

too and they worked very hard. When the overseer had decided that enough beans had been picked for a day the labourers went to work to open the pods. This they did by a stroke of the cutlass, that weapon which is always seen in the hands of a negro or East Indian, and with the use of which they are very handy. Sometimes said to say the Indian uses it in his fury and most terrible murders have been committed, especially in Demerara and Trinidad. During my residence in British Guiana some years ago several men were executed for killing their reputed wives with this terrible instrument.

The work of shelling goes on merrily enough. Occasionally the overseer directs and gives a helping hand. Baskets when full are carried down to the works. The mules come up, and go away loaded. The cocoa beans, which are like the big red beans at home, are all put into sweating boxes for eight days to destroy the life in them. They are then taken out and dried in the sun or in kilns and packed in sacks to await the large steamers which come to carry them to London or Glasgow. When work is over the Indians go home to their dinner of rice and oil, yams and perhaps a dish of jack fish caught in the large seine net which we had seen being dragged ashore by the negro fishermen. A Coolie woman whose bracelets we were admiring showed on it a little fish cut in silver and to our astonishment though she could not speak English, said "Jacks." She referred to the Jack fish. I have told you of the daily work of these poor simple folks. Sad to think they are living in ignorance of the Saviour. We could easily tell them of Him had we more catechists.

We wish to place one at Mount Carmel, 1 to secure a suitable place of our own in which to meet with the people of Guyave, but I grieve to say that my hands are tied for want of funds. There is much to be done for these people; who will help us to do it? The little ones claim our care; they have souls to be saved. The women's M. S. of St. Andrew's Church, Pictou, pay the salary of the catechist at Belair under my supervision, and I am pleased to say that this is a most flourishing mission. We have a day school at this station with 120 on the roll and seventy of an average attendance.

FRANCIS A. ROSS.
St. Georges, Granada, 21st Nov., 1893.

Indore Missionary College Fund.

REPORTED already up to Dec. 7th, \$128.15.
Received since up to Dec. 14th from

Miss A. Graham, Seaforth.....	\$ 2 00
St. Paul's Y. P. S. C. E., Ingersoll, per	
Jessie F. Baxter.....	10 00
Two Friends, Seaforth.....	2 00
Mrs. P. S. Ross, Montreal.....	6 00
Mrs. P. D. Ross, Montreal.....	1 00
Mr. John Sniello, Hamilton.....	2 00
Mr. Wm. Masson, Whitby.....	1 00

Total, \$151.15

\$126.00 of the above has already been remitted to Rev. Dr. Reid for immediate transmission to India.

Extract from a private letter received recently from Mr. Wilkie:—

"The work here seems to grow without even an effort on our part. A week ago Wednesday eight families came to the church and asked to be there and then baptised, as they were Christians. It turned out that they a year ago, in the famine, had been turned out of their homes 400 miles N.W. from here in search for bread. They travelled away south of us, and one of their number seems to have heard the Gospel story and to have been baptised. They in their return were stranded out of Indore, and for months have been living in a miserable way in low grass huts on what they could make as labourers in the field. The Christian had so faithfully lived and preached Jesus Christ that the whole of them wished to be baptised.

"On going out of their home or huts I found them living in what was simply a great swamp. To reach them we had a long walk through mud and slush, as no horse could possibly get through it, and in some places I had to be carried over the water holes. They are living in huts about 6x8, in the centre not 7 ft. high and at the sides not 2 ft. The

earthen floor had been raised a few inches above the surrounding mud, but was still damp, and all they had to lie on was a mat made of palm leaves. Their principal food has been Indian corn, roasted on the cob over a fire of dried cow manure, and they are all suffering from the effects of starvation and malaria. One poor woman is, I fear, dying from consumption. We have got her into the women's hospital.

"I cannot tell you when I felt more moved than when I sat down amongst them, and heard their simple, childlike faith. The old leader is like some of the old typical Scotch elders in his rough honesty. I was pitying him when at once he said, 'We must not not complain. Did not Christ suffer for us, and should we not be willing to suffer too?'

"They belong to a fairly high caste, and are farmers. I hope I may be able to get some land for them from the Maharajah, but it takes these native states so long to move that it is hard to say when we may get it, if at all.

"As one sees such misery, one cannot but make contrasts. Is not the missionary thinking of our comforts? And as one sees the wonderful power of the hidden heaven, one cannot but take courage."

The above extract is fitted, not only to quicken interest in all departments of the missionary work going on in Central India, it will especially help to a better understanding of Mr. Wilkie's words.—"As our wee room (50 x 20) is crowded full and overflowing at our different services, there is an intense longing for the larger hall—but it will all come in our loving Master's own time, and He knows what we need and when."

Is it not the farmer, touched by the very bounteousness of his harvest, to long with a very eager longing for adequate barn room?

If the college building were only finished the large college hall, (70 x 40) would give accommodation to the steadily increasing congregations of Christians and inquirers.

Shall we work and pray for a harvest and then begrudge to build the barn when God gives it?

The close of the letter, bearing directly on the College work, must be reserved for another week.

ANNA ROSS.
Brucefield, Ont., Dec. 14, 1893

Our Thanksgiving and the U. P. Religious Tract Society.

On the Thanksgiving Day just past we spent a most delightful evening here in Brucefield. Rev. Dr. Moffat, secretary of the Upper Canada Religious Tract Society, addressed the annual meeting of the Brucefield branch.

The varied and rapidly increasing work of the society, in circulating Bibles and many thousands of the text books, and in scattering those winged messengers of Heaven, the tiny tracts and booklets, the deeply interesting and much needed Sailors' Mission, the helping hand held out to struggling Sabbath schools, the systematic colportage work, the Sailors' Bag scheme, a fascinating sailor's mission all by itself—all these things were brought rapidly before the attention. The pretty scarlet bag exhibited as a pattern, pinked round the edges and supplied with rings that it might hang conveniently in the fore-castle, attracted much interest and inspection at the close of the meeting. May it yet prove one of those sweet material links between us at home and those often forgotten sailors who "go down to the lake in ships." Incident and detail kept even the children interested to the last.

The need of the society's work, its extent and varied character, and the evidently efficient and economical methods of prosecuting it, all came out clearly in the address. The effect of the whole was to make us glad that such a society is at work in our midst, by means of which we, with a daily duty keeps us in our homes, can yet reach out a hand to minister to the deeper needs of scattered settlers, dark Roman Catholics, neglected lumbermen and sailors, and even John Chinaman himself as he plants his stranger feet on our unwilling shores.

If this little notice shall help to interest anybody else in the work of this energetic society I shall be very glad.

ANNA ROSS.
Brucefield, Ont., Nov. 29, 1893

The Innerancy of the Bible.

REV. FERGUS FERGUSON, D.D., GLASGOW.

(Written for the Young Men's Page of the British Weekly.)

II.

Alford says of the two accounts in Acts ix. 7 and xxii. 9, relating to the voice heard at Saul's conversion, that we have here a discrepancy in the *letter* perfectly fatal to what he calls "the suicidal theory of verbal inspiration." It is not a verbal discrepancy to use the same word in one place in its first outer meaning, and in another place in its second and deeper meaning, for the purpose of asserting that a voice was heard by some as mere sound, but not heard as articulate speech addressed to another. A similar case occurs at John xii. 29. And yet, although Alford is quite cognizant of all this he maintains that such an instance is fatal to every conceivable theory of verbal inspiration. Christ, using the same term, said of some, "hearing, they hear not." Any ordinary paradox may be a contradiction in terms, and as Christianity is the deepest thing in the world, it is full of paradoxes (2 Cor. vi. 8-10)

But we are told that to plead for verbal inspiration, in any form, is to play into the hands of the enemy. Certainly, if the arguments in its favour are no better than the one just cited in denial of it. As one may hold up a penny before the eye and blot out the sun, so may anyone hold up the paltry errors usually cited, and obscure for himself the whole authority of the Bible. That, I fear, is the more probable result among thoughtless people, who can easily catch up the objection, but will not be at the trouble to read any solid reply, especially in the present state of public feeling, so resentful of authority in every form, and content to get an excuse of the poorest kind for rejecting it. And where is the authority of the Spirit, after that of the Letter is broken down? Jesus said of the Scripture (the written word as one whole) that it could not be broken.

The Higher Criticism, properly so called, is primarily, if not wholly, an affair of standpoints. Is there, then, any common stand point from which the Bible can be surveyed and approached as a whole? The theory that fully explains any matter, and comprehends all the facts, is allowed in science to be the true theory. Is there, then, any principle that grasps the whole and binds it into one? It has already been suggested that such a principle is to be found in the relation of the whole to Christ—the relation of the written word to the Incarnate Word. It came to us as a whole, and the first question for the Higher Criticism is, What is its main significance, as a coherent fact, fixed and determined for all these centuries? Does it not find its real unity in Christ? The prophets had actually to study their own writings and to find out the ultimate meaning of the whole, as pointing to Christ (1 Peter i. 10-12). The Divine Spirit, above and beneath and beyond their own clear consciousness, put into the writings a depth and reach of meaning which the whole Church has not yet exhausted. But that which was their bond of union and guiding principle in all their researches, is our principle and bond—viz., the direct relation of the whole to Christ. The difference is this, that we have scientifically to formulate, in deference to the want of the time, what they held on purely spiritual grounds. One thing is evident and that is that the modern scientific apprehension of the Bible, as one book, requires something more than learning and scholarly equipment and acquirement, inexpressibly valuable and necessary as these are. The prime requisite is spiritual insight and sanctified common sense. It follows, too, that the question as to date and authors is entirely subordinate to the supreme concern the authority of the book, as distinctly a spiritual production, capable of being construed, throughout its whole extent, from the point of a divine purpose.

(To be continued.)