

the more entertaining aspects were presented. For example on Foreign Mission day the evening was occupied by Prof. E. Warren Clark with his Oriental Stereopticon Views, on a scale of thirty feet, in which he represented journeys through India, China, Japan and Egypt, giving prominence to the mission schools, churches, homes of missionaries, likenesses of missionaries and their wives, scenes of labour and heathen worship, the whole of which gave a sense of reality to the great mission work of this great Presbyterian Church. If change of labour is rest, it is here in a high degree. The heat is great at noon, but it is not so oppressive as our inland temperature for the sea breezes of the night are invigorating.

Asbury Park.

HOME LIFE IN INDIA.—V.

BY M. FAIRWEATHER.

Government lands are divided into cultivated and uncultivated. "The cultivated lands are sub-divided into (1) low lands for rice growing; (2) high lands for cereals, tea, cotton, sugar, jute, betel, bamboo, tobacco, indigo, opium, grass for thatching and hay; (3) gardens; (4) compounds or paddocks." The uncultivated lands are sub-divided into "arable, presumably arable, and uncultivable." The soil which yields the largest money returns, is that under "betel" cultivation. It commands a rental five times as great as an equal quantity of rice land. Betel is grown from slips. It comes to perfection in one year, and is then good for eight or ten with proper care and watering. It grows after the fashion of hop vines, and yields a nut which is universally used, just as chewing tobacco is in America; thus it always commands a ready market.

The garden lands also produce abundantly, and in fine quality, potatoes, beans, peas, lentils, yams, egg-plant, beets, pumpkins, indian-corn, cabbage, cauliflower, etc., etc. Also fruits, as oranges, limes, custard-apples, mangoes, bananas, laquarts, gooseberries, figs, dates, grapes, pomegranates and pomeles or grape fruit, beside an inferior sort of bread fruit. Splendid melons are grown on the sands of the shrunken rivers during the season when the waters run only in narrow streams. All these fruits and vegetables, be it understood, are not to be had all the year round, nor all at the same time of year, nor all in each district of the land, but they are very common according to their season, and wherever the soil is fitted for their growth. They are to be found most plentifully during the cold season and the rains; and are supplied wherever there are large military camps and cantonments, by native cultivators, who court our patronage for their produce. Prices average, on the whole, about the same as they do in our Canadian markets. About twelve years ago quinine culture was introduced as an experiment into several districts in India and Ceylon, and has "proved a complete success." Several millions of trees are now yielding an abundant supply of quinine of purest quality, and a still greater amount of sychunidia, which brings it within the reach of at least the middle class natives. With its greater increase, we will look to China as our main commercial outlet. May we not hope that it will greatly do away with and supplant the use of opium there in the time to come.

Opium is a crop which pays the cultivator commercially, while it ruins his intellect, because wherever the drug is grown and cultivated, not only does the farmer himself but his family and coolie servants become its slaves. The female farm hands who toil in the poppy fields from sunrise till say ten o'clock, and from two in the afternoon until sunset, simply cannot afford to either look after their infants, or pay another to do it; they therefore find it convenient to put them under the influence of the drug for the time they are away at work in the fields, consequently they grow up with impaired intellects, and are sometimes altogether idiots. These children mostly become common wayside beggars, filthy and unwholesome both in body and mind.

At one time opium growing was not a matter of much importance to India from a money standpoint, there being only enough to supply the home need, with the exception of about two hundred chests, which were annually sent to China. There it was used by the people living in the vicinity of great marshes and low river bottoms, as an antidote against malarial diseases, just as quinine is now common with ourselves. In 1767 the export suddenly rose to

1,000 chests, and from this time we date the vicious use of opium in China, and also its wholesale cultivation in India, to supply the greater demand. The traffic was carried on under private monopoly up to 1795, when the East India Company cancelled these monopolies and itself became the active agent, appropriating the enormous profits. Opium growing now received a new impetus, and the trade was carried on vigorously, notwithstanding the protests and entreaties of the Chinese Government, and the demoralizing effects already plainly observable on the Indian peasantry. Soon the English territory could no longer supply the immensely increased demand, and from 1818 to 1830 the Company entered into negotiations with the native princes by which in the end it forced them to sell their opium to the Company at a regulation price which it dictated to them. The Company could the better urge the matter as the native princes had little or no way to the sea coast but through British territory. In 1834, on the dissolution of the East India Company, the British Government at home took upon itself the trade, and pushed it faster still. But Chinese endurance was at an end. The Emperor took a determined and generous stand against the demoralization of his people. Lin, the Prime Minister of the Empire, armed with executive authority, came down to Canton and declared all trade with England at an end; and that any Chinese found guilty of violating this law was to be executed. He seized upon two hundred chests of opium then waiting to be unloaded, and threw them into the Canton harbour. Immediately England declared war, and the end was that China was compelled (1) to cede Hong-Kong to the British, (2) pay an opium indemnity of £2,000,000 stg., (3) open four ports on the coast for legal trade in opium with British India. So weak was the power of right, and so strong the English greed of gold. In 1878-9 the Indian opium revenue amounted to about £8,000,000 stg.; and the land is poorer to-day than it was before the trade was created. Our own State of Malwa supplies of this opium revenue £2,000,000 stg. per annum. In view of such facts let the missionary turn to the high-caste, educated native gentleman and invite his attention to the Christian Scriptures, and he may well point to a withered, half idiotic, opium-drugged brother, and ask first to restore that ruin and then he will think of religion. We are constantly hearing that missions have little or no access to the upper class natives. Is it a wonder? It seems a positive sarcasm on Christianity when we grind them thus expensively, to send out a few missionaries with tracts and Bibles from philanthropic societies and expect them to accept our "sacrifice" (?) and faith in a few years.

THE MONTREAL "WITNESS" AND THE PRESBYTERIANS.

MR. EDITOR,—The "Daily Witness" of August the 1st thus speaks for the enlightenment of its non-Presbyterian readers:

"One doctrine among others contained in the standards of the Presbyterian Churches is the everlasting damnation of non-elect infants. We doubt if many living members of any of these Churches believe such an event possible as for an infant who has never performed a responsible act to be condemned to an eternal hell, and we presume that those who accept this dogma do so with the mental reservation that all who die in infancy must necessarily belong to the elect. Even with this explanation, however, there are some who stumble at expressions which seem to imply such a possibility, and who desire to have such expressions removed from the standards along with others in which all the theologians of the Church, to say nothing of the membership, do not see eye to eye, and which they can consequently only accept with a reserve."

I wrote to the editor requesting him to be so good as to quote in full the passage in the "Confession of Faith" which he believes teaches the doctrine regarding non-elect infants referred to, claiming the privilege of replying should he do so. He has had sufficient time to comply with my request, but he has taken no notice of it. Either his knowledge of the "Confession of Faith" is too limited to enable him to do so, or he does not wish to do Presbyterians justice. It is so far to his credit that he does not repeat the threadbare slander about some Presbyterians believing that there are infants in hell a span long. I have little doubt that he has received other communications on the same subject. If he has, he has of course treated them as he has mine, that is, in the way in which Romish priests almost invariably reply to Protestant works.

In my next—should you think proper to insert this—I shall shew that what the "Confession of Faith" says about infants dying in infancy is characterized by great wisdom. I shall explain the views of those who cannot see that the universal salvation of infants is clearly taught in the Bible, and shew that these are not so baseless as many think. I do not believe that any intelligent Presbyterian ever believed that an infant may be sent to hell for sins which it never committed; yea, could not commit. This sentence is, however, in perfect harmony with the one immediately before. I believe that the opposition to the passage in the "Confession of Faith" referred to is owing—at least in very great part—to the doctrine of native depravity therein implied, and that of election therein plainly expressed.

Several of my congregation take the Montreal "Witness." I, therefore, felt it to be my duty, the other Sabbath, to direct the attention of my hearers to the foregoing extract from it, and to explain the section of our Confession relating to infants dying in infancy (Section iii., Chap. x).

T. F.

Metis, Que.

THE FORMOSA TRAINING SCHOOL.

MR. EDITOR,—Besides the sums already acknowledged in THE PRESBYTERIAN, I have received the following in aid of Dr. McKay's Training School Fund:—Chesterfield, per Mrs. Robertson, \$5; a Friend near Woodstock, \$5; a Young Friend in St. Matthew's Congregation, Osnabruck, \$10; Tavistock, \$10.63; a Friend in Coldsprings, \$5.

I may say that the success of this effort is now beyond a doubt. When the subscriptions already promised are paid, and expected contributions obtained, the whole sum of \$4,000 will be secured. In answer to numerous inquiries let me state that arrangements are being made for the "farewell meeting," but the time is not yet finally fixed. Concerning this more anon.

W. A. MCKAY.

Woodstock, August 22nd, 1881.

THE HALL FUND.

Revs. P. Scott, \$4; P. Lindsay, \$2; W. Donald, \$10; J. A. McBain, \$1; Anonymous, \$5; A Friend, per Rev. J. Johnston, \$4; Peter Orme, \$5; Rev. T. McGuire, \$2; Mrs. Kennedy, \$1.50; Miss Muter, \$1; per W. A. Reid, \$14; Rev. J. Watson, \$4; Daniel Cameron, \$1; Angus Grant, 25c.; Rev. W. Bennet, per Dr. Reid, \$5. Sums which had been sent directly to the family: James Fisher, \$20; Thomas Ballantyne, \$10; Henry Gibson, \$5.

R. HAMILTON, Treasurer.

PROF. ROBERTSON SMITH'S CASE.

The following is the American estimate of the merits of this case as given by Dr. S. Irenæus Prime in the "Catholic Presbyterian": "The religious press in this country, representing the Conservative and the Radical schools of thought, is divided by the same line in its opinion of the Free Church Assembly's action in the case of Professor Smith of Aberdeen. The orthodox papers applaud the Assembly. The others condemn it as illiberal and bigoted. The Conservative press thinks there is very little use in having a Bible if it can be read according to the 'Encyclopædia Britannica.' The liberal press likes a Bible that is to be read by the light of human judgment. The former holds to revelation, the latter to reason. And this is the measure of public opinion. It is not probable that in any General Assembly of Presbyterians in the United States there was a member in May last, who would vote against the resolution adopted by the Free Church Assembly in the Smith case. Any one of the professors in our theological seminaries holding such views as were reported as Professor Smith's would be unanimously requested to resign. And the wonder with us is that men entertaining his sentiments in regard to the Bible consent to be teachers in orthodox schools."

THE "Jewish Messenger" is constrained, on looking about among the synagogues, to this utterance: Too many Rabbis enter the profession from sheer necessity or inability to do anything else. A few public spirited gentlemen who become Rabbis from choice, and fully comprehend the reciprocal duties between minister and congregation, could do much to remove the apathy that seems to affect the community,