

Mr. Wilson's Indian Homes.

Sir,—It is very gratifying to me to find how many good friends I have in this work in which I am engaged among the Indian children, as evidenced by the increased contributions both in money and clothing during the past two or three weeks, and also by the many kind, sympathising letters that I have received. In addition to regular contributions toward support of Indian children, I would like to acknowledge the following: All Saints' Sunday-school, Toronto (special), \$25; S. Jude's, Brantford, W.A., \$6; Mrs. Boomer, \$5; the Misses Patterson, \$10; A. Duncan, \$5; S. Luke's Sunday school, Waterloo, P.Q., \$5; Sunday-school, Waterloo, Ont., \$6; Lord Aberdeen (for Medicine Hat), \$50; meeting, Thorold, \$9; W.A., Perth, \$20; D., \$1; S. John's Sunday-school, Cornwallis, \$6; per Rev. J. C. Cox, \$2; S. James', Carleton Place, \$20; Mrs. McCaul, \$5; S. Peter's west end Sunday-school, Cobourg, \$12.47; Board of Domestic and Foreign Missions, per D. Kemp, \$500. The following Sunday-schools have promised to aid in the support of pupils so soon as we feel able to increase our numbers again: Truro, N.S.; S. George's, Ottawa; S. James', Orillia; Shawville, P.Q.; S. Philip's, Toronto. Clothing has been received as follows: from Miss Roe, Lennoxville, 2 barrels; from Miss Green Armitage, Fergus, a packet; from Mrs. Shaw, Perth, a large bale; from Miss Ingles, Niagara Falls South, a bale; from Mrs. Bell Irvine, Quebec, a box.

In order to reduce our expenses this winter, and get things into better shape for the future, we have closed down some of our trades, dispensed with the services of local superintendent, and reduced our pupils at Shingwauk to 29, Wawanosh to 15. Our aim will be, during the winter months, to shake ourselves free altogether of debt, refill the depleted shelves of our clothing store, and secure the aid of a number of fresh Sunday-schools in the support of our Indian pupils. We have room now for 100 children at our Sault Ste. Marie Homes, and 70 at Elkhorn; and, at Medicine Hat, the \$4,000 building which we commenced in August is already up, roof on, and cupola in place; but \$1,400 is still needed to complete the interior, and there is nothing on hand as yet for the furnishing. Government will, we are persuaded, help liberally, if only we be duly supported by the Church.

By next summer there seems to be every reason to hope that these Homes for Indian children will be in a better position and doing a greater work than they have ever done before. My hope is that our Board of Domestic and Foreign Missions will take up and make a speciality of the Indian work far and wide through the Dominion. The Bishop of Algoma is kindly joining with me in a scheme to establish an "Indian Auxiliary," something on the same lines as the "Woman's Auxiliary," which has become such a power for good; and the idea is for each missionary diocese, where Indians are resident, to have an Indian Committee, who would undertake the management and support of the Indian work within the diocese, having special regard to the training of the young Indians in such institutions as those with which I have been so long connected. I believe if a plan such as this can be carried out it will give Church people more confidence in the work, and that it will be better and more systematically supported.

EDWARD F. WILSON.

Shingwauk Home, November 4th.

The Writers of Genesis.

Sir,—I want to thank you for your notice of the Writers of Genesis in your issue of October 30th. Can you send me a copy?

Writing from memory of your notice my words must be few. I am in correspondence with Principal Cave, of England, and exchange books; have sent him a copy of "The Writers of Genesis." I think he fails to account for S. Stephen's statement in regard to Moses; necessitates a repetition of divine disclosures from Noah to Moses, and has not probed to the bottom the evidence for patriarchal writing. In all other important matters we seem to agree. Perhaps I ought to have stated that I cited only enough evidence to carry my case if tried before a jury in a court of justice. But the quotation from Professor Sayce, on page 167, with others that might be adduced from his Hibbert Lectures for 1887, from the prayer to the God of Ur, ten lines of which I quoted on pages 28, 29, from Tompkins' Times of Abraham (published in 1879), and Records of the Past, 12 vols. old edition, and 2 vols. of new edition, these present cumulative and sweeping proofs of the literary art in those early days.

If I have not erred in my claims for Judah and the meaning of S. Stephen, Acts vii. 22-27, may I not claim the probable demonstration of my theory, that the patriarchs wrote their own memoirs? This relegates the crazy-guilt idea beyond the pale of Biblical criticism, and establishes the last two paragraphs of p. 102 upon the rock of truth? Why not

print those passages referred to, pp. 28, 29, 102, and 167, for your readers.

I have pondered the evidence for years.

E. COWLEY.

223 E. 88th Street, New York, Nov. 6th, 1890.

Sunday School Lesson.

24th Sunday after Trinity. Nov. 16, 1890.

THE CHRISTIAN SACRAMENTS.—PREPARATION FOR HOLY COMMUNION—CONFIRMATION.

The children who attend the Sunday Schools of the Church are drilled as thoroughly as possible in the Church Catechism; and we are now completing a careful explanation of it, which was begun in the "Leaflets" a year ago. It will be well to explain now, before going on to take up some other subject for the Prayer Book Lesson of another year, what is the reason that so much pains are taken in teaching the Catechism.

We ought all to think very highly of the Church Catechism. It is well worth all the study we can give to it. We may justly consider it superior to any other form of instruction drawn up for the use of children. It is simple and yet very comprehensive. It explains the three most important things which belong to our Christian religion, the Creed, the Lord's Prayer, and the Ten Commandments. It also sets forth what we should believe as to the Sacraments of Baptism and the Lord's Supper. He who knows the Catechism well, has laid the foundation for gaining a full understanding of the Christian Faith.

We do well then to pay particular attention to the Church Catechism; we wish that all the children of the Church should know it word by word; and that it should be fully explained.

But there is another reason why the Catechism occupies such an important place in our Sunday School teaching. When our children are baptized, their god-parents are directed to bring them to the Bishop to be confirmed by him, so soon as they shall be able to say the Creed, the Lord's Prayer, and the Ten Commandments, and have been instructed out of the Church Catechism set forth for that purpose. (See title of Catechism—"That is to say, an Instruction, &c.")

We do not call Confirmation a sacrament. It has an "outward and visible sign" (the laying on of hands), and "an inward and spiritual grace" (the gift of the Holy Ghost); but it was not, so far as Scripture tells us, "ordained by Christ Himself," but by His holy Apostles. It is, therefore, called the "Apostolic Rite of Confirmation."

Confirmation means "making strong," and that in two ways: The promises and vows made in Baptism are made now more strongly binding when the candidate takes them upon himself; and the gift of the Holy Ghost in Confirmation strengthens the candidate to make good the promises which he now renews.

Confirmation was at first administered by the Apostles only (Acts viii. 14, 17; xix. 6), and now it is administered by the bishops alone, as the successors of the Apostles. It is a sin to neglect Confirmation, or to receive it carelessly; for in the Epistle to the Hebrews it is mentioned as being of equal importance with repentance, faith, baptism, &c. (See Heb. vi. 1, 2.)

The gift of the Holy Ghost in Confirmation is of two kinds: (1) *external*—(speaking with tongues, working miracles, &c.); (2) *inward*—(wisdom, understanding, &c.) (Isaiah, xi. 2.) The first of these was only given in the times of the Apostles, but the others, which are all we need to be fully armed for the Christian fight, are still imparted to the faithful candidate in Confirmation.

Every Sunday School scholar should look forward with great expectation to the day of his Confirmation, and the thought of it should be a spur to greater diligence in the preparation of all Sunday School lessons.

But it should always be remembered that Confirmation, though important in itself, is chiefly important as being the way of entrance to the Holy Communion. When a person is preparing for Confirmation, attending classes, reading and praying for God's grace, he should seek to be prepared also for the receiving of his First Communion. He should make up his mind, with much prayer for God's grace, that he will afterwards be a regular attendant at the Holy Feast.

THE SLEEP OF THE JUST.—For sleepless nights depending on worry and vexation, indigestion, etc., Burdock Blood Bitters is a remarkably efficient cure. "I have used Burdock Blood Bitters for sleepless nights and now sleep well all night. I recommend it to all suffering from imperfect rest. GEO. H. SHIEL, Stony Creek, Ont.

Family Reading.

At Last.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me then to comfort and uphold
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath Thy trees of healing,
The life for which I long.

—John Greenleaf Whittier.

Story of an Author's Child.

Every woman in the land has bowed down before "John Halifax, Gentleman"; but how many know much of the life of the woman whose brain-child he was? There is in it a little romance that I am sure many will like to hear. Married to a gentleman who was a cripple, Mrs. Muloch Craik lived an idyllic life at a beautiful country home, a few miles from a county town. She heard one day, quite incidentally, that a baby had been found on a stone at the crossroads, that it had been taken to the Town Hall, and that all the gentry about were going to look at it because it was such a sweet little child. So, following the example of her neighbors, she went too. Looking up into the sweet, sympathetic face of the famed authoress, the little baby smiled and put out its wee hands.

Dinah Muloch Craik could not resist this, and so she determined to take the child for her very own. Quickly it was wrapped up and it became her baby. Devoted to it, she was yet determined as it grew older it should never have its heart hurt by being told the story of its birth and adoption; so, as soon as the little girl was able to understand, it was lovingly whispered to her that she had been found on the large stone which stood in the centre of the hall and which always was decorated with flowers, and that God had put her there that her mother might find her. As soon as she grew old enough, it became her daily duty to cut the flowers and arrange them to make beautiful this great rock that had been dug up from the cross-roads and brought there. To her it represented the place where the hands of the angels had rested when they laid her down. Curiously enough, the child became very proud of the way in which she had reached the dear mother who cared for her as lovingly and as tenderly as if she were really of her own flesh and blood. Her birthday was the day on which she was found, and when the tenth one came around and a child's party was given her, she was heard asking one little girl, "How old are you?" The other one answered, "I was born nine years ago." "Oh!" answered the baby, "you were born like other children, but I am better than that; I was found just where God had placed me." The childish pride was as amusing as it was pathetic.

The years have gone by, the eyes of the good mother are closed forever to the sights of this world; but the child she cared for lives in the great town of London, and remembers; and when the mother of "John Halifax, Gentleman," and of this girl stands before Almighty God, don't you think that He will say, "As ye have done it unto the least of these, so will I unto you."