

time to time with gifts of clothing and tea from our many friends both in England and Canada, and at the same time we have been gradually training them to provide for themselves, and now they are all so settled and happy that they don't want to leave us any more. They love their houses and their gardens, and the missionary is always near to minister to their spiritual wants.

Hoping I have not intruded too far on your valuable space, I remain, dear sir, Yours faithfully,

ROBERT RENISON.
(Missionary.)

TEACHER WANTED.

SIR,—I have been asked to assist in getting a teacher for a Public School, male or female, third-class certificate. My object in asking you to insert these few lines in your correspondence columns, is to catch the eye of some of your young churchmen or churchwomen throughout the country, in the hope, that they may put themselves in communication with me. Applications must be accompanied by a testimonial from the parish priest, certifying the party to be a communicant of the Church in good standing.

The appointment does not, of course, rest with me, but the opportunity having offered of assisting to obtain a teacher, I naturally desire a good churchman or churchwoman. I will be glad to furnish information to any one communicating with me, provided the necessary testimonial above referred to, accompanies application.

Yours, &c.,

FORSTER BLISS.

The Mission House, Mattawa, Aug 22nd.

A VOICE FROM THE PEW.

SIR,—One Sunday morning a minister found a note lying on the desk. He took it up and read it, thinking it was a notice to be given out that morning. Judge of his surprise when he read, "Sir we would see Jesus." What did it mean? It meant, that, his fine and polished lectures upon which he had spent so much time and thought, had not enough of Jesus in them. They, of the pews, come to church, it may be, tired and hungry for the word of life. But what do they get, a well written, systematically arranged, highly intellectual discourse upon the relation of cause and effect—upon mental philosophy, upon the advancement of science in astronomy, geology, the telegraph, telephone, electricity, &c. Plainly the minister has fallen into the error of the day, "scientific lecturing." Throughout the whole production there is a cold scholastic air, and in the effort after scientific forces &c., the emotions have been quite overlooked. The spirit of sympathy, tenderness, love and anxious importunity, is not in it. Scientific and philosophical subjects in the pulpit, have too often displaced the pure and simple Gospel. Then there are the "original preachers," as they love to be called, who are always "telling of some new thing." They are not satisfied to tell the old story of redeeming love, but they twist the very features of eternal truth out of shape, that they may appear original. Then there are preachers who group thoughts about all the aesthetic influences of the age into a wreath of pretty expressions, and throw the wreath around the neck of a Bible verse. Then there are others who adopt a policy of sampling the Bible, taking the easy things for belief and weeding out the disagreeable things for rejection. Such preaching do not hold up Jesus to the pews so that they may see Him. As there is no age to eternity, so there is no wear to truth. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, acknowledge the power that does wonders on the heart, while dry, formal, discursive preaching leaves the hearers just where it found them.

Through all the ages the Gospel has remained unchanged, the same always and everywhere; at Abraham's altar, in Moses' tabernacle, in Solomon's temple, in Jewish synagogues, and in Christian churches, in "Greenland's icy mountains," and on "India's coral strand," in the crowded city and the lonely forest, in the University of learning and the workshop. There is not one Gospel for the rich and another for the poor. Its unvarying words are, "He that believeth and is baptized shall be saved." Kingdoms may rise and fall, generations may come and go, art and science may make great advancement, but the Gospel remains unaltered. Its message will ever be "Neither is there salvation in any other." But this is not the only Gospel which has been preached and believed. St. Paul tells us that there is another Gospel, "which is not another." The other Gospel which bewitched the "foolish Galatians" was that men must be circumcised and keep the law of Moses, or they would not be saved. The ceremonial law was abolished. In the course of time other Gospels took its place. But any so-called Gospel, which does not hold up Christ as the sufficient only Saviour, is one of those other Gospels of which St. Paul speaks when he says: "Though we,

or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

Let the pews hear less of scientific and speculative theories and more of Christ and His Gospel which says: "Awake thou that sleepest, arise from the seat and Christ shall give thee the light." "Believe on the Lord Jesus Christ and thou shalt be saved." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "A bruised head shall He not break, and smoking flax shall He not quench."

August 25th, 1887.

PHILIP TOCQUE.

THE INDIAN BOY'S HOME.

SIR,—In common with many clergy of this Diocese, I have received the following circular from the Rev. E. F. Wilson, of the Shingwauk Indian Boys' Home, Sault Ste. Marie. I confess to a feeling of sadness that the excellent and zealous Mr. Wilson should feel himself depressed because he has not been sufficiently sustained in his work of Indian education. Why he has not received larger aid from the church generally, I cannot say. At the last Provincial Synod at Montreal I was greatly pleased to know that a resolution was passed in commendation of the work done at Sault Ste. Marie by Mr. Wilson. A resolution of such a nature was well deserved, but I fear that it was not felt or seen by church people generally. There is one thing, however, that presses itself upon my mind—that the Rev. E. F. Wilson appears to have been acting too much alone in his great undertaking, and that he should have had the aid and counsel of a few, at least, of clerical and lay members of the church, as a board of trustees. Mr. Wilson possesses great zeal and piety; he should have fraternal sympathy, counsel, and help. Some have felt that Mr. Wilson made a mistake in offering not long since to the Government all his institution, and so surrendering the main feature of true education—Christian teaching. It was a mistake, but happily it was not carried out. I would like to see the Bishop of Algoma's name conspicuous in this work of Indian Education in his Diocese. Much has been done at Sault Ste. Marie that demands our warmest approbation, and for year's to come the work will increase, its harvest is great but the co-workers are comparatively few. Perhaps, Mr. Editor, you will lend your aid in promoting a good and necessary work of Indian Education in the District of Algoma.

Yours,

August 30th, 1887.

NIAGARA.

A brief statement of the present position of the Indian Homes at Sault Ste. Marie.—I make no fresh appeal for funds, but I ask you kindly to spare a few moments to read through carefully, and I hope sympathetically, the accompanying report of our work for the past year, also to note the following points:

1.—In June 1884 we had 32 boys, 22 girls, total, 54
1885 " 48 " 21 " " 69
1886 " 47 " 24 " " 71
1887 " 58 " 27 " " 85

Our homes were never in a more hopeful and prosperous condition than in this summer of 1887.

2.—The location of Branch or Receiving Homes is not yet definitely decided on, so many different contingencies having to be considered, but we hope, if the way opens, to have two or more of them. Towards the Receiving Home at Elkhorn, Manitoba, we have \$2,000 in hand, and the offer of a free grant of land. We want to build another at Banff, among the Rocky Mountains, and another in the neighborhood of Sarnia.

3.—We had very much hoped that ere this something would have been done towards enlarging the Shingwauk Home. Our increasing numbers require it, and we desire to carry out our plan of making it a large central Protestant institution for Indian children.

4.—Everything just now as regards our Homes is at a complete standstill.

5.—We have been overdrawing our resources, resting in the hope of a Government grant and liberal gifts from our friends to set all this new work on foot, and these hopes having failed we are now obliged to retrench.

6.—I am obliged to part with my Assistant Superintendent, being unable to pay his salary, and must reduce the number of my pupils to about 40 boys and 20 girls. At the beginning of the year our Maintenance Fund was overdrawn \$667, and now shows a deficit of \$1,400.

8.—We therefore sink back into the position we were in about 5 years ago; and all our prospects of enlargement and extension seems to be for the present blighted.

9.—A question forces itself to my mind. How is it that in the United States, notwithstanding all that has been said of their cruel and unjust treatment of the Indians, they have some 32 large Institutions for Indian Children, notably the Carlisle Institution in

Pennsylvania for 600 pupils, which receives \$80,000 a year from the United States government, and \$10,000 a year from the United States public?

10.—And another question forces itself upon me. How is it that our Canadian government has within the last few years erected an Indian Institution, at a cost of \$25,000, near Calgary in the N. W. for the Roman Catholics, and another Indian Institution, at a cost of \$25,000 at Fort Qu'Appelle for the Roman Catholics, and is about to build another Institution for Indian girls at the same place for the Roman Catholics, and last year gave \$4,000 towards rebuilding the Roman Catholic Institution on Manitoulin Island, and yet has no money to spare for the Shingwauk Home, which has been struggling upward through many difficulties, during the past 14 years?

11.—Is it the will of this country that the Indians whose land we are occupying should be given over into the hands of the Roman Catholic priests? Is it a matter of indifference to Protestants in Canada and in England, whether the Indians are brought up to the Romish faith, under Roman and French influence, or whether they be taught the Gospel of Jesus Christ?

12.—I have my own views—strong views—on the subject, but, with the government refusing help, English contributions diminishing, the Canadian Church so indifferent, apparently about the whole question. What am I to do?

I commit my cause into God's hands and pray for patience to await His time.

E. F. WILSON.

Sault Ste. Marie, July 27th, 1887.

SKETCH OF LESSON.

14TH SUNDAY AFTER TRINITY.

SEPT. 11TH, 1887.

The Day of Atonement.

Passages to be read.—Lev. xvi. 1-10.

We have seen in a previous lesson that there was one portion of the Tabernacle where God's presence dwelt. It contained the Ark of the Covenant; over the Mercy-seat rested the Glory of God. In this place, the Holiest of all, even the priests might not enter. They were shut out. Nothing sinful might come before Him. See in to-day's lesson how God made a wonderful way to bring the people near, to make them at one with Himself, and showed it to Israel in a type. See, too, how we have the reality under the Gospel. All true followers of Christ have now "boldness to enter into the Holiest," every day, "through the veil" (Heb. x. 19, 20).

I. *Atonement Made.*—This was the most solemn day of the year for Israel (v. 2); no work to be done—they were to humble themselves before God, to think of and mourn for their sins. Sin was not a trivial thing; it shut them out from God. How were they to be brought near? See the High Priest—his gorgeous robes laid aside—clad in the linen garments of his office, coming forth with a bullock and a ram; then from the people he receives two goats and a ram; he draws lots upon the goats, one to die, the other to live; then, having slain the bullock, he carries the blood into the Holy of Holies, and sprinkles the Mercy-seat, the incense which he has placed on burning coals on a censer sending up a cloud of fragrant smoke, symbolic of prayer; thus making atonement for himself and family. Then he does the same with the goat, and makes atonement for the sin of Israel; the slain goat a type of Christ dying for our sins.

II. *Atonement Accepted.*—The High Priest now does for Israel what he has already done for himself. But how dares he, in the name of sinful Israel, draw nigh to God's presence? He carries the blood within the veil, and sprinkles it before the Mercy-seat. This shows that the sin has been punished; he has stood in the presence of God for them, and God has accepted the atonement. Let us note that all must have a part in this, for an awful doom is pronounced upon any who stand aloof (ch. xxiii. 28-30).

III. *Atonement Received.*—Now the live goat is brought forward (v. 21) and Aaron lays both his hands upon its head, while he confesses over it the sins of Israel; then the sin-laden goat is led out of the camp into the wilderness, and they see it no more (Heb. viii. 12; Is. xxxviii. 17; Micah vii. 19; Ps. ciii. 12).

This is the picture which God gave to Israel of the Atonement. Let us look at the reality:—Christ has made atonement; He laid aside His Glory and Majesty; He had no sin of His own to answer for (Heb. vii. 27); He gave Himself as a sacrifice; His Resurrection proved that the atonement was accepted; He sits as an High Priest at the right hand of God (Heb. ix. 24; Rom. viii. 34).

Have we claimed and accepted our share in Christ's Atonement? If so, see 1 St. John 1-8; Ephes. ii. 18. If not, whose fault is it? It is for us, if we will only claim it by repentance and faith.