

## Family Circle.

## The Autumn.

The Spring is past, the Summer's gone,  
The harvest work is being done;  
The little birds have flown away,  
That sang so sweet the other day.

The fields of corn, once green and fair,  
Their beauty changed, they faded;  
Now ripened corn and whitened leaves,  
The reapers gathering in the sheaves.

Nature has changed her robes of green,  
Now on the trees 'tis plainly seen;  
She puts her autumn garments on;  
Now colored by the frost and sun.

In nature's wardrobe now there lays,  
Garments in store for future days;  
When chilly frosts their work have done,  
Then put those whited garments on.

A picture of this life I see;  
Drawn out so plainly now to me,  
The scene that pleased my youthful days,  
They like the birds have flown away.

Just like the ripened corn I see,  
And gathered in I soon shall be;  
Then let my work on earth be done,  
And when the Master calls me home.

My autumn garments now I wear;  
You see that by my whited hair;  
Soon, soon, the chilling frosts of Death,  
Will close my days, and end my breath.

Then with the saints I hope to meet,  
And cast my crown at Jesus' feet,  
Arrayed in glorious robes in white;  
And sing God's praise in realms of light.

LONE WATCHMAN.

Oct. 5th, 1879.

## Kashebi.

SOME FACTS IN THE LIFE OF KASHEBI, A  
BRAHMIN WOMAN, AS AN INTRODUCTION  
TO A LETTER WRITTEN BY HERSELF.

On the Western side of Hindoostan directly North of the Mahratta Province, where our Missionaries are laboring, is the Province where Kashebi lived. This woman like most women in India, had been married at the age of five years. Her husband, a widower, was married to Kashebi when he was ten years old. This girl's education had been mostly of a kind which modestly forbids our describing. Her religious training had been left to her mother, who was accustomed to take her to the god's room, and teach her to pray for such things as wealth, male children—and that her next appearance upon earth might not be in some vile body; for the new birth of the Hindoos is the returning after death into some other body which may be reptile, beast or bird. Kashebi and Dowlutram, the husband, saw each other the day of the wedding and met again only once until the age of twelve, when she was removed to the house of her mother-in-law. She was a beautiful woman, and notwithstanding the severity of her mother-in-law, did win the love of her husband, and she loved him with the fullest affection. Her amiable and noble ways made her a favorite in the house. When an event drew near upon which her hopes of life-long misery or happiness depended, more than once every day, she fell down before Mata the great mother goddess, weeping and praying for the only gift which would prove her worthy, the respect of the family. She even employed a Brahmin to stand in the sacred river, with water up to his neck, half a day at a time, and the sex of the little coming stranger was the important part of the event. But the prayers were all unavailing for the baby was a girl. For two long months of ceremonial confinement, she was kept apart in a little damp room, having no sympathy and not a visitor, except the attendant who brought her food and gave her such attention as was absolutely necessary. Even her husband could only look at her through a grating, and in his anger and disappointment he did not even do that. When poor Kashebi was restored to her place in the family she found herself despised. Before the little stranger was a year old plans were laid for her marriage, but the beautiful Moti was not fully wedded until she was six years old, and in three years more her husband died of small-pox. When Kashebi heard of this she was almost frantic with grief, tearing her hair and beating her breast, crying, "My poor Moti, my lost child, no sons, only a girl and she is a widow." The most fearful of curses had fallen upon her, and the years of sorrow and abuse can never be told. When Moti arrived at twelve years of age, priests were called and she was deprived of all her rights of caste and the endearments of home. Her beautiful hair (of which every Hindoo woman is proud) was shaven off. Her handsome clothes, were exchanged for a coarse black wrapper. All her ornaments were removed from her arms, neck, ears, nose and fingers. From that day forth, according to the Hindoo custom, she must

sleep on the ground, be both prisoner and slave. Even her mother would be condemned if she should show any signs of tenderness towards "one whom the gods had cursed."

Just at this time Dowlutram, the father, made the acquaintance of an English gentleman, who asked him if he would not be happy to invite his wife to visit the ladies of his secluded family. Many excuses and delays were invented, but finally, after some years had elapsed, the Missionary's lady found her way to the proud Brahmin's house. She was never allowed to see the hated Moti, who after a time found a way of escape, and, years afterwards, was heard of in a disreputable house, having chosen a life of shame, rather than endure the bondage of her father's house. I should like to tell you more of the poor mother's trials, in the introduction of a new wife, to whom was transferred the love, attention, jewels and fine clothes she had once delighted in. But I must hasten to tell you that the two years of faithful instruction by the Missionary had revealed to this poor, crushed, but noble-minded woman, the truth that a woman has a soul—an immortal soul—and that even sinful woman may go to Heaven, and that the way is provided by Jesus Christ, the Son of God Himself. I have not time to tell you of the experiences and perils that made her a member of the Missionary's family, and of the "household of faith" but I will send you part of a letter written by her to her husband.

Kashebi's letter to her husband from the Mission House.

My husband will please receive the salutation of Kashebi his wife. Through the mercy of God our Father I am well and hope you are well also. The reason of my writing is this: 'I want you to know where I am and that I am now baptized, and a member of the Christian Church. It was not true that you told me—that the Missionary when baptizing a convert put beef into his mouth, whispered a charm in his ear, and makes him drunk with wine. Neither is it true that all the people are low caste or out-cast people; but whatever they were before they are very kind now and far happier among themselves than Hindoos are; and just for the reason that they are far holier and purer. Nor was it true that I became a Christian in the hope of being married again. I am your lawful wife still and never can be anything else while we both live. I had no comfort while I was a Hindoo, and in my sorrow now I have an Almighty Comforter, who is more precious to me than all the wealth and friends of the world. I am not blaming you for saying those things, for perhaps you said them in ignorance, and even if you did not I would not reproach you. My dear Saviour when He was reviled, reviled not again and shall not I do like Him? You offered me a thousand dollars and ornaments and honor if I would forsake my Lord. I would not take a million of money and an ocean full of jewels, nor the crown of all India and forsake Him! What! He gave His life for me and I barter away His love and my soul for worldly treasure? Never! I am now one of His people and I mean to serve Him with my whole soul till I die. Do not blame my friend the Missionary's wife, for what I have done. She knew nothing of my resolve till it was carried out. She advised me to try and serve Christ in my own family, but I saw I could not do this. I am very sorry I cannot love you or your mother as Christians; but I love you still and shall never cease to pray for you, that you may see the folly of worshipping idols and turn to the only living and true God, through His Son Jesus Christ.

Kashebi's letter to Christian ladies,  
Sisters in Jesus Christ.

Kashebi sends to you her Christian greetings. I am not worthy to address you I know, but I think you will not be angry with me. I am only a babe in Christ yet, but I hope to grow strong by and bye. I want to speak to all my Christian sisters in England, Scotland, Ireland and America, for now I know that all these countries exist and are full of Christ's people. Indeed of most of those countries I had never heard till my dear teacher told me of them. I suppose that your children, even your little girls know all about the countries of the world from their childhood. Happy for them that they were allowed to learn and have good educated mothers to teach them from their infancy. And now my dear sisters why do not more Christian ladies come to our country to teach heathen women about Jesus and His salvation? If you only knew their need of teaching of every kind, as I know it, you would almost leave your husbands and

families, and home work and come at once. I see quite plainly that nothing but the knowledge of Christ will raise our native women from the deep ignorance and degradation in which they now live. Those of them who have met English women feel as a Hindoo woman once said, "like ducks among swans." They wonder what has made you so superior to them. I know what has done it. It is your holy religion, and Christian education, for I think wherever women enjoy these, men will not trample on them as they do in this country; but alas! our women are still without either. I am like one who has spent half a life in a vile prison—myself a prisoner, I have been among prisoners, and have seen all the badness of their natures, and of their daily actions, and the harshness and cruelty of the gailers; and, if I had a thousand tongues and a thousand lives, I would employ them all to deliver those unhappy prisoners. Will you not help to deliver them? In my country there is a tree called Lemandu. It is a bitter tree, root, branch, bark, leaf, flower and seed all are bitter. So is sin, the bitter sap that flows through the heathen tree; and it has made them all bad. Can you not change the heathen tree into a sweet one? The love of God is the new sap that is needed for this; and you can carry it out to India in the pitchers of your hearts. Will you not do it? Again I want you particularly to know that gentlemen (Missionaries I mean) cannot do much for our Hindoo women. So Christian work must be done by Christian women, and if they are doctors as well as teachers so much the better. What can I say more to you? If the love of Jesus will not constrain you to pity our oppressed and ignorant women, my poor words, I am sure, will be of little worth. You will not find our women rude or uncivil, but you will find them in a dreadful state of ignorance, and many of them prejudiced and opposed to learning but do not be discouraged. The same God who opened the door to my family, shone into my sorrowing heart, and became my Comforter, will open other doors, shine into other hearts, and in His own time will turn all India from its idols to serve Him and His dear Son.

That the time may come quickly is the prayer of your redeemed sister.

KASHEBI.

## A Puzzle.

God made Adam out of the dust  
But thought it best to make me first,  
So I was made before the man  
To answer God's most Holy plan.

My body he did make complete,  
Without an arm or leg or foot,  
My ways and actions did control,  
Yet fashioned me without a soul.

A living being I became,  
And Adam gave to me a name,  
Then from his presence I withdrew,  
No more of Adam ever knew.

I did my maker's laws obey,  
From them I never went astray,  
Thousands of miles I run, I fear,  
But seldom on this earth appear.

God in me did something see,  
And put a living soul in me;  
But soon of me my God did claim,  
And took that soul from me again.

Now soon as e'er that soul had fled,  
I was the same as when first made,  
Without an arm, or foot, or soul,  
I travel now from pole to pole.

I labor hard both day and night,  
To fallen men I give much light;  
Thousands of people young and old,  
Shall by my death great light behold.

No fear of death shall trouble me,  
For bliss or woe I ne'er shall see;  
To heaven I shall never go,  
Nor to the dismal shades below.

Who can answer?

DOCTORS GAVE HIM UP.  
"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?"  
"I assure you it is true; he is entirely cured, and with Hon. Bitters and only ten days ago his doctors gave him up and said he must die."  
"Well-a-day! If that is so, I will do this minute and get some for my poor George; I know hops are good."

## RHEUMATISM

## DIPHTHERIA CURED.

CORNHILL, HAVELOCK, KING'S CO. N.B. July 9, 1879.  
DR. C. GATES—Dear Sir:—This is to certify that my wife was taken sick in August, 1878, with Liver Complaint and Dropsy. At the same time my son was taken sick with Liver Complaint, and by using your

No. 2 Bitters  
AND NO. 1 SYRUP

a perfect cure was effected in a few weeks. My son (George) had a Sore Throat and Scarlet Rash, and by taking your NO. 1 SYRUP AND ACADIAN LINIMENT soon came round all right. I had been troubled for several years with Rheumatism in the shoulders and arms, and by taking a few bottles of your BITTERS AND SYRUP

and bathing with the ACADIAN LINIMENT, found immediate relief, and believe I am entirely cured of Rheumatism.

I have also seen your medicines used in other cases of Rheumatism and Diphtheria with the very best effect.

Sold throughout the Maritime Provinces.

## VEGETINE

Purifies the Blood, Renovates and  
Invigorates the Whole System.

ITS MEDICINAL PROPERTIES ARE

Alterative, tonic, Solvent  
and Diuretic.

Vegetine is made exclusively from the juices of carefully selected barks, roots and herbs, and so strongly concentrated that it will effectually eradicate from the system every taint of Scrofula, Scrofulous Humors, Tumors, Cancerous Humors, Erysipelas, Salt Rheum, Syphilitic Diseases, Canker, Faintness at the Stomach, and all diseases that arise from impure blood. Scintillation, Inflammatory and Chronic Rheumatism, Neuralgia, Gout, and Spinal Complaints can only be effectually cured through the blood.

For Ulcers and Eruptive Diseases of the Skin, Pustules, Pimples, Blisters, Boils, Tetter, Scaldhead, and Ringworm, VEGETINE has never failed to effect a permanent cure.

For Pains in the Back, Kidney Complaints, Dropsy, Female Weakness, Leucorrhoea, arising from internal ulceration, and uterine diseases and General Debility, VEGETINE acts directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, allays inflammation, cures ulceration, and regulates the bowels.

For Catarrh, Dyspepsia, Habitual Constipation, Palpitation of the Heart, Headache, Piles, Nervousness, and General Prostration of the Nervous System, no medicine has ever given such perfect satisfaction as the VEGETINE. It purifies the blood, cleanses all of the organs, and possesses a controlling power over the nervous system.

The remarkable cures effected by VEGETINE have induced many physicians and apothecaries whom we know, to prescribe and use it in their own families. In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.

## Read the Facts,

Toronto, April 3, 1880.

5 Bear Street.

Mr. H. R. STEVENS, Boston, Mass.:

Sir—I have much pleasure in bearing testimony to the efficacy of your invaluable family medicine, VEGETINE. For three years I was a great sufferer from Chronic Rheumatism and Derangement of the Kidneys, and, after testing innumerable so-called remedies, in the Spring of last year, I was recommended to give the VEGETINE a trial and to persevere in using it for some time. I did so, and in the course of three months found that a perfect cure had been effected, and I am now, thank God, in the full enjoyment of the best of health. I consider it the most effective remedy for the distressing complaints just mentioned, and for Indigestion, Biliousness, and Liver Disease. It is very pleasant to take, invigorating, and invigorating. I can most confidently recommend it, knowing the great benefits I have derived from its use, and consider I cannot overstate its great and important value to those similarly afflicted as I have been.

Yours faithfully,

R. L. COLE,

Accountant.

## Superior Food Purifier.

Tonic For the Stomach.

Thorold, Ont., Jan. 13, 1880.

H. R. STEVENS, Esq.:  
I have great pleasure in certifying to the great benefits derived from the use of your excellent medicine, VEGETINE. consider it a superior blood purifier and tonic for the stomach.

Yours truly,

J. H. SIMPSON,

Master West Side Public Schools.

VEGETINE IS SOLD BY ALL DRUGGISTS.

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## EMERSON &amp; READ

Barristers at Law, Notaries, &amp;c.

DORCHESTER,

And Hopewell Cape.

The office at Hopewell Cape is in charge of Mr. Willard O. Wright, and one of the firm will attend there every Friday and Saturday.

H. R. EMERSON, B. S. READ.

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## NEWTON

## THEOLOGICAL INSTITUTION.

Term begins Tuesday, Sept. 14th.  
Tuition and Room-rent free. For  
particulars address the President,

ALVAH HOVEY,

aug11 2t Newton Centre, Mass.

## NORTH BRITISH AND MERCANTILE

## INSURANCE COMPANY.

OF EDINBURGH AND LONDON.  
ESTABLISHED IN 1809.

Paid and Subscribed Capital, \$10,000.00  
Gross Fire Surplus and Reserve Fund, 3,200.00  
Net Assets and Life Annuities, 15,200.00

FIRE DEPARTMENT.  
THIS Company insures against loss or damage by Fire, Drifts, Household Furniture, Farm Property, Merchandise, Vessels on Stocks or in Harbour, and other insurable Property, on the most favorable terms. This Company also pays for damage done by explosion of gas taking place within the building insured.

Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.  
Ninety per cent of the profits are allocated to those Assured on the Participating Scale.

INDISPUTABILITY  
After a policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.

For rates and other information apply at the office, Armstrong's Building, Union Street, between Gorman's street and Chipman's Hill.

HENRY JACK,  
GENERAL AGENT.

Agents Wanted for the Provincial

BIBLE COMMENTATOR

BRADLEY, GARDINER & CO., Bradford, Ontario.

DR. CLARK JOHNSON'S  
Indian Blood Syrup

**CURES**  
Dyspepsia, Liver  
Diseases, Fever,  
Ague, Rheuma-  
tism, Dropsy,  
Heart Disease,  
Biliousness, Nervous Debility, &c.  
The Best REMEDY KNOWN to Man  
9,000,000 Bottles  
SOLD SINCE 1870.

This Syrup possesses Varied Properties.  
It stimulates the Pyraline in the Saliva which converts the Starch and Sugar of a food into glucose. A deficiency in Pyraline causes Wind and Bloating of the food in the stomach. If the medicine is taken immediately after eating the fermentation of food is prevented.  
It acts upon the Liver.  
It regulates the Bowels.  
It Purifies the Blood.  
It quiets the Nervous System.  
It promotes Digestion.  
It nourishes, strengthens and invigorates the system.  
It carries off the Old Blood and makes new.  
It opens the pores of the skin and induces Healthy Perspiration.  
It neutralizes the hereditary taint, or poison in the blood, which generates Scrofula, Erysipelas, and a number of skin diseases and internal humors. There are no spirits employed in its manufacture, and it can be taken by the most delicate babe, or by the aged and feeble, care only being required in attending directions.

## CAUTION TO DRUGGISTS

Beware of Counterfeit medicine. I  
employ no traveling men or runners to sell  
trade from Druggists.

## TESTIMONIALS.

Toronto, April 20, 1880.

Dr. Clark Johnson:—When I visited your manufactory autumn, I was suffering from a fearful pale face and head—the physicians call it neuralgia. I was recommended to try your INDIAN BLOOD SYRUP. I had no faith in it; but I received such a benefit from it, that I have recommended it to several who were suffering from a good deal of pain, and I cannot but see the opportunity of your second visit to this city without thanking you very much for recommending me to try the INDIAN BLOOD SYRUP.

Yours very truly,

GEO. LOVEYS, Lumber merchant,

150 Simcoe St.

Toronto, April 20th.

Dr. Clark Johnson:—I was suffering from indigestion, soreness in my lungs. I purchased a bottle of INDIAN BLOOD SYRUP and BLOOD PURIFIER, and when you recommended me to try your INDIAN BLOOD SYRUP, I was pleased to say it has effected a permanent cure, cannot recommend it too highly. It does all the claims to do.

GEORGE HADLEM, Engineer,

20 Sheppard street.

Westport, Leeds Co., Ont., July 1, 1880.

Dr. Clark Johnson:—I was a great sufferer from Liver Complaint, and having tried other medicines with little or no effect, I was induced to try your INDIAN BLOOD SYRUP, which I have since used, and from your Agent, William Dier, at Westport. I am now feeling better than I have for some time, and your Syrup is the best medicine ever introduced into Canada.

MICHAEL BENNETT.

Westport, Leeds Co., Ont., Jan. 31, 1880.

Dr. Clark Johnson:—I have taken your INDIAN BLOOD SYRUP, and it has effected a permanent cure of my Nervous Headache, and has derived great benefit from its use.

G. F. REYNOLDS, Painter.

Walsli, Norfolk Co., Ont.

Dr. Clark Johnson:—My wife had been suffering some time, and, though she had doctors attending her, and took different remedies, I could find no relief for her until I sent for some of your INDIAN BLOOD SYRUP, which has restored her to health, would not be without the medicine.

FRANCIS PHILLIPS.

Kelvin, Brant County, Ontario.

Dr. Clark Johnson:—In September, 1878, my wife had been under doctors' treatment for some time, they said she had heart disease. She was at times so weak she could not stand, and I had to carry her daily from her bed to the stove, and back to her bed. I sent for your INDIAN BLOOD SYRUP, and after taking a bottle of it, she was able to walk again, and has not kept her bed since. It also cured my daughter of child fever.

J. RUFUS MCCOMBS, Jr.

Niagara Falls, York Co., N.Y.

Dr. Clark Johnson:—Your valuable INDIAN BLOOD SYRUP is the best medicine I ever used, and I highly recommend it to all sufferers.

HENRY NASON.

I had been troubled for years with scrofula, tried everything I could hear of; nothing relieved me except the BLOOD SYRUP. I am now free from all the blood and skin diseases I had for seven years in two weeks.

Yours truly,

J. CLARK JOHNSON.

Sturgeon Bay, Simcoe Co., Ont.

Victoria Harbour, Simcoe Co., Ont.

Dr. Clark Johnson:—I have been suffering for some time with Dyspepsia and Indigestion and Kidney complaint, and have tried a great many remedies without effect. I became very bad and had to leave my bed. I sent for your INDIAN BLOOD SYRUP, and after taking a bottle of it, I was able to get up, and I am now completely cured, and feel like a new man. Last week my son was taken sick with severe headache, and a few doses of your valuable medicine cured him.

DAVID BLACK.

Westport, Leeds Co., Ont., Jan. 20, 1880.

Dr. Clark Johnson:—I have been afflicted with scrofula for about three years, and your INDIAN BLOOD SYRUP is the only medicine that ever helped me. I would say to all suffering from this disease give your medicine a fair trial.

W. H. ROBERTS.

Burford, Brant County, Ont.

Dr. Clark Johnson:—This is to certify that using your INDIAN BLOOD SYRUP for a short time has entirely cured me of dyspepsia. I can recommend it to be.

JAMES GLENIE.

Toronto, April 21st.

Dear Sir:—I have been troubled with a severe

in my side for over two years, so that it caused many sleepless nights. Having heard of the

dermal effects of your INDIAN BLOOD SYRUP, I

have entirely cured myself, and my attention has

proved greatly.

JOHN McCAUGHRAN, Carpenter.

414 Sheppard street.