in the least, but my sins, for the first time, did. It was so terrible to see what I was that I contemplated suicide to get rid of my despair. But the book seemed to teach that my life was not my own, and I had to abandon suicide. Then I found that God forgives sins, and I prayed for that. As I reviewed my past life it seemed that there was not a sin known on earth that I had not committed. In addition to my dissolute life, it came over me that stoning the windows of Christian churches in Tokyo, which I used to do in fun, was a sin. Anyway, I saw no hope but in God's forgiveness, to whom I prayed, and who has gloriously answered my prayers. It was so great and blessed a thing that I could not keep still, but practised one day upon my jinrickisha man to see if he could understand about God. And he got so interested that he came next day to ask me to tell him more about God.

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THE CHINA INLAND MISSION.

The China Inland Mission recently sent out thirty-six recruits to its dangerous fields, removed, as many of them are, from the protection of the ports. The undenominational enterprise has 783 Europeans at work in 199 fields, scattered through fifteen of the eighteen provinces of China. Some of the missionaries who saw its first stages are still in the work, and they bear witness to the great changes which have come over the relations between themselves and the people of the land. Formerly they addressed a hostile audience everywhere, whereas now they find a sympathetic hearing. It is true that in some places there is still afforded the missionary a scant welcome, but in most places the good these laborers do and the blessed results which follow their labor, are openly confessed.

JAPAN'S FIELD MIRACLE.

When France sent 15,000 men to Madagascar in 1894, only twenty-nine were killed in action, but less than 8,000 never saw France again; 7,000 died of disease. For every 100 Americans killed by the Spanish, 1,400 died of disease. The French and the Americans are among the most enlightened of the nations. But the Japanese army that fought under General Oku from May 6 to December 16 last lost just forty men from disease. There is nothing approaching this record in all the history of modern war. The exact size of Oku's division is not known. Perhaps he had 80,000 or 100,000 men. During seven and a half months of hard campaigning the surgeons handled 24,642 cases of illness. Only one in every 616 died. There were 5,070 cases of beriberi, of which practically all recovered. Typhoid and dysentery are usually the deadliest enemies of troops in the field. In Oku's army there were but 193 cases of typhoid and 342 of dysentery. Taking a similar period in the Spanish-American war—from May 1 to December 31—the Americans lost 4,965 officers and men from disease, and of these nine-tenths died in camps pitched on American soil, without seeing a shot fired, without undergoing any of the worst rigors of active service.

Japan's victory over campaign diseases is, after all, her greatest achievement thus far. She has outdone every European nation in field sanitary measures, and set every general staff in the world to studying her methods. An American military surgeon who visited the Japanese field hospitals says that in matters of military medical organization and sanitation the United States is far behind the Japanese as were the disciples of Confucius in the days of Kublai Khan.

JAPANESE CREDIT. — Evidently the British capitalist has perfect faith in the financial credit of Japan. An incident which strikingly proves this was told us the other day on the best authority. When the recent fifty million Japan loan was put on the English market, one of the leading banks of Canada made application for £200,000, and according to terms paid in £10,000, being five per cent of that amount. On the fourth day thereafter the bank had refunded to it £9,400, with an intimation that only £1,500 of the loan had been allotted to it. Probably in those three days the loan had been subscribed fifty times over. There could be no better indication of British confidence in Japan's success.

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READING FOR THE TIMES.

One of the world's great preachers—in some respects the greatest preacher of his generation—the Venerable Dr. Alexander McLaren, has this to say about the preaching that is needed in this day:

"The church ought to lead in the van of all assaults on the hoary wrongs or the more recent iniquities of social, municipal, political and national life, and it is the disgrace of the church that so largely it leaves the contest to be waged by men who make no pretense to being Christians. There is unfortunately a type of Christian thinking and living of which in many respects one must speak with all respect and admiration, which warns the Christian church against entering the contest in the alleged interests of a superior spirituality and a loftier conception of evangelical truth. I believe as heartily as any man in the truth that the preaching of Jesus Christ is the cure for all the world's miseries, but am I to be told that the endeavor to apply the person and principles of Christ to existing institutions and evils is not preaching Christ? Muzzled watch dogs, that can neither bark nor bite, are much admired by burglars, and the church that confines itself to theory, to what it calls religion, and leaves the world to go to the devil as it likes, suits both the world and the devil."

Marriages.

WILCOX-SHEPHERD.—At the parsonage, Grand Harbor, January 24th, by the Rev. A. M. McNitch, Lewis Wilcox and Addie Shepherd, both of Grand Manan.

LEARD-MCEACHERON.—At the residence of Jephthah L. Bleakney, Feb. 8th, by Abram Perry, Frederick P. Leard, of Wardner, B. C., and Jennie A. McEacheron, of Wheaton Mills, West. Co.

MITCHELL-McLAUGHLAN.—At Lower Brighton, C. Co., on Feb 1st., by Rev. C. T. Phillips, J. Arthur Mitchell and Mary Isabel McLaughlan.

COOPER-TIZZARD.—At the parsonage, on the 6th inst., by the Rev. A. J. Prosser, Archibald Cooper and Agnes Tizzard, both of Newfoundland.

LAMBERT-STUART.—At the residence of Mr. James Stuart, Lambert's Cove, January 25th, by Rev. E. S. Parker, Esther Stuart to Wallace Lambert, both of Deer Island, N. B.

CALDER-GREGORY.—At Fair Haven, at the residence of Mr. Chas. Green, Feb. 8th, by Rev. E. S. Parker, Maggie M. Gregory, of Fredericton, N. B., to Herbert J. Calder, of Fair Haven, N. B.

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