

SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

These two great escarpments, the Vindhiga and Mahadeva form two decided geological boundaries. The northern, or Vindhiga, comprising Malwa and Bundalkund, is formed principally of Vindhiga sandstone, which does not occur anywhere south of the line of the north escarpment of the Narbudda valley. The south escarpment marks the northern limits of a series of rocks, including Talchur, Damuda, Mahadeva, etc. None of these groups occur north of this line of escarpment. The highlands of this valley (Narbudda) often shew large patches of trap basalt, especially on the north side, touching Indore, running through Bhopal and Sagur, and thence gradually die out. On the south these prevail more and more as surface rocks, and on towards the Gondwara Hills until they join the great trap area of the Deccan. Granite, gneiss and crystalline schist expose themselves in many places, often forming prominent features in the landscape, and thereby giving it a varied and picturesque outline. The boundaries of the rock masses of this district are often very indistinct, the granite and igneous passing through one another by almost imperceptible gradations, yet the altering influence of the granite seems not to have caused the great phenomenon of the general metamorphism of the schist series. Looked at mechanically we find the metamorphism on a great scale just before the granite and schist formations were laid down, though what the cause was is not yet ascertained. Of the kinds of rock observable in these hills we notice a porphyritic syenite, which is a mixture of quartz with pale pink, or pale green feldspar, and a little hornblende. Crystals of grey feldspar of from a third to half an inch in measurement along the longer cleavage boundaries are very numerous. This is found abundantly in Gwalior, the principedom of Scindia. Then we have the red feldspar granite composed of red and pink crystals of great magnitude. Pegmatite consists of large pink crystals embedded in clear, colourless glassy quartz. Here and there through the mass may be observed little specks of black mica, and irregular patches of a pale green mineral. This stone is very beautiful, and is fit for ornamental purposes: both the colour and pattern traced by the crystals combine to produce a fine effect. Lastly, there is syenitic porphyry with red feldspar. In this the feldspar crystals, from some local cause, in places arrange themselves with their longer axes parallel, and a completely laminated aspect is the result. They could not have been deposited by water as they are embedded in a crystalline mass, with angles, not rounded. This soon ceases, however, and the normal arrangement of crystals obtains again. The granite here is subsequent to the schist in age, and frequently large blocks of gneiss are found completely embedded in the granite. The granite and schist are run through in all directions by trap-dykes. These dykes have visibly exercised considerable influence over the rocks they traverse, altering them most near the planes of contact; but it is difficult to determine how much of the alteration in the schist is due to trap-dykes, and how much to granite. All the crystalline rocks dip at a high angle; beds of certain textures occurring at regular intervals, suggesting great folds repeated again and again.

Both iron and coal are found in these hills just beneath the sandstone. The coal seams varying from a few inches to four feet or a little over in depth, and rarely more than ten feet below the surface, while in some places it approaches the very top, so as to be exposed in the ruts made by cart-wheels. Both the iron and coal are, for the most part, unworkable for want of fuel; and also a great drawback is in there being no means of transport after it has been mined.

There is no forest proper in Central India, the trees being of too small a growth for making really good timber. And in the native states the feudal system obtains, and all wood is under the care of a Government forester, who plants, cuts down and sells according to Government order.

The fuel of the common people is the manure of the oxen, worked or kneaded with a little earth and short bits of straw into flat circular pieces, which, when dried in the sun are sold at a certain number of annas (coin) per hundred. The heat from it is very intense, and it burns with a dull, red glare, but seldom blazes up into anything like a flame. The smoke and odour

arising from it can be more easily imagined than described; I will only say they are very offensive. One good purpose is served, however, roadways, stabling, etc., are kept in a state of cleanliness which otherwise one could not expect.

The work of preparing the manure fuel is accomplished mostly by women and children, who may be met constantly in the streets following carts hither and thither to secure the manure as it falls to the ground. It is then taken up with the hands and deposited in wicker baskets which are carried on the head. These people are to be met with on every side.

In India we have no pavements for foot passengers, except in the European quarters of such cities as Bombay, Calcutta, etc., and even there they are of very scant proportions. All pedestrians meet and mingle on the common highway.

Since 1873 a law has been strictly enforced which makes nudity punishable, and now in English territory one has no fear of meeting with unhallowed sights even in the strictly native quarters of the bazaar. English law prohibits it also in native states, yet occasionally a nude beggar will assail you, asking for alms and keeping by your conveyance most tenaciously until his request is granted or your cart actually runs away from him.

Besides, you meet all manner of diseased and leprous mendicants, whose home is the street, and whose sleeping place is, in summer and winter, beneath the branches of some friendly tree by the wayside, or in the gardens of some wealthy native noble who considers it very great merit to give shelter to such people and so lay up in store for himself, against death, a wealth of benevolence.

It seems scarcely the correct thing to ask English zenana ladies to mingle in such a throng, as one of them, in the streets of a native city, supposing she were equal to the task of walking in heat and dust for all the weary way between the English occupancy and the city, a distance of at least a mile and a quarter. These were some of the considerations which led the missionary in charge at Indore to procure for the use of the zenana ladies the *unutterable luxury* of ox carts. The mode of urging forward one of these aristocratic (?) conveyances might be of interest to some. A yoke is put upon the neck of the creatures and bound about them with a broad leather belt. The centre of the yoke is fastened to the pole of the cart; this, with a rope drawn through a hole in the nose of each ox, forms their complete harness or equipment. The cart itself is a wooden box raised upon two wheels, and covered above after the fashion of a gipsy waggon. The covering consists of several thicknesses of cloth painted white or blue on the outside, and lined with bright chintz within. There is a door at the back, with a step to descend; two seats, one along either side, or one at front and back, the back being on hinges so as to raise it easily when one wishes to get out. Such is our Indian "Bail-gari" or ox conveyance. The driver usually sits on a box seat to the front of the covered part, and which projects over the pole. Should extra speed be desired, however, he drops the rope lines and guides the oxen by a peculiarly Hindoo method of twisting their tails and punching their sides with a goad. An animated discourse meanwhile is usually delivered by the driver to his dumb friends. He proceeds very much in this way, "You'll not run lazy one!" "Oh brother do you not know where your food stays?" "Hurrah there, keep straight in the road," "Are you afraid of ghosts in the trees?" etc., etc. The ox is much beloved by his driver, and indeed by all Hindoos. Mohammedans rarely follow this occupation. It is no uncommon sight to see a native put his arms round the neck of a bullock and kiss its nasty wet nose. The ox driver is higher socially than a man who tends horses. Their families do not associate except professionally. The ox driver will not attend a horse or care for it in any way. The great advantage in this mode of conveyance, is that it is not easily upset on bad roads, and the ox is very hardy and enduring, not liable to sunstroke as horses are, and he can rest and be happy lying beside the cart while we are in the houses teaching. A horse, on the contrary, grows very impatient and restive if kept too long in the sun, and suffers greatly if a good animal.

M. FAIRWEATHER.

INFANT DAMNATION.

"Those who live in glass houses should not throw stones." Many of our Methodist friends believe that

Calvinists hold that in hell there are children a span long—at which said friends are greatly shocked. Well, the Methodists themselves believe that there are infants in hell. They do not say how long or how short they are, but that is not a matter of very great importance. Infants are not, at the most, many spans long. Those who make the statement regarding Calvinists referred to, have never yet been able to give the name of any Calvinistic work as their authority for so doing. I can, however, give my authority for what I have just said regarding the Methodists. Here it is. In hymn 469, of the "Collection of Hymns for the use of the people called Methodists"—still used by the Canada Methodist Church—verses 3 and 4, we read as follows:

"Unless restrained by grace we are,
In vain the snare we see;
We see, and rush into the snare
Of blind idolatry."

"We plunge ourselves in endless woes,
Our helpless infant sell;
Resist the light, and side with those
Who send their babes to hell."

The hymn which contains these verses was written by Charles Wesley in 1737. Of the collection, John says in the preface written by himself: "(1) In these hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives. (2) There is nothing turgid or bombast, on the one hand, or low and creeping, on the other. (3) There are no cant expressions; no words without meaning. Those who impute this to us know not what they say. We talk common sense, both in prose and verse, and use no word but in a fixed and determinate sense. (4) There are, allow me to say, both the purity, the strength, and the elegance of the English language." "No one is able to mend either the sense or the verse." "I trust all persons of real judgment will find this (the spirit of piety) breathing throughout the whole collection." See Sections 6, 7, and 8.

Very probably our Methodist friends will say that in the hymn from which I have quoted, the reference is to those children who have come to years of understanding, who have been eternally ruined by the godless upbringing which they have had. If this interpretation be correct, the passages from the Preface which I have quoted, are arrant nonsense. It is most ridiculous to call one old enough to know good from evil, a babe or infant. The difference between these two words is that between Adam and the first man. An anonymous correspondent has called my attention to the passages in the hymn and the preface which I have quoted above.

T. F.

Melis, Quebec.

REV. DR. G. L. MACKAY.

MR. EDITOR,—Owing to the state of his health Dr. G. L. Mackay is not yet in condition to accept appointments to visit congregations in the interest of the Foreign Mission. He has requested liberty for the month of September. As soon as it would be advisable to put appointments into his hands, the friends throughout the Church may rely upon it that the Committee will inform them.

THOS. LOWRY.

Branford, August 24th.

CHOICE OF A PROFESSION.

The young man who is tempted to enter the ministry by the hope of money gains is under control of the shrewdest of all the evil spirits. None but the most capable in deception could succeed in such a cause. But the statement that is so often made, and that perhaps must be acknowledged, to the effect that there are mercenary youth seeking to be preachers, moved by no higher inspiration than that of their bread and butter, should set all who are yet undetermined to re-examine their motives. Besides the profanity of a worldly occupancy of the pulpit, it is secularly unwise. The money promises rarely reach fulfilment. And inasmuch as once in the place, it is hard to get well situated in another, it is more politic, even from a worldly point of view, to keep out in the first place, unless there is full persuasion of a call of God. The man who becomes a minister of the Gospel with no other end in view than making money, takes the highest position to reach the lowest result of all that the world offers, and his fall—which is certain sometime—will be correspondingly great. The New York "Tribune," giving counsel to young men about to choose their employments, says:

"Let a boy choose any profession for the purpose of earning a living rather than that of the Christian ministry. Unfortunately, education in it, to needy young men, is made gratuitous; and upon graduation a situation, a certain income, and good social position are secure. These reasons have tempted mercenary young men into the pulpit in every sect, who are failures in themselves, and an injury to the cause of Christ. Let us have no more of them."