

## A GOOD MEDICINE FOR THE SPRING

Do Not Use Harsh Purgatives—A Tonic is All You Need

Not exactly sick—but not feeling quite well. That's the way most people feel in the spring. Easily tired, appetite fickle, sometimes headaches and a feeling of depression. Pimples or eruptions may appear on the skin, or there may be twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order; that the indoor life of winter has left its mark upon you and may easily develop into more serious trouble.

Don't dose yourself with purgatives as so many people do in the hope that you can put your blood right. Purgatives gallop through the system and weaken instead of giving strength. Any doctor will tell you this is true. What you need in the spring is a tonic that will make new blood and build up the nerves. Dr. Williams' Pink Pills is the only medicine that can do this speedily, safely and surely. Every dose of this medicine helps to make new blood, which clears the skin, strengthens the appetite, and makes tired, depressed men, women and children bright, active and strong. Mr. B. Martin, Deux Rivieres, Que., says: "About a year ago I was all run down. I was pale, weak, and had but little appetite. I also suffered from a severe pain in the back, and though I tried several medicines nothing helped me until I began the use of Dr. Williams' Pink Pills, and these soon fully restored my health. I can strongly recommend these pills to every weak person."

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.

is intended to give a heightened effect to the picture of a people prostrate in sorrowful supplication. This is in keeping with the temper of Orientals, to make every possible outward expression of their sorrow. They believed God would not overlook the sight of their sackcloth and ashes, and their cries and the cries of the neglected cattle. Perchance, when he saw these works (10), he would repent of his harsh purpose. And so he did. But the change was not so much in God as it was in themselves. Just as he had suited his warnings to the moral state in which they were (compare Jer. 18. 8), so now he suits his actions to the moral state indicated by their sorrow for their evil.

Chapter 4, verse 1. It displeased Jonah—He was jealous. It did not set well with the Israelites that God should postpone the doom of the heathen, while the world seemed to wait with groanings for justice. And that they should repent was particularly offensive to them.

2. Tarshish—So far as Israel was concerned, this represented the ends of the earth, for, it was a country in the extreme southwest corner of Spain. Taking ship to Tarshish was a kind of proverb for a long journey. By fleeing to this distant port, Jonah hoped to put forever behind his back the odious commission of God. The magnitude of his sin is measured by the fact that he knew God to be gracious, merciful, slow to anger, and, in spite of this knowledge, evaded the duty of making this known to the hated heathen. And now that he saw at length the unfolding of this abundant loving kindness of God, and his willingness to repent upon condition of the heathen's turning from their evil, he thought it hardly worth while to live (3).

4. Doest thou well to be angry?—Here he gives no answer, for he doubtless is silenced by the sting of the rebuke. But later, he concludes (9) that it is well for him to be exceeding angry, even unto death. He felt that it was right that his prophecy should be absolutely fulfilled, and he could not tol-

erate any divine forbearance with the foes of his people. In this he was a true type of Israel, for even after the exile they continued to chafe at the prosperity of the Gentiles. In their pride as the chosen of God they nourished a fear that others than themselves might be the objects of the infinite grace.

6. A gourd—Like Elijah, Jonah, thwarted in his purpose, withdrew to a solitary place where he could be alone with his distress. And there God came to him, as he did to Elijah, in compassion. The gourd was a fruit of a vine that grew very rapidly and spread its broad leaves as a protection from the sun, when planted by such booths as that of Jonah, or near the trellises of houses.

10-11. Thou hast had regard for the gourd—The meaning of this part of the story is clear enough: If Jonah's care for the poor gourd is so great as to excite his pity and even anger when it withers away,

### BABIES WHO SUFFER FROM CONSTIPATION

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shall not God show pity to the thousands of people of Nineveh, especially the helpless little children (these that cannot discern between their right hand and their left), and the innocent cattle? So the closing impression of the book is one of a compassionate heavenly Father who has regard for all the works of his hands.

### FUNERAL WREATHS.

The fashion of sending great quantities of wreaths to funerals is on the decline in Paris, and as the result 5,000 to 6,000 workmen and workwomen, on whom 18,000 persons depend, are unemployed. The decline in the vogue of the wreath is traced to a well known Paris preacher, who urged bereaved relatives to spend their money on masses for the dead instead of flowers.

## THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON,  
APRIL 30.

Lesson V.—God's pity for the heathen, Jonah 3. 1 to 4. 1. Golden Text, Matt. 28. 19.

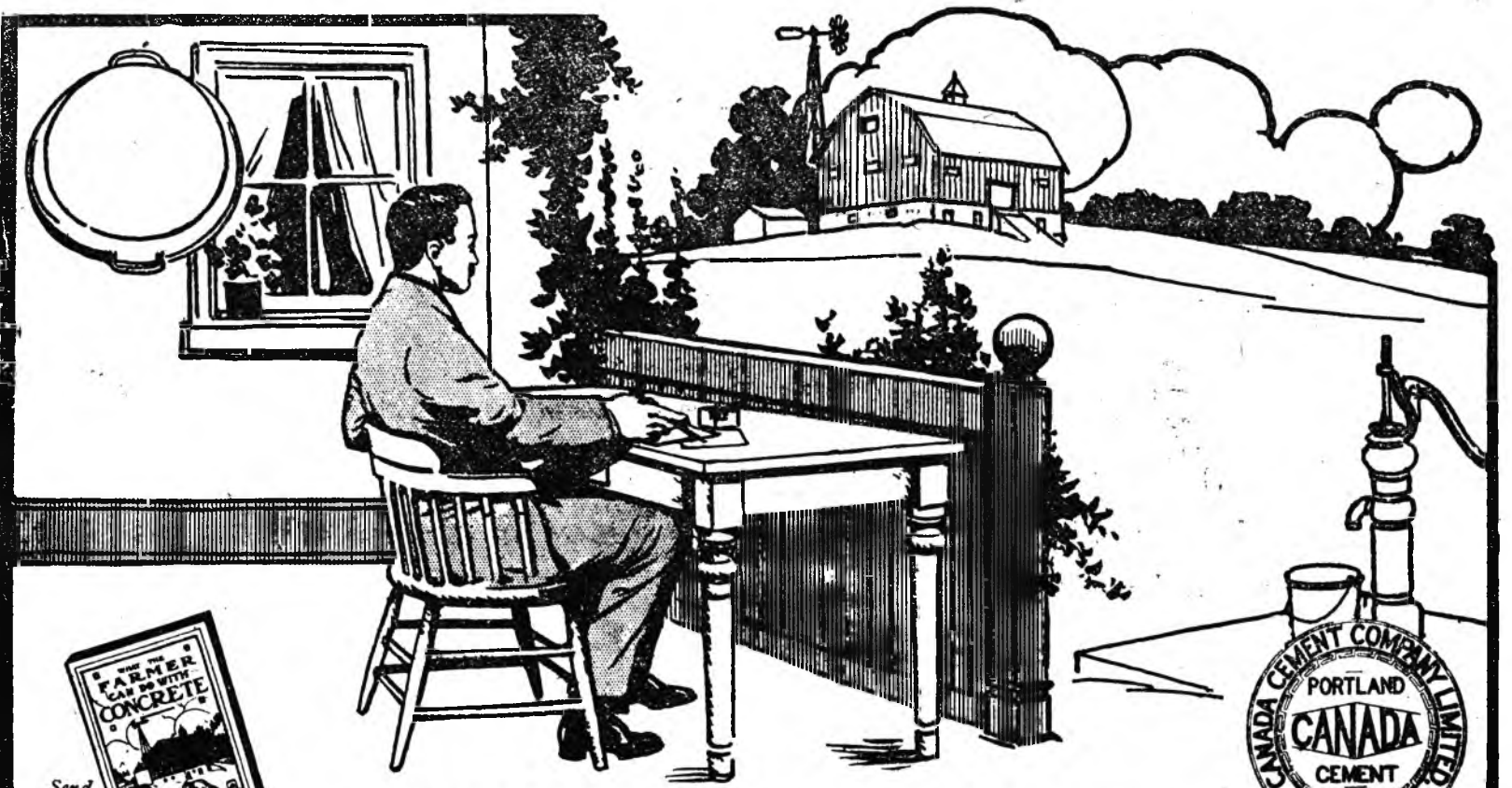
Verse 2. Nineveh—A city with a great population and one of wonders of the ancient world. It was situated on the upper Tigris, capital of Assyria, noted for its temples, palaces of marble and gold, hanging gardens, libraries, broad walls, and elaborate water system. The city proper was about nine miles in circumference, but beyond its walls lay miles of common dwellings, making a great city some sixty miles around. It was to this greater Nineveh (an exceeding great city meaning, literally, "great from God's point of view"), a city whose diameter was a three days' journey (3), that Jonah was called a second time (1) to go.

4. Into the city a day's journey—The distance a man could go in a day, of course, varied. Probably through the crowded sections of a populous city, preaching as he went, Jonah would go no more than six or seven miles.

Nineveh shall be overthrown—This was the message which Jehovah had bidden him to proclaim the first time, and Jonah had refused, not so much because of fear as because of his presentiment that God wished him to be something more than the agent of Nineveh's destruction, to be, in fact, nothing less than the channel of the divine grace (Jonah 4. 2) to these heathen, whose wickedness (see Nahum) he believed called for a speedy doom. The actual overthrow of Nineveh took place in B. C. 606.

5. Believed God.—That is, they accepted the preaching of the prophet of God as direct from heaven, and believed their city was doomed. So they organized a public fast, reaching from the king to the lowest subject. Their putting on sackcloth was the outward sign of mourning and penitence. The custom probably grew out of the ancient habit of wearing merely a loin cloth, woven from goats' and camels' hair, for a daily covering of the body. From this it became the garb of religious ceremony. The reality of the repentance is further evidenced by the people's sitting in ashes (6).

7. The decree of the king—A national rather than an individual repentance is the only kind a writer of this period could conceive in such a case. The inclusion of the beasts



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## Tell Us How You Did It

You may win a prize by doing so

**S**UPPOSE your friend Bob Wilson, on the next concession, "pulled up" at your front gate on the way back from market and asked about that silo or barn foundation you built, you would be glad to tell him, wouldn't you? And it wouldn't take you long, either, would it? And, as a matter of fact, you'd find as much pleasure telling him as he would in listening— isn't that right?

First you would take him over to view the silo or barn foundation. Then you would start to describe it—its dimensions—the kind of aggregate used—the proportions of cement used—number of men employed—number of hours' working time required—method of mixing—kind of forms used—method of reinforcing, if any—and finally, what the job cost. So that by the time you finished, neighbor Wilson would have a pretty accurate idea of how to go about building the particular piece of work which you described.

Now couldn't you do the same for us, with this difference—that you stand a good chance of getting well paid for your time?

In Prize "D" of our contest, open to the farmers of Canada, we offer \$100.00 to the farmer in each Province who will furnish us with the best and most complete description of how any particular piece of concrete work shown by photograph sent in was done. The size of the work described makes no difference. The only important thing to remember is that the work must be done in 1911 and "CANADA" Cement used.

In writing your description, don't be too particular about grammar or spelling or punctuation. Leave that to literary folk. Tell it to us as you would tell it to your neighbor. What we want are the facts, plainly and clearly told.

Sounds simple, doesn't it? And it is simple. And surely it is well worth your while when you think of the reward in view.

Now sit right down, take your pen or pencil—fill out the at-

tached coupon—or a post-card if it's handier—and write for the circular which fully describes the conditions of this, the first contest of the kind ever held in Canada.

Every dealer who handles "CANADA" Cement will also be given a supply of these circulars—and you can get one from the dealer in your town, if that seems more convenient than writing for it.

Contest will close on November 15th, 1911—all photos and descriptions must be sent in by that date, to be eligible for one of these prizes. Awards will be made as soon as possible thereafter. The decisions will be made by a disinterested committee, the following gentlemen having consented to act for us, as the jury of award: Prof. Peter Gillespie, Lecturer in Theory of Construction, University of Toronto; Prof. W. H. Day, Professor of Physics, Ontario Agricultural College, Guelph; and Ivan S. Macdonald, Editor of "Construction."

Having decided to compete for one of the prizes, your first step should be to get all the information you can on the subject of Concrete Construction on the Farm. Fortunately, most of the pointers that anyone can possibly need, are contained in our wonderfully complete book, entitled "What the Farmer Can Do With Concrete." A large number of Canadian farmers have already sent for and obtained copies of this free book. Have you got your copy yet? If not, you'd better send for one to-day. Whether you are a contestant for one of our prizes or not, you really ought to have this book in your library. For it contains a vast amount of information and hints that are invaluable to the farmer.

Please send full particulars and book.

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