· Some of our callers here are most inquisitive, wanting me to undo my hair for their inspection (of course 1 don't) touching the sunburnt skin of Bertie's arms, wondering at the small, light hairs on them, and shouting and almost run. ning away if he lifts his sleeve above the elbow to show them the white skin which has been protected from the sun. They ask the most curious questions, and seem to peer into our faces as though they would look through us. Many of them express their wish to learn; and soon we hope to be settled enough to op n school. At present we have only the one small but, so must wait till we get a second building up."

With regard to the prospect of war, she

'So long as the English are successful no danger is apprehended in Natal Should, however, the Zulus only gain a temporary victory, the Natal Kaffirs would probably rise, and one place would then be about as dangerous as another. Here we are further from whites and protection, but we are also further from the Zulus d under Cetewayo and the seat of warshould it have broken out. We passed on our way here different places which have been hastily fortified as retreats for the white population in case of a rising. One is a court house with a wall around it. with holes for rifles. One a Wesleyan chapel, round which a sod wall is to be built. As for us, surely God will protect us and suffer no evil to befall us, or any plague to come nigh our dwelling.'

Little did Mrs. Clarke, think while writing the above, how soon a terrible British defeat was to be experienced. We can only hope and trust and devoutly pray that the worst of the apprehended results will not be realized, but that a gracious Providence will give to the helpess settlers a measure of protection which their rulers are powerless to give."—The Regions Beyond.

A CHARGE INTO THE JAWS OF DEATH.

The respect paid to courage by the warlike tribes of the Anglo-Indian border is strikingly illustrated by an episode of Na. pier's famous campaign in Scinde. A detachment had been sent against one of the bravest of the native tribes, almost every warrior of which bore proof of his valor in the green thread tied around his waist, a badge more highly-prized by the "hill-men" than the Cross of the Legion of Honor by a French soldier. In the course of skirmishing that ensued, an English sergeant and eleven of his men mistaking the order given them advanced up the gully, where they suddenly found themselves surrounded by over one hundred of the enemy. The gallant handful charged without a moment's hesitation, and were slain to a man, after killing nearly thirty of their opponents. When the last Englishman had fallen, the old chief of the tribe, one of the most renown. ed warriors of Northern India, turned to his men and said : " How say ye, my sons? were these Ferringhees (Europeans) brave men?" "The bravest we have ever met," answered the mountaineers with one voice. "Then," cried the old man. taking the precious thread from his own wrist and fastening it to that of the dead sergeant, "bind the green thread around them all, and not around one wrist only. but around both. Unbelievers though they be there are no braver souls in heaven; and it may be that when God sees how we have "decorated them he will grudge such heroes to Shaitaun (Satan)

THE WIDOWS OF INDIA.

and give them a place beside his throne.'

It is an appalling fact that there are in India to day eighty thousand widows betwen the ages of six and sixteen! From the custom of early marriages in India arise the worst features of Hindoo widowhood; for many a child becomes a widow before she has reached the age of seven years. It may be that the child has never lived with her husband, and yet custom forbids her ever marrying again. From the hour of her widowhood her life becomes one of misery. She bas no sympathy from friends, not even from members of her own family. She is bereft of all her ornaments; her hair is cut off. She is clothed in the commonest apparal, and acts in the capacity of a menial for all the household Her jewels, which she valued so much in the days of her pride, are no longer on her person. She can never wear them again, never wear a nice dress, or eat other than a given quantity of poor food. She seldom mingles, or is allowed to mingle in the company of her more fortunate sisters. Her presence is considered a contamination, We cannot depict her misery. Her condition is almost hopeless. A childless widow, herself perhaps a child drinks to its dregs the bitterest cup of a soulless heathenism, whose only fate is

Therewas a time when many such preferred death to life, and the widow aban-Joned her home and earthly connections and committed herself to the flames upon the dead body of her husband. This practice was abolished by the government years ago, although there are occasional instances of it even in these days. Her life is thus spared, but the sentence upon her brow has only been commuted. A recent act of the British Government has rendered the re-marriage of widows lawful, and she is now no longer doomed to perpetual widowhood, yet custom and prejudice prevent this act from rapidly taking effect, but it will make its power felt in softening the lot of the Hindu

How different the teachings of Christianity: "Ye shall not affict the widows." "Let thy widows trust in me."

BLESSINGS BRIGHTEN AS THEY TAKE THEIR FLIGHT.—If you have a good head of hair take care of it; once gone and we realize its loss far more than we appreciate its presence. The BEARINE is taking the place of all other hair dressings, because it is healthful to the hair and delightful

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 712. LESSON VI. THE SAVIOUR'S CALL; or, The Free Salvation. Isa. 55. 1 11. May 11.

EXPLANATORY AND PRACTICAL. Verse 1. Ho. An interjection designed of the physical appetites, it is used to re- the mercy of God." present the yearning of the higher nature which only God can satisfy. 1. "There is an inner man, who has his inner thirst for the water of life." Come ye. 2. "Those who would drink at God's fountains must act for themselves and come." To the waters. Water is every where employed in Scripture to represent God's grace, which, like water, is, 1. Free: 2. Abundant; 3. Refreshing; 4. Satisfying; 5. Essential to life. Hath no money. In Oriental countries water is frequently scarce, and sold by carriers in the streets; but the fountains of God's grace are free to all. Buy and eat. The prophet thus represents salvation as a feast as well as a fountain. Wine. Wine is everywhere mentioned in Scripture as among the commonest articles of drink. There is syrups or preserved grape juice than wines proper, as they were sweet and searcely, if at all, fermented. Milk. The heverage most esteemed in Oriental lands is milk, which, however, is never used until it has become sour, a change which takes place very soon in warm climates where no artificial methods of cooling are employed. Without money. 3. " None are so poor that they cannot obtain salpay for it at its true value. 4. " Men may

freely." 2. Spend money. Literally, "weigh money," as anciently the precious metals were not coined, but cut up into small pieces, and weighed rather than counted in commercial transactions. That which is not bread. Literally, "the no-bread," a strong expression to indicate the unsatisfying character of the objects for which men spend their strength and life, 5. " How many are trying to feed upon the "no bread," while their hearts are still hungry. 6. "Happiness and peace cannot be won by toil nor bought by gold." Hearken diligently. 7. "Those who would be blessed by God must heed God's messengers." Eat ye. "Eat ye the good." 8. "Those who feed at God's tables never depart hungry." Fatness. The fat meat was considered the finest, and as such was his appetite, and made him peevisa and chosen for sacrifice at God's altar.

3, 4. Come unto me. Coming to God involves-1. Will; 2. Action; 3. Surrender; 4. Submission; 5. Union and sympathy with God. Soul shall live. 9. "There may be a physical life, but there can be no spiritual life apart from God." Everlasting covenant. A covenant is an agreement between two contracting parties. God's promises are so termed, because they require man's acceptance of their conditions. 10. "The covenants of men are for a time, but those of God are everlasting. Mercies of David. The promise of David (2 Sam. 7) was that the throne of his family should be established for ever. This was fulfilled only in Christ, having been ailing on account of impuri-"great David's greater Son," whom the ties therein. It cleansed his blood, butil prophet foreshadows in this chapter. I him up so that he increased in flesh and have given him. David had been dead for strength in a very short time. And ever centuries, so that the reference here can ince he has been well and hearty. I may be to no other than the Messiah, who, as also say that two swallows (and not very David's descendent and representative, is arge ones either) of your No. 1 Syrup befrequently called by his name. For a fore mentioned cured me in about fifteen witness. That is, to bear testimony to minutes of a very bad cramp and pain in the truth, for which purpose Christ de the stomach, such as I never experienced she truth, for which purpose outlies at level experienced clared that he came. John 18, 37. A before or since. I can state further that leader and commander. 11. , The heart I have seen your Acadian Liniment apof man needs a leader and a master, who plied to cattle for the cure of claw distemcan claim loyal obedience; and such it per (so called) in the most astonishing

finds in Christ." verse addresses directly the Messiah, of by this terrible complaint, but by the use whom he has been speaking in the pre- of 5 or 6 bottles of the Liniment aforesaid ceding. A nation. Those who in after a cure was effected in about ten days. I ages should believe on Christ, his "chosen helped apply the medicine myself and nation and peculiar people." Thou know- know this to be a fact. I am quite sure est not. That had not been before regarded as his own people. A prediction of in this country could have done so much the Gentile triumphs of the Gospel. in a similar case as this Liniment did. I [Teacher, point out to the class that we have also used your Nerve Ointment with are foreshadowed here, and have an interest in this prophecy.] Because of the on cows. There is nothing I ever tried or Lord thy God. 12. "The possession of heard tell of that will cure them so quick." God and the true religion gives prominence to a people, and causes other nations to covet its privileges. He hath glorified thee. By the resurrection, the ascension, and the progress of the Gospel

God has glorified his Son. now turns to the people and exhorts them OFFICE 54 CRANVILLE St. 6, 7. Seek ye the Lord. The prophet to possess their high privileges. 13. " If God is to be found he must be sought." Jan 1 yesr.

While he may be found. 14 " Then there are times when God is not to be found! 15. " If the season of opportunity is limited, men should be wise to employ it aright." While he is near. 16. " There are times in every experience when God is especially near the seeking soul; and when the Spirit strives with unusual pow er." Wicked forsake. 17. " As the Ways of the wicked are afar from God, men must turn from them if they would draw nigh to him." His thoughts. Purposes, aims and pains. 18. "The heart must to arrest att-ntion. Thirsteth. As thirst be made right as well as the life." Will is one of the keenest and most imperative have mercy. 19. "Man's only hope is in

8, 9. My thoughts. This verse may be interpreted in either of two ways: I. That as the plans and ways of God are not those of wicked men, but infinitely higher and better, they must turn from their paths to his. 2. That God's plans of pardon are not according to the thoughts of men, for while men are unforgiving, he forgives willingly and freely. Heavens .. earth. As the heavenly spaces are vaster than earthly distances, so the attributes of God and his purposes are larger than the purly thoughts of men.

. Rain cometh down. As God sends down the rain and the snow, for a be reficient purpose, to water and enrich the earth, so he gives the word of his promise to bestow upon men spiritual blessstrong reason for believing that the ings. The snow. Which in winter forms wines so highly commended among the a protection against severe frosts to the ancients belonged rather to the class of soil which it covers. Returneth not thither. That is, not until it has accomplished the object for which the Lord sent it forth. Seed to the sower. 20. "As God's physical government proceeds from love to man, so his moral and spiritual rule begin with the same motive and aim for the same end. Void. That is powerless and without result. God is as mighty in his word as he is in Lis work.

GOLDENTEXT: If any man thirst, let vation, and none so rich as to be able to him come unto me, and drink. John 7, 37. DOCTRINAL SUGGESTION: The condi-

set a price on privileges, but God gives tions of pardon. The next lesson is Micah 4, 1.8.



JOYFUL NEWS

FOR THE AFFLICTED. PORT GEORGE, Annapolis Co., N.S.,

Messis. C. Gates, Son & C.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappear ed before it, (it carried off worms four or five inches long.) and when only two bottles had been taken a perfect cure was affected,

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he 5. Thou shalt call. The prophet in this ance had a pair of oxen severely crippled

ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

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