SUNDAY SCHOOL LESSON

LESSON VI.

February 11, 1917.—Jesus and the Woman of Samaria—John 4: 1-29

Commentary—1. On the way to Galilee (vs. 1-6). 1-4. The reason given for the Lord's departure from Judea is that the Pharisees heard that more disciples were being baptized through the ministry of Jesus than through that of John the Baptist. They had been displeased with John's ministry, and they would be more displeased with that of Jesus, because of its greater effectiveness; consequently their opposition would be correspondingly greater. Jesus proceeded to take himself beyond their jurisdiction. He was finishing his first Judean ministry and the first year of his public labors. His route lay northward and he must go through Samaria, unless he chose to go eastward across the Jordan, as many Jews were accustomed to do to avoid the Samaritans, with whom they had no dealings. 5. Samaria—The name given to the region lying between Judea and Galilee. Sychar—A town between Mount Ebal and Mount Gerizim, forty miles north of Jerusalem on the direct route from Jerusalem to Nazareth. The more ancient name of the place was Shechem and the modern name is Nablus. Jacob gave to his son Joseph—This parcel of ground had an interesting history. Jacob bought it of Hamor and gave it to Joseph, and the bones of Joseph were buried there, after having been brought up from Egypt by the children of Israel on their journey from the land of their enslavement to their own Canaan.

6. Jacob's well was there—It was probably called Jacob's well from its being in the region of the "parcel of ground" just mentioned. There is still a well there and there is no reason to doubt its being the one by which the Saviour sat. It is now seventy-five feet deep, but was formerly much deeper, as it had been partially filled with rubbish. The well is nine feet in diameter and hewn out of the solid rock, the wall being regular and smooth. The place is now owned by the Greek church and is covered by a chapel. Priests are in attendance who let down a small bucket by means of a windlass and rope and draw water for visitors. Being wearied with his journey—It was noon, and Jesus with his disciples had probably been walking since early morning. Jesus rested there while his disciples were gone to the town to buy food (v. 8). His weariness declares to us the truth that He was human as well as divine. He got not only weary, but he also became hungry and thirsty. Sat thus on the well—Under the circumstances of his weariness and of the absence of his disciples, he sat resting on or by the low stone curb of the well.

II. The water of life (vs. 7-15.) 7. There cometh a woman of Samaria—The task of carrying water in the East rests largely upon the women. The usual time for drawing water was in the early morning or in the evening. At noon there would be few coming and going, hence the woman was alone there to receive the instruction of Jesus. This woman lived in one of the villages close by, undoubtedly Sychar, in the district called Samaria. She was a Samaritan and not a Jew. Give me to drink—Jesus was thirsty and he made this request because she had the utensils necessary for drawing water from the deep (v. 11) well. The request would very naturally open the way for the marvelous discourse on the living water, which he delivered to this one woman. 8. Unto the city. The present city Nablus is a mile and a half from the well. The ancient Sychar may have extended much further to the east. Meat—Articles of food.

9. How is it that thou, being a Jew, etc.—The Jews claimed for themselves to be God's peculiar people and considered all others as of small value. They had Jerusalem and the temple and they accepted the law and the prophets including the Old Testament writings as their sacred scriptures. The Samaritans held that Mount Gerizim was their religious centre and they held the writings of Moses to be the only inspired scriptures. The Samaritans retain their identity still, but number less than two hundred persons. They intermarry with none outside their own people. They are poor and ignorant, but are now being aided educationally by Christians in America. They sacredly guard a copy of the Pentateuch, which they claim was made by a grandson or a great-grandson of Aaron, but this claim can scarcely be credited. The Samaritans are still objects of contempt to the Jews. 10. If thou knewest the gift of God—Jesus does not at once declare to the woman of Samaria his Messiahship, but gradually prepares her mind for the reception of this great truth. He would have given thee living water—She had as yet no idea of the nature and office of the traveler who was resting by the well, and she did not grasp the thought that Jesus was speaking of the salvation of the soul under the figure of water. 11. Whence ...that living water—The woman's mind was on the well and the water it contained. The speaker had nothing with which to draw water and she did not apprehend the force of his statement, yet she began to suspect that there was a hidden meaning in his words. 12. Art thou greater than our father Jacob—The Samaritans claim to be descendants of Jacob through Joseph, but they were a mixed race, a few Israelites being joined with idolators after the activity of Israel (2 Kings 17: 22-41.) The woman considered that the offer of Jesus was folly, for he could not possibly furnish a better well or better water than could Jacob. Gave us the well—The Samaritans had a tradition, which was probably without foundation, that Jacob dug the well. Drank thereof himself—To here there could be no better proof of the excellence of the water than that Jacob and his household and his cattle drank of it.

13. Shall thirst again—One needs to drink water often or he will suffer from thirst. This is especially true in a warm climate. The woman understood that statement very well. 14. Shall never thirst—A strong and striking contrast is drawn between the water of Jacob's well and the water Jesus offered his hearer. A well of water springing up—This is a reason why thirst shall not recur. The living water is from a fountain implanted in the soul, fed by the fountain of all life, grace and goodness, and the soul's desires are fully and constantly met. 15. Even then the woman of Samaria did not comprehend the deep meaning of the words of Jesus.

III. True worship (vs. 16-24). 16-19. The request of Jesus that the woman call her husband, brought forth from her a partial statement of her guilt, which led to an acknowledgment on her part of the prophetic power of Jesus. 20-22. She was inclined to uphold her religion as against that of the Jews, and brought up the question of the proper place for worship, but Jesus showed her that, with the coming of the new kingdom, places for worship would not count. Wherever there was a heart to love and adore God, there would be a place to offer acceptable worship. 24. God is a Spirit—In his very nature God is absolutely spirit. There is nothing material about him; and that which comes to him from us as acceptable worship must come from the spiritual nature. "A pure, a holy, a spiritual worship, therfore, is such as he seeks, the offering of the soul rather than the formal offering of the body, the homage of the heart rather than that of the lips."—Barnes.

IV. Jesus the Messiah (vs. 25-29). 25. I know that Messiah cometh—The Samaritans found the promise of the Messiah in the writings of Moses. They now expect him to come within the present century. He will tell us all things—Jesus had told her some things, and she was inclined to believe them, but she was not quite ready to declare her faith in him as the Christ. 26. I...am he—Jesus revealed to the woman of Samaria some of the deepest truths of the kingdom. This was his first public declaration of his Messiahship. 27-29. At this point the disciples returned and the woman, wondering and trustful, went to tell her friends what she had heard.

QUESTIONS.—What ministry had Jesus just finished? What reason had he for going to Galilee? Where did Jesus stop to rest on his journey? What was the subject of Christ's discourse to the woman? Who were the Samaritans? What did Jesus say about worship? What great announcement did Jesus make to the woman?

PRACTICAL SURVEY.

Topic—A spiritual awakening.

I. Conviction for sin.

II. A Redeemer accepted.

I. Conviction for sin. The prudence of the Master at the first sign of hostility was evidenced in his retirement from Judea. To the eye of man Jesus appeared to be fleeing from persecution. To the eye of God the visit to Samaria was a part of a plan by which the glory of the divine government was to be revealed. To the eye of faith it offers an illustration in which the purpose of God was fulfilled. Jesus sought to remove the prejudices of his disciples by personal contact with the despised Samaritans. He offered to the Samaritan the privileges of his kingdom. He must needs pass through the abode of fallen humanity on his way to the throne of his kingdom. His own sovereign love laid the necessity upon himself. The providence of God brought the woman to Jacob's well. Events apparently trivial and unimportant changed her whole future. Jesus suited his method to individual character and circumstances. He began conversation by asking a favor of the woman, thus putting himself under obligation, that he might speak to her one of the most sublime discourses of his ministry. The desire to bless was strong, constant and spontaneous with Jesus. He had no national animosity, no sectarian bigotry, no self-righteous loathing as the Jews had. There is a contrast here between the narrowness of religious prejudice and the generosity of Christian grace. The utterance of the woman's natural surprise gave Jesus the opportunity to teach her great spiritual truths. He made no mention of enmity between the races. He would not enter upon the old controversy which she began. He would not stir anger in the soul he was seeking to save. She had seemingly set herself in antogonism against him, but Jesus answered her by putting his power of supply over against her need. In a way he accepted her challenge, though very differently from what she expected. He did not disguise himself, but boldly announced the majesty of his nature and the glory of his work. Tenderly, gently and with compassion Jesus charged her with ignorance and brought home to her the sad fact that she had never truly worshipped. She had no belief that she had to do with the eternal, loving God or that he desired to communicate to her deep and lasting blessedness. She was ignorant of the Messiah. She was the Jew, but not the Son of God; the weary man, but not the rest for weary souls; the thirsty traveller, but not one who could quench her thirst. She saw one who had sent for food, not one whose meat and drink was to do his Father's will. He touched her conscience and pointed out her sin. He told her the exact state of her case and drew her to admit it. A tender solicitude unlocked her heart and encouraged confession.

II. A Redeemer accepted. In her attempts at evasion the woman had not been able to shake off her conviction that she stood before the Supreme Being. The crisis of her life had come. The command of Jesus to her to go and call her husband was the first stroke to break up her calm exterior and reveal the life beneath. Jesus required a complete surrender of the old life in order that he might confer life eternal. His object was to bring the woman to seek salvation through him, as the fulfilment of hopes as old as the race. Upon his knowledge of her secret life she based her belief in Jesus as the Messiah, she put it into her proclamation to her neighbors. Jesus here reached the community through an individual first educated to the truth and the knowledge of the truth. The woman came to Jacob's well a prejudiced Samaritan, and departed a happy believing Christian. She came a sinner, and departed with full faith in Jesus. She came absorbed in the temporalities of life, and departed engrossed with eternal solemnities. The Saviour's mercy was remarkable. His wisdom was displayed in his dealing with a sinful soul. His patience was perfect in bearing with her ignorance until she was taught. His power was manifest in her conversion. Short as the interview was, Jesus effectually gained her heart, and through her published the glad tidings of salvation to others.

T. R. A.

SUNDAY AT HOME

AWAKE, MY SPIRIT.

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake.

R. L. Stevenson.

PRAY ALWAYS.

I love the Lord, because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.—The Spirit . . . helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

GLORY.

The prophet asks, "And where will ye leave your glory?" This is asked of those who have unrighteous decrees, who turn away from judgments and withdraw the right of the poor.

There are degrees of glory, and much must be left behind; all corporeal things, the firmament, the stars, the earth and its kingdoms. There is a glory in these for the carnal mind, the gold, the glitter, the tinsel, the rank, the uniform, the title, the wealth, the ease, the luxury. There is the glory of discovery, of mental power, invention of the steam engine, the sewing machine, the talking machine. But there is a higher glory, the glory of a mind in contact with God, on speaking terms with God, interchange of thought with God. Oh! the transcendent magnificence, the pomp, the inner glory of the softened radiance of the revealing Jehovah!

From all bodies taken together we could not evolve one little thought; of all bodies and spirits we could not extract a simple motion of true charity. This is impossible because it belongs to another order—the supernatural. Men make a fortune; they leave it. Men make a great name; it is vanity. Men walk abroad in the earth, clothed in the spoils of death, and then they die. "Where will ye leave your glory?" child of God. This high, essential glory we shall never leave, nor will it leave us. It is our endowment, our atmosphere in which we live, vital, perfect, lasting. We move on this earth as princes of God, never unattended, not by lackeys in uniform made by the tailor, but by the highest order of beings; we engage their services, their love, their study; they are our bodyguard; we are their wonder, their attraction, their joy. They do not look at what we have, nor what we do, but upon our relation. We are of the blood royal, children of the true Abraham. We wear the garments of light, in spiritual mace and beauty, and honor. And back in light, for we are worthy, and our worth is drawn from the righteousness and their beauty from the sun. This glory ever increases; it does not blind with excessive light, but satisfies and soothes the eyes of the beholder, whose verdict is, "Thou art all fair, my love; there is no spot in thee."

H. T. Miller.

Pillows Too High for Sleep.

"Of all the thousands of patients I have seen in bed I have never met with one who arranged his pillows hygienically," said an eminent doctor.

"All too high, far too high. High pillows curve the spine, bend the neck, and thus prevent the free circulation of blood in the brain. You can never get the full value of a night's sleep unless you fix your pillows so low that the head and neck are just in a level line with the spine."—Pittsburgh Press.

"Do you think women ought to take an active part in politics?" "Yes," replied Senator Sorghum. "But I'm afraid that a girl who sacrifices her life to politics is going to have something like the customary experience of a girl who marries a man to reform him."—Washington Star.

WHAT THE MARKET DEMANDS IN MUTTON CARCASSES

The Light-weight, Early Maturing, Well-finished Lamb is the Kind the Select Trade Hunts Out and Pays for

Some years ago a Scottish member of Parliament, on his daily walk to the House of Commons, had occasion to pass a butcher's shop which catered to an aristocratic class of customers. One day he observed a large placard in the window announcing that "Best Scottish mutton from the Isle of Bass" was for sale within. Now as this gentleman was the owner of the Island of Bass, this information caused him a satisfactory thrill over and above that felt by a good Scot, in the recognition of a fact of which he is intensely aware that Scots mutton was the best procurable. In the good Scot's opinion most things Scottish are believed to be the best. Still he is gratified at seeing taht other people think so, too. As week after week passed and Bass mutton was still on sale, the gentleman thought he would like to interview the seller. "Yes, sir," said the manager of the store most politely, "we have secured a supply of the famous Bass mutton for the season.

"But," said the M. P., "I am the proprietor of the Bass Park and I know that there are only some twenty-five sheep grazing on it, so how can it supply a trade like yours?" But in spite of this interview the sale of mutton from the Isel of Bass continued. We may say for the benefit of our readers who have not been in Scotland, that this island is a lonely rock in the Frith of Forth, about o mile in circumference, and its inhabitants are mostly sea birds, and

Sheep of this Type and Conformation are Profitable on Any Man's Farm—They produce Offspring Which Bring Home the "Kale."

the above-mentioned score of sheep.

The moral of this little story is that the best way for a farmer to find out the kind of sheep he should keep is to see what is sold, or is advertised for sale, by the men doing the best trade in his neighborhood.

What kind of sheep should a farmer breed and feed to secure the highest price in the Canadian market at present? Just to hand comes the following paragraph, not an advertisement, in a Canadian newspaper of very large circulation, dated November 3rd: "Big purchase of spring lambs—have just received 1,500 Southdown lambs from the Ottawa Valley. These lambs are considered the best quality raised in Canada."

CUSTOMERS INSIST UPON SMALL LAMBS.

No doubt they are, and the people of the surrounding district must be congratulated on having so large a supply of the highest class of lamb within reach. The Government of Canada, which we hear has been taking the sheep industry under its fostering care, must be gratified at this speedy result of its labors. We like to see well-directed effort getting so speedy a reward. But a certain part of our population's less fortunate buyers of sheep who, we understand, have—to borrow a forcible if not very refined expression from our American neighbors—been taking Canada with a fine comb for sheep, the first place it is of pure blood. Its native habitat was the chalky downs of the South of England. The grass which grows there is fine, never grows coarse and tussocky, and the climate is, comparatively speaking, mild, with little frost and fine fresh salt-bearing breezes from the English Channel. There the Southdown lived for years pretty much in its natural state. It could never inspire same feeling as the more intelligent-looking mountain breeds which have to work hard for their living, and gain an alertness which the Southdown has not got. His is a feeling of calm superiority. It pays to feed him; therefore he is fed and he seemed to know it well. He looks and is mutton all over—a good thing for a sheep to be.

The high merits of the breed were not widely known until the time of George IV. The "first gentleman in Europe" spent much of his time and money at Brighton, whither perhaps the most epicurean and self-indulgent society in the world flocked in consequence. A man of genius who farmed land in that neighborhod saw an outlet for mutton of a high-class quality in catering to the requirements of these fashionable people. Having a good foundation in the native breed of sheep, he improved and developed it. He had an unerring insight into the proper type to be aimed at, and through his wise salvation sent Southdown were evolved. Since then science has come to the aid of genius, and the Southdown of to-day has become an almost perfect type of what a sheep should be. This opinion is proved by the block tests at the International and ther fat stock shows.

DOWN BREEDS FILL THE BILL.

It may be mentioned that most of the Down breeds have been produced by the introduction of Southdown blood into the native breeds of verious districts. The Shropshires, as already noted, are very nearly related to the Southdowns. A mere glance at a pen of each in the showyard or a glance at a good picture will prove this. The Sountdown and Cotswold cross has produced the Oxford, another fine sheep; and the Suffolk, which have many admirers, are the product of the Southdown ram and the ancient horned Norfolk ewe. All these fine sheep have the qualities their admirers claim for them.

What is wanted as the best type of mutton sheep is one that has the largest proportion of flesh of the best quality and the least waste, and flesh of a poorer quality. We all know that certain portions of a carcass of either beef or mutton are more valuable as food than others, therefore we should select an animal with a good broad back, where the most valuable part of the mutton is located. It should have a well developed chest, which shows a sound constitution.

We have purposely left out of the question the larger long-wooled breeds as at present there does not seem to be a very great demand for the mutton they produce. But these breeds have their uses as producers of lamb and mutton, and where a large market for lamb is convenient something may be done by crossing the large breeds with, for instance, the Southdown. In this way lambs weighing from 20 to 50 pounds may be ready for the butcher in a very few months. The larger breeds grow fast, but do not fatten so readily. The market for Christmas lamb is easily supplied in Canada but where that out of season luxury is demanded it is well paid for, and its existence is the cause of the measure of popularity the Dorsets enjoy. Again, the cross between a Southdown or Shropshire ram and a Dorset ewe is superior to a full-bred Dorset for early marketing. The produce of a Dorset grows rapidly, but does not lay on flesh as does the cross-bred lamb.

The subject of crossing pure breeds is not of practical interest to the ordinary Canadian farmer, nor is it, in our opinion, a subject to be taken up by a periodical. A text book written by an expert, who has had time and opportunity to experiment, may be of use, but there is something surer, though more expensive, namely, experience. So far experiments in this country on farms kept by colleges for this purpose tend to prove that as a sire for grade ewes and for the Western range ewes, which have more or less Merino blood, the Southdown ram is without an equal.

This is easily accounted for. The Southdown is a pure breed, while the other down breeds are the product of a mixed parentage, and everyone who has had the slightest experience in breeding stock knows that it is common enough for the progeny of mixed breeds to throw back and show characteristics not in evidence in either parent. Who among us, for instance, would desire to produce a flock, or even individuals in our flock, resembling the Norfolk horned sheep. At the present state of the sheep industry in Canada, the problem before us is to produce as much lamb and mutton of good quality as we possibly can. This, in our opinion, can be done best by taking the ewes already on hand and, by judicious mating, producing food for the people, or, by keeping a herd of pure-bred sheep of the kind we think most suitable for our locality and surroundings, our soil and climate and the market demands of the community in which we live.

—CANADIAN COUNTRYMAN.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—		
Butter, choice dairy	$0 27	$0 28
Eggs, new-laid, doz.	0 60	0 50
Dressed Poultry—		
Turkeys, lb.	0 27	0 30
Fowl, lb.	0 17	0 19
Geese, Spring	0 16	0 18
Ducklings, lb.	0 18	0 18
Spring chickens, lb.	0 20	0 22
Live Poultry—		
Fowl, lb.	0 17	0 19
Chickens, lb.	0 17	0 20
Fruits—		
Apples, Baldwin, bbl.	3 50	4 50
Do., Spies, bbl.	3 50	7 00
Do., Greenings, bbl	4 00	5 00
Vegetables—		
Beets, per bag	0 00	1 75
Carrots, per bag	0 00	1 75
Turnips, per bag	0 00	0 75
Parsnips, per bag	0 00	1 75
Potatoes, per 90-lb. bag	2 35	2 60
MEATS—WHOLESALE.		
Beef, forequarters, cwt.	$13 00	$24 00
Do., hindquarters	16 00	18 50
Carcases, choice	15 00	18 50
Do., common	11 00	13 00
Veal, common, cwt.	9 00	11 00
Do., medium	13 00	15 50
Do., prime	17 50	19 00
Heavy hogs	14 50	16 50
Shop hogs	17 50	18 50
Abattoir, heavy	18 50	19 00
Mutton, heavy	10 00	12 00
Do., light	15 00	17 00
Lambs, Spring, lb.	0 21	0 22

SUGAR MARKET.

Wholesalers quote on Canadian refined sugar, Toronto delivery, as follows:

Royal Acadia, granulated	100 lbs.	$7 58
Lantic, granulated	100 lbs.	7 48
Redpath, granulated	100 lbs.	7 48
St. Lawrence, granulated	100 lbs.	7 48
Dominion, granulated	100 lbs.	7 47
St. Lawrence, Beaver	100 lbs.	7 38
Lantic, Blue Star	100 lbs.	7 38
Park yellow	100 lbs.	6 38

10-lb. bags, 15c over granulated bags.
20-lb. bags, 10c over granulated bags.
Two and five-pound cartons, 30c over granulated bags.

CATTLE MARKET.

Receipts—800 cattle, 66 calves; 1,800 hogs 134 sheep.

Butcher cattle, choice	9 50	10 25
do. do. medium	7 75	9 00
do. do. common	6 75	7 50
Butcher cows, choice	7 75	8 50
do. do. medium	6 00	7 50
do. do. canners	4 25	4 50
do. bulls	5 00	9 00
Feeding steers	6 75	7 75
Stockers, choice	6 25	6 60
do. light	5 00	6 00
Milkers, choice, each	50 00	100 00
Springers	50 00	100 00
Sheep, ewes	9 50	10 00
Bucks and culls	7 00	9 00
Lambs	8 00	15 00
Hogs, fed and watered	13 75	
Calves	5 00	11 00

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

	Open.	High.	Low.	Close.
Wheat—				
May	1 72⅝	1 75¼	1 68⅝	1 73⅝
July	1 68¾	1 72⅜	1 66¾	1 72⅛
Oct.	1 38	1 41⅝	1 37¾	1 41⅜
Oats—				
May	0 57¼	0 59⅝	0 57⅛	0 59¼
July	0 57	0 58¾	0 57	0 58⅝
Flax—				
May	2 70½	2 71	2 70	2 70

1 Ft. 1 1-2 sold.

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat—May, $1.79 7-8; July, $1.70 1-8; cash, No. 2 hard, $1.82 7-8 to $1.89 7-8; No. 1 Northern, $1.80 7-8 to $1.83 7-8; No. 2 Northern, $1.77 7-8 to $1.83 7-8. Corn—No 3 yellow, 96 1-2 to 97 1-2c. Oats—No. 3 white, 53 1-8 to 54 1-8c. Flour unchanged. Bran, $31.00 to $31.50.

DULUTH GRAIN MARKET.

Duluth.—Wheat—No. 1 hard, $1.82 1-8; 1-8; No. 1 Northern, $1.81 1-8; No. 2 Northern, $1.76 1-8 to $1.76 1-8 to $1.79 1-8. Linseed—To arrive, $2.89 3-4; May, $2.93 3-4; July, $2.94 1-2.

LIVERPOOL PRODUCE.

Flour, winter patents—57s.
Hops in London (Pacific Coast)—£4, 15s. to £5, 15s.
Hams short cut, 14 to 16 lbs.—103s.
Bacon, Cumberland cut, 26 to 30 lbs.—104s.
Clear bellies, 14 to 16 lbs.—113s.
Long clear middles, light, 28 to 34 lbs.—116s.
Long clear middles, heavy, 35 to 40 lbs.—122s.
Short clear backs, 16 to 20 lbs.—106s.
Shoulders, square, 11 to 13 lbs.—nominal.
Lard prime western, in tierces—63s. 3d.
American, refined in boxes—109s.
Cheese, Canadian, finest white—146s.
Colored—145s.
Australian in London—55s.
Turpentine, spirits—52s.
Resin, common—24s, 3d.
Petroleum, refined—1s, 2 1-4d.

PALE, FEEBLE GIRLS

Weakness Generally Comes On as Womanhood Approaches.

Girls upon the threshold of womanhood often drift into a decline in spite of all care and attention. How often one sees girls who have been strong and lively become suddenly weak, depressed, irritable and listless. It is the dawn of womanhood—a crisis in the life of every girl—and prompt measures should be taken to keep the blood pure and rich with the red tint of health. If the blood is not healthy at this critical stage the body is weakened and grave disorders follow. Dr. Williams' Pink Pills have saved thousands of young girls from what might have been lifelong invalidism or an early death. They are a blood-builder of unequalled richness, strengthening weak nerves and producing a liberal supply of red, healthy blood which every girl needs to sustain her strength. Dr. Williams' Pink Pills have proved their great value over and over again to young women whose health was failing. Miss A. Sarrasin, Hailey-bury Road, New Liskeard, Ont., says: "I have much reason to be grateful to Dr. Williams' Pink Pills as they restored me to health, if, indeed, they did not save my life. In 1914 I began to feel run down, and the doctor who was called in said that mine was a bad case of anaemia. I lost flesh, always felt tired, and I got so nervous that I could scarcely hold a cup to take a drink. My heart would flutter alarmingly. The doctor did not seem to be able to help me at all and my family and friends all thought that I was in a decline and could not recover. I was in bed for some weeks when an aunt came to see me and urged that I try Dr. Williams' Pink Pills. My father got a supply, and by the time I had taken three boxes there was a noticeable improvement, and from that on I steadily progressed toward recovery. I continued using the pills for some time longer, and they restored me to my old time health and strength. I shall never cease to praise this medicine, and to urge all weak run down girls to give it a fair trial as I have proved in my own case their great merit."

Dr. Williams' Pink Pills are sold by all dealers in medicine, or you can get them by mail at 50 cents a box or six boxes for $2.50 from The Dr. Williams Medicine Co., Brockville, Ont.