

NEW YEAR'S GREETINGS.

TO all who come within the sound of our voice we wish with all our hearts, "A Happy New Year."

To our subscribers and to our contributors, and to all more closely allied with us in the support of the DOMINION CHURCHMAN, we have to acknowledge our warmest gratitude for their generous sympathy, help, and material assistance in the past year. We added a large list of new subscribers for the year just gone, and in the one we are commencing, we have great hopes of enlarging the number of our subscribers many thousands more. The DOMINION CHURCHMAN is now known as a power all over Canada. Churchmen of every "school of thought" rejoice over this manifestation of vigour and boldness, while those to whom the Church of England is an offence, more especially the new allies of Rome and Riel, show by their attacks upon us that our defence of Protestant rights and our Loyalty to country and the laws, are felt to constitute serious obstacles to their unpatriotic policy. We are the more sensible of the grave responsibility devolving upon the conductors of a Church organ because *we stand alone in being wholly independent of political parties.*

It seems akin to boasting to name again the constant stream of letters pouring in upon us from friends all over Canada and from lands afar off, all heartily showering upon us congratulations, compliments and good wishes. From Bishops, Judges on the bench, officials high in rank in all departments of public service, from venerable and learned divines, from the clergy in the backwoods and from those whose lines are cast amid more civilized life, from the wealthy, cultured and zealous of our laity down even to the true-hearted, horny-handed skilled mechanic; even from the day laborer to whom the Church is a hiding-place from the pitiless storm of the cares of poverty, one and all bid us God-speed! As a typical example we quote the letter of a pious, learned and aged Rector, whose name commands high respect in the Church. He writes:

"Enclosed I remit one dollar advance payment for the forthcoming year of DOMINION CHURCHMAN. I have never been so well pleased with your paper as during the last few weeks, in which the leading editorials have been worth thousands to the country and the Church. In its present position and course I wish it every success."

We trust that strength will be given us from Him who is the source of all power, might and wisdom, so that in all we do or say on behalf of His Church we may be brave and fear not, walking ever in the light of truth and of love.

CANON DUMOULIN ON THE ROSS BIBLE.

THE natural inquiry was, why were these selections made for the use of the schools in Ontario? Was it because the teachers of these schools (who were best qualified to give advice), in their professional capacity, came forward and recommended that the

step should be taken. No; a thousand times no; for it was in the very face, in the strongest contradiction, of their deliberate recommendation to the very contrary. The teachers of the Public Schools in convention assembled recommended that the whole Bible should be used in the Public Schools of the Province, that a selection of lessons should be compiled for the guidance of the teacher, and that the Sacred Book itself, without curtailment, alteration, or abridgment, should be in the hands of the children attending our schools. Why were the selections made then? Why, when made, were they submitted to Archbishop Lynch, as representative of the Roman Catholic Church, for his approval? Why was this step taken before the selections were submitted to any committee of the Protestant Church of this Province? He persisted in demanding an answer to that question. The answer given was that these selections were submitted to Archbishop Lynch as representing the Roman Catholic Church, because in this Province there were 50,000 Roman Catholic children attending the Public Schools. Now, he wanted so give a reply to this reason advanced. In the first place, they knew very well that the Archbishop and his Church had already been provided with Separate Schools for the training and education of the youth of their own faith, in which schools they were taught their own religion, and in which schools there was no Bible whatever. Why, then, seeing that they had Separate Schools, were these selections submitted to the Archbishop? Because it was urged that there were 50,000 Roman Catholic children attending the Public Schools, and those who favoured the selections went so far as to say that a great benefit and right would be conferred thereby upon these children if they were given the same privilege as the Protestant children, with whom they might sit side by side listening to the same Scriptures. If that argument had any shadow of foundation there might be some pretence of a defence for the selections. But he must tell them that these selections, approved in December, 1884, put into circulation in the schools, were very soon after—within three months—followed by a new regulation issued by the Minister of Education in March, 1885, and it would be found on the 35th page of the Minister's last report. Here was a part of it (also to be found in the Sessional Papers, 1886, vol. xviii., page 72).

'The right conceded to a pupil of absenting himself from the religious exercises of the school, as provided in paragraph—of the regulations, requires the most careful attention of every teacher. In order that the parents and guardians of Roman Catholic pupils may be saved unnecessary trouble in giving notice to teachers under this regulation, it is to be assumed that the parent or guardian of a Roman Catholic pupil has notified his wish to the teacher, as by the rule required, unless such parent expressly notifies such teacher that he desires the pupil of which he is parent or guardian to attend and be present at the religious exercises prescribed. Before entering

upon the closing exercises of the school, the teacher should therefore allow a short interval to elapse, during which such pupils might retire, and in this way remove all doubt as to the faithful observance of the regulations.'

Here was the gain by the selections for which they had sacrificed the whole Bible to themselves and children in the Public Schools, and had consented to sweep it away and replace it by this miserable book. They had believed that by so doing they would be the means of bringing the Word of God under the eyes of 50,000 Roman Catholic children. Well, this might have been assumed in 1884, but not after March, 1875, when this regulation came forth from the Minister of the Education Department, which in effect caused every child to be carefully warned every afternoon before a single one of these selections should be read in his hearing. He thought that they would see how little foundation there was for the reason advanced why these selections should have been in the first and last place submitted to Archbishop Lynch for his approval."

THE ROSS BIBLE SELECTIONS DISHONESTLY CULLED.

HE would treat of the selections themselves as representing portions of the Holy Scriptures for reading in the schools. Everybody knew the size of an ordinary English Bible. He held a copy of the selections in his hand, and few people would take this volume, with its large type and broad margins, for an English Bible. They would say it was one-sixth of the size of the original English Bible. Not one of them could go down King Street and ask for at a store and carry away with him a copy of this volume. It was a book not for the public eye—not for the public use. It was only supplied to the teachers of the Public Schools. It was not even placed in the hands of the children, but one copy was placed on the desk of the teacher, and whoever was fortunate to get a copy must go to the Education Department and boldly ask for it. The book was called "Scripture Reading for High and Public Schools." It was distinguished by two or three remarkable features. In the first place it was distinguished by the process of elimination: that was, cutting out, abridging and extracting from. He wished to direct their careful attention to the fact that the portions of Holy Scripture which had been most carefully eliminated from this book were just the portions which defined the doctrinal differences between the Reformation Churches and the Church of Rome. Everybody knew that Luther said that the great doctrine of justification by faith was the test of a true or false Church. Everybody knew that it was from the First Epistle of the Romans that Luther got the first spark in his mind which set the flame of the Reformation agoing, and brought light and radiance to those parts in Europe where darkness had before prevailed. From the Bible Luther got the doctrine that the just shall live by faith, and envolved from it the great teaching that the sinner's justification

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