

the bud and the vine, you see that the bud is giving promise, that it is becoming productive. Soon that bud unfolds itself into beautiful leaves; then comes the blossom, the earnest of the period of fruitfulness; and last of all, through the combined influence of the sunshine, the rain, the gentle dew and the moisture of the ground, you see the fruit forming, and day by day attaining a higher growth, till the time arrives when the branch bends with its weight, and the moment comes when it is ready to fall into the lap of the gatherer. Analogously can we reason respecting the Christian life. When a man is engrafted into Christ there is the beginning of an effected growth which is manifesting itself in kind deeds, in wise, loving words, in earnest prayers, and in deeds of self-sacrifice. These are the earnest of the fruitfulness which shall yet appear. For by and by, in the maturity of a Christian's life, behold the mellow fruits which cluster on him—the precious fruits which are the distinguishing marks of the Christian life: delight in all spiritual exercises and duties, earnest prayer and earnest labour for the advancement of the Redeemer's kingdom, which includes mitigating the misery and alleviating the woes of suffering humanity. As the grapes are beautiful and inviting on the vine, so are these and the kindred fruits of believing beautiful and pleasing in the eye of God. It is these that bear witness to the power of His regenerating and sanctifying Spirit in the heart of believers. These are the results, and as in the case of the engrafted bud, we can reason from the results to their cause. We can say because the man believes a vital union has been effected between him and the Saviour, that union will manifest itself in faith and good works—the believer's fruits. By engrafting, every variety—say of apple—can be grown on the same tree, and each retain its own flavour, colour and form. So in regard to Christ, every believer in Him retains his own idiosyncracies, and hence the difference in the work done by Christ's people. Nevertheless, abiding in Christ and Christ abiding in us we shall bear fruit to the praise and glory of His holy name, and many fruits shall appear in the life to come. How necessary, brethren, seeing that we are branches of the true vine, to be watchful and productive, and ever striving to exhibit, by the quality of our fruit, our union with Him who is the root of all that is holy and pure and good.

When a branch has been torn from the vine its vitality is destroyed, and no power but His who made it can restore that vitality and cause it to bear fruit. Sin has plucked man from his Creator; spiritually he is withered and sapless, incapable of bearing the fruits of righteousness. But, blessed be God, He who has all power given to Him, takes the man who has faith in Him, shrivelled and dry though he be, and engrafs him into Himself. For this He came, for this He died. To accomplish this He has commissioned His ministers to proclaim His power, His love, His willingness. Sinner, will you believe this, and

"Come to Him without one plea,
But that His blood was shed for thee."

HOME LIFE IN INDIA.—VI.

BY M. FAIRWEATHER.

The term "ryot" is synonymous with our word "tenant" when we refer to property exclusively, and carries with it always the idea of vassalage. It includes all grades of the farming classes, from the great landed proprietor owning many estates to the poor cottager, whose only earthly possessions besides his hut may be no more than the lean buffalo which supplies the family with milk. The fields are all fenceless as in France, being separated mostly by a simple footpath or shallow ditch, and sometimes nothing at all but the difference of the crops distinguishes their boundaries. Cultivated lands are mostly separated from the public highways by low dykes. Isolated trees are always scattered at intervals over the fields, and a well is considered necessary to about every five or six acres. A tree and a well must always be married for luck, the ceremony being performed by the Brahmins, who are then feasted, and all before the owner may partake of the fruits of the soil.

The real work in the fields begins in February with ploughing up the soil. The plough itself is of very simple construction, being only an upright share tipped with iron, into the top of which is fastened a pole which projects forward and is linked to a ring in the yoke between the necks of the oxen. There is

but one crooked handle, which turns backwards, for the steadying hand of the ploughman. The oxen are urged forward by rope lines passed through a hole made in the cartilage of the nose. If special speed or guidance be required these are abandoned for the more effective methods of twisting the tail or scratching the animal's sides with a goad or jabbarie.

The harrow has very truthfully been described as follows: "Imagine two oxen harnessed to a ladder, six or eight feet long, with two men standing upon it, and as many boys as the animals can draw, and this machine dragged backwards and forwards over the ploughed surface until the soil is loosened and the clods crushed, and you will have some idea of the operation which in India is made to take the place of harrowing." Now begins the coolie labour of the farm. The weeds still left must be reprotoed and dug out with a knife, resembling a miniature straight sword, and the clods—still unbroken or formed anew since the ploughing—are crushed by an instrument like a pickaxe. The land is ready for sowing the seed about the beginning of May, and for months almost constant irrigation is necessary.

When the crops begin to ripen fantastic images are set up in conspicuous places as scarecrows. Rude platforms of thatch, raised high upon four long posts, are also placed in the midst of the fields where men, women and children take turns in watching, and at intervals uttering a loud prolonged and melancholy shriek, which is answered from more distant fields by other watchers stationed there, thus keeping up a sort of incoherent communion. Their task of frightening off birds, thieves, stray cattle, or wild animals, is accomplished by the use of the sling and balls of hard dried clay. If wild animals hold their ground the watchman takes a torch of straw, pours oil upon it, and igniting it with tinder advances the flaming brand to the foe which usually decamps with all haste. Lucifer matches are not known among natives who are not mingling with Europeans. The grain is reaped by the sickle, so common in Europe, only that it is smaller in size and takes not so sharp an edge, being often made of untempered iron.

Men and women share equally the labour of the harvest-fields. The average pay for a man during the busy season is about threepence sterling, and for a woman one-third that of a man. This does not include either board or lodging, but they receive a small allowance of tobacco and oil for rubbing the body as perquisites. Perhaps as many as 50,000,000 people in India never earn more per day the whole year round. Again, perhaps 25,000,000 more never during their whole lives have at any one time in their possession as much as twenty-five cents in ready cash over and above their absolute necessity. Is it any wonder then that famine is so frequent a guest in India? and how, in common sense, are they to be expected to buy largely of our colporteurs foreign Bibles, or even New Testaments? It is objected they cannot read, and true enough they cannot, but that is no reason why they may not get some one who can to do it for them, as I have in multitudes of instances known to be the case. The gleaners follow the reapers in the fields now as in the days of Ruth. From one-third to one-half an English acre is considered a day's work for eight reapers, I am told, in the Bengal rice fields; a little more is expected in Central India in the corn harvest. The grain is bound in sheaves, and carried home upon the heads of the shearers when the day's work is over. It is then cast upon the threshing-floor, which is a rude dais of baked mud almost of the consistency of stone. There it is trodden out by the feet of oxen, which are driven two or three abreast round and round upon it, treading out on an average about six hundred pounds of grain per hour. The oxen on these occasions are always muzzled.

Next follows the winnowing. The straw is gathered off from the floor and stacked for future use; the grain is then swept into a heap. One man now raises a quantity to the height of his shoulder, from whence it is allowed to fall in a gentle rippling stream to the ground; meanwhile another plies a large palm fan briskly, which sends the light chaff away, and the clean grain lies at their feet yellow as old gold.

The fan is in shape like an ordinary parlour dust-pan, the frame of stiff bamboo and laced with finer threads or strips of the same, so that it is light, yet very substantial. After the cleaning it is immediately either sent to market or put into wells built for the purpose, and cemented so as to resist the entrance

either of insects or moisture, and being opened only occasionally to obtain necessary supplies for the family or for market. Such is the history of the first crop, and it is the same with all the others, only that the season is different.

In April begins the second sowing for the principal harvest. If it be rice, merely a small patch is thickly sown for transplanting about the middle of July. The separate plants are then set in rows and trenched to facilitate the watering. Between the rice furrows cotton is commonly planted, and at a little distance its foliage might be mistaken for that of the currant bush. This crop is reaped about the last of November or 1st of December.

In some parts of Rajpootana, as an experiment, as many as five crops were raised from the same pieces of ground within thirteen months, but four is the common run. Some crops may be sown, reach maturity, and be reaped all within six weeks.

Horses are never used in farm work in India; neither is hay ever stored for the use of cattle.

Indian corn, sugar-cane and opium are the staples of the Deccan.

Orchard trees are often rented by merchants, who give an average upon the green fruit, and take all risk off the cultivator in regard to thieves, wind storms, vermin, etc.

THE ORGAN QUESTION IN THE FREE CHURCH OF SCOTLAND.

A correspondent of the Edinburgh "Weekly Review" writes as follows: "It appears to me much meditating upon various matters connected with the interests of the Free Church, of which I am a member, that the occasion of the approaching meeting of Commission should be taken advantage of by those who are in favour of congregational liberty in the matter of instrumental music to have some consultation together on the present state of the question, and the steps which should be taken during autumn with a view to legislation on the subject at the ensuing General Assembly. It is desirable that, when the proposal does come up, it should not come as the crotchet of one congregation or even of one Presbytery, but that the feeling in its favour which is so widely diffused throughout the Church should have some adequate expression. It is, indeed, time that we should do something to put our Church abreast of the other denominations in this matter if we are not to lose many of our young people—the future citizens of our country—to whom the present state of things, especially in some country churches, is the reverse of attractive. We need not hope for any 'light and leading' from the metropolitan Presbytery—the men who would naturally lead that body on such questions unfortunately absenting themselves from its deliberations. I would only add one word in commendation of the attitude of the young congregation of St. Luke's, Broughty Ferry. Though their session might well have taken up the position that the deliverance of last Assembly could not affect them, being pronounced in a cause to which they were not made parties, they have loyally refrained from any such technicality, and have disused their harmonium in the meantime, and have burdened their not over-extensive funds with the salary of a precentor. For their sakes, and for the sake of hundreds of our churches, our liberty should be established without unnecessary delay. What a relief it would be both to the funds and to the ears of many country congregations were the bawling ploughman expelled from the precentor's desk, and the service of praise led by an educated lady or gentleman by means of an organ or harmonium."

THE Rev. David C. Scott has been ordained for the Church of Scotland's mission at Blantyre, East Africa, in place of Mr. Macdonald, recalled.

PROF. PLUMPTRE, of England, says: "It has come, I believe, to be almost, or altogether, a work of supererogation to maintain, as against scientific thinkers, the possibility of a miracle. That possibility is not denied by any reasoner who has a claim to be listened to."

A PROSPECTUS has been issued with a view to the formation of a joint stock company to establish a Ladies' College at Truro, N.S. The capital stock of the company is to be \$20,000 in 2,000 shares of \$10 each, and the first meeting will be held as soon as \$15,000 of the capital stock has been subscribed. Dr. McCulloch is provisional president.