

OUR CONTRIBUTORS.

JUVENILE MISSION SCHEME.

TO SABBATH SCHOOL SUPERINTENDENTS.

The Juvenile Mission Scheme is one of the Schemes of our Church. It is a Scheme for the children, by means of which they may unite their contributions to send the gospel of Jesus Christ to heathen lands, and especially to the children in these lands. Hitherto only a small number of our Sabbath Schools in the Western section of the Church—about forty—have contributed to this Scheme. Its work for a long time consisted altogether in the support of orphans at the Orphanages of Madras, Calcutta, Poona and Sealkote,—each contributing school supporting one orphan or more, according to the amount of its contribution. As the resources of the Scheme increased, several High-Caste day-schools and a Zenana teacher at Calcutta were also supported, in addition to a large number of orphans.

Of late years, however, it has been more difficult to get the right class of children for the Orphanages, and one of the Orphanages has been closed altogether, so that there are now less than half our former number on the list, with but little prospect of increasing this number to any considerable extent. At the same time the Mission of our own Church to India is growing more important and interesting, and affording scope and encouragement for extending the usefulness of the Scheme in this direction. Two Zenana teachers,—native girls educated in the Church of Scotland and Free Church Orphanages of Poona respectively,—are now employed in Indore under the Rev. Messrs. Douglass and Campbell, with most encouraging prospects of success, and are supported entirely by the Bible Class of St. Andrew's Church, Quebec. They gain access to the houses of highest caste in Indore, and as these are said to belong to the most influential stratum of Hindoo Society, work done among them will be likely to tell even beyond Indore.

In view of these circumstances, the Assembly's Committee in charge of the Scheme have resolved to extend their basis of operations, and to offer to the Sabbath Schools of the Church a variety of Missionary work, from which each School desiring to help on the great work of Foreign Missions shall be able to select the particular object which may appeal most strongly to its sympathies. The obligations which have already been undertaken by various schools now contributing, whether the support of orphans or Zenana schools, will of course still be discharged. But new schools contributing, or schools which have lost the orphans formerly maintained by them, are offered the choice of the following objects:

I. In Indore.—1. The support of native Zenana teachers, *i.e.*, native Christian young women who go to the Zenanas to give both secular and Christian instruction to the girls and young women shut up in the female apartments of Hindoo homes. The support of one of these Zenana teachers will cost about sixty dollars per annum; and a school undertaking the support of one will receive from her regular reports. 2. To contribute to the support of one of the lady missionaries, now being sent out by our Church to Indore, who work chiefly among the young girls and children. To aid in this would be to relieve the Foreign Mission Board of the Church, and enable it to prosecute its work more vigorously in other directions. 3. The building of a Mission House at Indore to accommodate our missionaries. This is very much needed for their comfort and greater usefulness, and it would be an honorable memorial of the missionary spirit of the children of the Church, if it could be done by our Sabbath Schools.

II. In Trinidad.—As the Mission work in Trinidad among the Coolies, it may be said to be *still India*, only India brought nearer to us. The work which our schools could do here would be to support native assistants or catechists to be employed under our missionary there. One of these costs \$200 per annum. A *Monitor* costs \$35 per annum.

III. To *viz* in supporting the "Dayspring," a missionary vessel, now partially maintained by the Sabbath School children of the Maritime Provinces. She sails between Australia and the different islands of the New Hebrides group, on which our missionaries are stationed, and indispensable to our Mission on those islands.

As, among these various objects, it can hardly be

difficult to find one which will enlist the sympathies of your school, and draw forth the missionary spirit which it is so important to cultivate in children, you are respectfully requested to bring the subject of this circular before them as soon as possible, so that, if not already contributing towards some missionary object, they may decide to which of those here enumerated they will direct their interest. The circumstance that their contributions may necessarily be small need not discourage them. It is not desired to interfere with any previously existing claims or obligations, though some schools might enlarge their liberality, and take up additional work. If any school hitherto supporting an orphan, finds that it can support a Zenana teacher, a smaller school can be found to undertake the support of its former *protégé*. But it would be well that all our Sabbath Schools should feel that the Missionary order of the Great Commander is not confined to Christian men and women, but extends to all who know the Lord and are able to do anything to send the Gospel to "every creature."

An early reply, stating to which of these objects your school will contribute,—with a view to reporting to the next Assembly,—will oblige.

Kingston.

A. M. MACHAR, Sec.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—III.

His Grace's *third* and *sixth* reasons, "Why Catholics do not make the Bible their rule of faith as Protestants do," are the same. They are founded on the differences among Protestants. But the differences among Romanists are greater. "The unanimous consent of the fathers," according to which every priest professes to receive Scripture, and promises to interpret it, is as much a reality as red-hot ice is.

His *fifth* reason is, "Protestants themselves do not take the Bible alone as their rule of faith, as each denomination has its peculiar creed." This is stated as a reason. According to it, Romanists have learned a lesson from Protestants. He says, "The Presbyterians have their confession of faith usually called the 'Westminster.'" The full title of that document is "The Westminster Confession of Faith." Sometimes it is called by Presbyterians, simply, "The Confession." The far more common name which they give it is "The Confession of Faith." So seldom is it called the "Westminster," that if a well-read Presbyterian were asked if he had a copy of "The Westminster," he would sooner think of the "The Westminster Review," than of the Confession of Faith of his Church. With intelligent Presbyterians, the Confession of Faith is simply a statement of what they believe the Bible teaches on certain points. This is very far from making it an additional rule of faith to the Bible. What has just been said, is equally applicable to the "Thirty-nine Articles" of the Church of England, and to the creeds, or whatever else they may be called, of Methodists, Baptists, and other evangelical bodies. It is quite true, as his Grace says, that "if any member of these denominations should interpret the Bible in a different sense from that recognized by the whole body, he would be told to retire from the Church." But this would be only on the ground of expediency. "How can two walk together except they be agreed?" A human work would not in that case be put on a level with the word of God.

His *seventh* reason is, "A rule of faith being so necessary ought to be easily understood." This does not follow. A rule of faith if it came from God, must of necessity contain "some things hard to be understood." According to the reason just given, the Romanist's rule of faith must be free from all mysteries. Well, what is it? On page five, the Archbishop says, "The true rule of faith ordained by Jesus Christ, is His word interpreted by His infallible Church which He established on earth to act in His stead." Well, that rule contains the following doctrines besides many others which Protestants believe—the self-existence of God, His making all things of nothing, the Trinity, and the Incarnation. These doctrines, even Gabriel himself cannot fully understand. But the Romanist's rule also contains the doctrine of Transubstantiation. This even his Grace will admit, is, "a thing hard to be understood." It may well be called a mystery, for a piece of greater nonsense, as well as blasphemy, could not be framed, as can be easily proved.

The Archbishop quotes Matthew xviii. 17, in support of his definition of the true rule of faith above quoted, "Hear the Church, and he that will not hear the

Church let him be considered as a heathen and publican." If his Grace would but read this passage carefully, he would see that it refers not to *faith*, but to *conduct*. Our Lord in it gives counsel for the settlement of a difficulty between two church-members. The one that believes that he has been injured, must go to the other, and talk over the matter with him by himself in a friendly manner. The breach between them may thus be closed. If this course prove unavailing, then he must take one or two common friends. Perhaps the other will listen to *them*. If he will not, then the matter must be brought before the Church. This may succeed. If it do not, then the first mentioned must treat him as if he were "a heathen man and a publican." He has done all in his power to have the difficulty settled in a friendly way, but failed. There is, however, in this passage nothing whatever about a rule of faith.

On page four, his Grace asks, "What, therefore is the true rule of faith, or by whose authority are articles of faith to be defined?" He plainly does not see the difference between a *rule* of faith, and articles of faith.

On page three, he says, "The Scriptures were not selected from the Apocrypha and approved of by a council in Rome till the year 494 under Pope Galatius." There, he draws a distinction between the Scriptures and the Apocrypha. Pope Galatius was, of course, infallible; and, of course he who should join together what God had put asunder, was accursed. But on page twelve his Grace calls the Apocrypha "books of sacred Scripture." Therefore, under Pope Galatius, the Scriptures were separated from a part of the Scriptures, that is the whole was taken from a part; or a part from the whole, and the whole remained. But the Council of Trent, also under an infallible Pope, joined the Apocrypha to the Scriptures. Of course, thus, he who should put asunder what God had joined together, was accursed. Therefore the Council of Trent and the Pope, were, according to the Council of Rome and the Pope, accursed, and the Council of Trent and the Pope, were, according to the Council of Trent and the Pope, accursed. Dreadful is the shock when two locomotives going at full speed in opposite directions dash against each other. But what is it in comparison with the shock when two infallibles do so? It would be very interesting to see his Grace get himself out of this dilemma.

On page six, he boasts of a respectable Protestant publisher in Toronto having sold in one year, 1,000 Roman Catholic Bibles. Well for all that; it is a fact that, with very few exceptions, Roman Catholics are woefully ignorant of the Bible. Where I live, where Romanism has more power than she has in Toronto, the well-educated of the laity know next to nothing of the contents of the Bible: The same is true of very many or rather the great mass of the priests. Even Archbishop Lynch himself is very much in the dark regarding the Bible. Does he ever bid his people take their Bibles to church with them? Does he ever reprove them for not having done so? One can find plenty of prayer-books in Roman Catholic churches, but if one were to find a Bible, one belonging to a worshipper, it would be like finding a palm-tree growing beneath a polar sky. How are these things so, if the Church of Rome be so much in favor of her members reading the Bible as his Grace tries to make us believe she is?

Many other most ridiculous arguments in favor of Romanism are to be found in the remaining part of his Grace's "little book," but I pause here for the present.

T. F.

Metis, Quebec.

THE SABBATH SCHOOL SYSTEM.—III.

MR. EDITOR,—In our second letter we stated and discussed the relative position given to the family and the Church, as distinct institutions in God's economy of this world, and the kingdom of grace.

The primary object of the one is *Race Life*, and securing a godly seed. The special object of the Church is redemption through Christ, salvation to man, and his growing up into the likeness of the Saviour. Contrasting these two institutions, the foundations, manner of growth, and objects in view, are broader and more comprehensive in the Church. She has subordinated all instrumentalities and agencies to herself, she has incorporated all that is special in ideas, agency, and influences in family life, ("of whom the whole family in heaven and earth is named," yet