

NEW STRENGTH IN THE SPRING

Nature Needs Aid in Making New Health-Giving Blood.

In the spring the system needs toning up. In the spring to be healthy and strong you must have new blood, just as the trees must have new sap. Nature demands it and without this new blood you will feel weak and languid. You may have twinges of rheumatism or the sharp stabbing pains of neuralgia. Often there are disfiguring pimples or eruptions on the skin. In other cases there is merely a feeling of tiredness and a variable appetite. Any of these are signs that the blood is out of order—that the indoor life of winter has told upon you. What is needed to put you right is a tonic, and in all the world there is no tonic can equal Dr. Williams' Pink Pills. These Pills actually make new, rich, red blood—your greatest need in spring. This new blood drives out disease, clears the skin and makes weak, easily tired men and women and children bright, active and strong. Miss A. M. Dugay, Lower Cove, N. S., says: "I believe I owe my life to Dr. Williams' Pink Pills. My blood seemed to have turned to water. I was pale as a sheet; I suffered from headaches, and floating specs seemed to be constantly before my eyes. As the trouble progressed my limbs began to swell, and it was feared that dropsy had set in and that my case was hopeless. Up to this time two doctors had attended me, but notwithstanding I kept growing worse. It was at this juncture I began using Dr. Williams' Pink Pills, and after taking a few boxes I was much improved. I kept on using the Pills until I had taken eight boxes, when my health was completely restored."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

MAUSOLEUM FOR KINGS.

Bones of Old Rulers and Princes to Be Gathered Together.

The bones of the old kings and queens, princes and princesses and other members of the former royal family of Hawaii, which are now buried in various places throughout the territory, are to be gathered together and entombed in one huge mausoleum which will be in keeping with the departed pomp and dignity of the deceased monarchs.

Two years ago the legislature appropriated a large sum for the construction of such a monument and vaults, but on account of a bitter disagreement between Queen Liliuokalani and other members of her family as to what royal bones should be placed in the royal tomb the construction of the sepulchre has been delayed.

It is reported that the queen, for some unexplained reason, objected vigorously to allowing the dust of two of the former kings of Hawaii to repose in the tomb which will come day contain her ashes. The trouble, however, has been settled.

COUGHING BURST BLOOD VESSEL.

Says Danger Avoided and Cures Coughs in 5 Hours.

A writer for the medical press states that coughing is responsible for the bursting of blood vessels quite frequently. A cough or cold means inflammation (fever) and congestion, and these in turn indicate that the body is full of poisons and waste matter. Simple relief, as found in patent cough medicines, and whiskey, often result in more harm than good; as they cause more congestion. A tonic-laxative cough syrup will work marvels and here follows a prescription which is becoming famous for its prompt relief and thorough cures. It rids the system of the cause, except it be consumption. Don't wait for consumption to grasp its victim, but begin this treatment, which cures some in five hours. Mix in a bottle one-half ounce fluid wild cherry bark, one ounce compound essence cardiol and three ounces syrup white pine compound. Take twenty drops every half hour for four hours. Then one-half to one teaspoonful three or four times a day. Give children less according to age.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON,
APRIL 17.

The Question of John the Baptist,
Matt. 11. 1-19. Golden Text,
John 5. 36.

Verse 1. This verse belongs not with what follows, but with the preceding chapter from which our lesson for last Sunday was taken.

2. When John heard in the prison—Besides being a fortress, it had served as a palatial residence, first to Herod the Great, then to the present Herod, Antipas. The apparently free access of the disciples to their leader indicates some indulgence in the tetrarch's treatment of John. His disciples proved their loyalty in many ways (compare Matt. 9. 14 and Mark 6. 29). We can imagine with what eagerness he received their tidings of the universally discussed works of the Christ.

3. Art thou he that cometh?—A question asked in the true spirit of the Hebrew prophets. Some have attributed it to the despair naturally arising from the long imprisonment. But this is to overlook the heroic mold in which the Baptist was cast. His difficulty was, not that he had formed an imperfect conception of the Messiah. He was not one of those who looked for regal splendors and conquests. But he did look for the "ax" and the "fan" of the reformer (Matt. 3. 10 and 12), and the sacrificial acts of the "Lamb of God" (John 1). The acts of which report was brought to him, on the other hand, were performed at the height of the popularity of Jesus, and bore no marks of a reformer or a suffering Messiah. His question, therefore, was not equivalent to a denial, but one of impatience. He wanted to have all uncertainties settled as to whether his work had been for nothing, and they were to look for another, or whether this was actually the Messiah of whom the prophets had spoken.

4. Jesus answered—Reference to passages like Isa. 35. 5, and 61. 1, will convince anyone that, though Jesus did not say directly, "I am the Messiah," John would be satisfied with the truly Messianic character of the works.

The things which ye see and hear—It is to be remembered that these disciples broke in upon Jesus while he was engaged in this very kind of work (compare Luke 7. 21).

5. The dead are raised up—Luke places these events directly after the restoration of the son of the widow of Nain.

The poor have good tidings preached to them—In the synagogue at Nazareth Jesus had mentioned this as the first of his ministries as Messiah.

6. Blessed is he—Happiness lies with those who let no uncertainties as to Christ's Kingship stand in the way of fullest allegiance to him.

7-11. Concerning John—The question sent by John would no doubt set the tongues of the multitude wagging. They would say the restraint and hardship of the prison life had worn down his spirit. But Jesus shows the injustices of such thoughts by recalling to them the kind of man they had gone out into the wilderness to see and hear. Surely, he was no vacillating reed shaken with the wind, then. As for cowardice, look for that in kings' houses (Machaerus, for example), but not in him who was clothed in the rough raiment of camel's hair. And, if you are questioning as to whether John is worthy to be classed as a prophet, remember that he is more than a prophet. Not only did his prophetic teachings approximate most closely those of Jesus, but he was the forerunner of Jesus, and his baptizer.

There hath not arisen a greater—Jesus did not overlook the limitations of John, but, in saying he that is but little in the kingdom of heaven is greater than he, he showed that the greatness of John belonged to an epoch of preparation, and hence outside the realized kingdom of heaven. To be one of slight importance in this kingdom was to exceed in greatness the greatest of the old order.

12. This is open to various interpretations. It may mean that, not men who entertain uncertainties about his Messiahship, but men of forceful conviction, who storm the gates of the kingdom like an army besieging a city, are the ones who, from the days of John the Baptist, and always, will take it.

13. Luke reverses the order of these two verses (Luke 10. 16), and

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makes it clear that Jesus means to say that before John all was prophecy of the kingdom, and John preached it as a present reality, no longer to be prophesied, but to be entered by violence.

14. This is Elijah—Jesus followed the prophecy of Mal. 4. 5, and insisted that John was the Elijah of Jewish expectation. Apparently, they were not willing to accept that as true, their reason being that they expected Elijah personally to return (Matt. 17. 10). But if their hearts were prepared for such spiritual truth, then they would hear and believe.

16-19. This generation—Jesus compares them to children playing at weddings and funerals, in the market places, and quarreling over their games. It was with as little earnestness as this that the Pharisees accepted their religious obligations, and complained of those who would be their leaders. John's severe hermit life they condemned as an evidence of demon-possession. Then, when Jesus adapted himself to the more joyous experiences of the crowd, they swung to their other extreme and condemned him as gluttonous.

Wisdom is justified by her works—This is the practical test to which Jesus had put his Messianic claims, in the message to John. As he said to Philip on one occasion, "Believe me for the very works' sake." Whatever this perverse generation thought, both John and Jesus were vindicated by results.

Husbands and wives who have only each other to blame for their unhappiness usually do it.



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ARRESTED FOR SNEEZING.

The most silent town in Europe is (or rather was until recently) not Bruges apparently, but Driesen-Vordamm, in Brandenburg. Here the municipal regulation with regard to street noises are so strict that a visitor a short while ago was fined five marks for sneezing out of doors. The stranger refused to pay, and though assured that this small fee saved him from the properly deserved punishment of prison, he remained unmoved by the expression of generosity and preferred to argue the matter out in the local courts. He was eventually acquitted, but since the verdict the head of the police of Driesen-Vordamm refuses to answer for order in the streets of that locality.

A small boy's idea of an entertainment is any kind of a gathering where refreshments are served.

People waste a lot of valuable time looking for things where they are not.

Byer—"Why so sad, old man?"
Dyer—"Somebody promised to lend me a fiver to-day, and I've forgotten who it was."

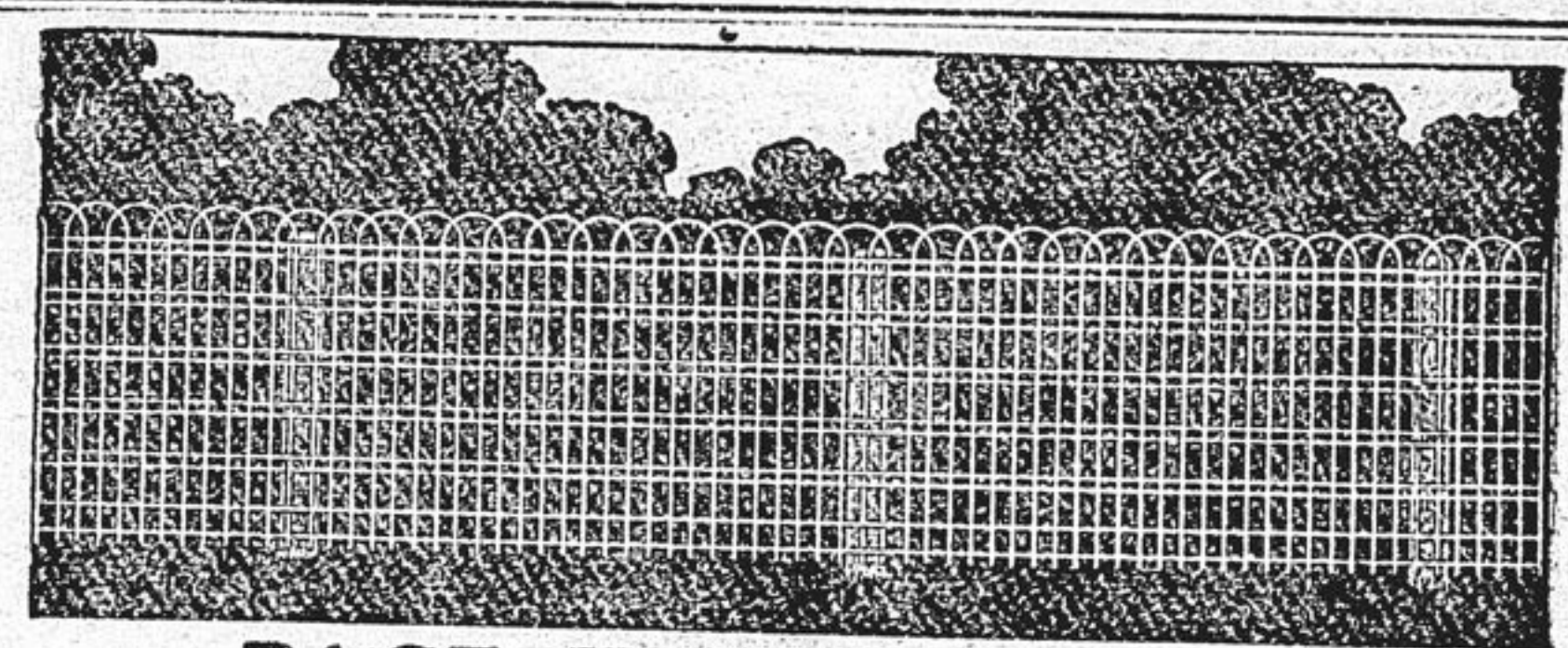
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Men who want the earth should invest in real estate.

Money will buy anything—except happiness; it will enable you to go anywhere except to heaven.

When a boy comes home from his first year at college he is always ashamed of the ignorance of his parents.



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