

PAY YOUR SUBSCRIPTIONS.

In last number of the DOMINION CHURCHMAN, envelopes were enclosed for subscribers [who have not yet paid] to remit their arrears and also their subscriptions in advance.

All arrears must be paid up to the end of 1886 at the rate of \$2.00 per annum; one dollar additional will pay up to 31st Dec., 1887. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be,—in having a Happy and Prosperous New Year."

THE ROSS BIBLE SO-CALLED.

WE can hardly pass over the title of a publication known as "the Ross Bible," without at once saying that there is something rotten in the Christian world when a mere compilation of disjointed scraps taken from the Scriptures, and pieced, and dove-tailed, and spliced, and matched together in the most arbitrary manner, can be accepted by Christians as for any purpose a substitute for the Word of God. It is highly to be deplored that upon a fundamental question of this kind, touching the very heart of the religious faith of all non-Romanists, Christians should desert their principles and literally take the ground occupied by infidel scorners of Scripture, rather than by doing their plain duty, injure a political party. The German philosopher who said that when a pinch came, Christianity always was thrown overboard by Christians in order to save the political ship they sail in, might have founded his terrible sarcasm on what life in Ontario displays to-day. The Ross Bible has a history, stripped of all its wretched contradictions in detail, it is this. The Romanist authorities finding it impossible to keep their young away from the Public Schools determined to prevent them hearing read the Word of God used by Protestants. Their objections being known, a book was compiled of selections from Scripture to be used as a substitute for the Bible. The teachers only wished a list of passages formulated, but Archbishop Lynch saw that this would leave the young Catholic still a listener to the heretic's Bible. A book was arranged and as we conceive most disastrously approved by several leading Protestant divines. In the Toronto synod the selections were condemned by several clergy, and Mr. S. H. Blake expressed a vehement desire to see the time when the true Scriptures would be alone in use. As soon as the new book came into use, Dr. Lynch still squirmed as the selections were from a heretic Bible. His Grace then got Mr. Mowat to pass a law declaring that in all Public Schools, Romanist children must be assumed to object to such readings in their hearing, and requiring all teachers to note that no Romanist child must remain while these selections were read unless a written request had

been received from the parent. Thus the Papal Archbishop scored two victories. He first caused the Bible to be removed out of the schools, out of deference to the Romanists. Then he secured a book for reading in place of the Bible, out of which are taken all anti-Romanist texts! He protected his own flock first from the risk of ever hearing God's Word, then he protected Protestant children from ever hearing one word contrary to Popery! A glorious triumph of priestly cunning which was secured by the cowardly subservience of politicians and the amazing blindness and indifference of Protestants. We have read the Ross Bible with care. We find the following classes of subjects excised from the Scriptures, and we submit that there is overwhelming proof in this list that the selections were made to please Dr. Lynch. 1st. The texts condemning the use of unknown tongues in Church are left out. 2nd. The texts on which are based the doctrine of justification by faith, are left out. 3rd. The text: "There is no other name given under Heaven whereby we can be saved," is left out. 4th. The texts in Isaiah and Revelation setting out the freeness of salvation, are all left out. 5th. The text telling of the rebuke of St. Peter by St. Paul is left out. The text: "All Scriptures are given &c.," is left out. So are others which we regard as of an anti-Romanist character. Yet in spite of this cutting and slashing of God's Word, lest any part of it shine light into a Romanist mind, Mr. S. H. Blake at a public meeting in support of his political chief declared with reiterated emphasis that he preferred this emasculated, "gerrymandered," dishonoured collection of Biblical scraps to the very sacred Scriptures themselves! Nay, Mr. Blake went on to say that when Canon Dumoulin objected to the expurgation of a portion of the history of Joseph in Egypt, it was because that noble-minded, pious, and gifted divine had a taste for obscenity! We do not comment upon this—if any person of any faith is not shocked by such an outrage, all we can say is that something has blunted their moral sense. Canon Dumoulin, like a brave soldier of the Cross, replied to this dastardly attack a few nights ago, and spoke, as he was called upon in self-defence to do, of Mr. S. H. Blake as a rebel Churchman, who had gone from church to church, unable to find one equal to his requirements until now he had no place for the sole of his foot to rest. The Canon then went on to defend the Word of God from the charge made against its sacred pages by Mr. S. H. Blake, who said that the Bible was not decent enough to be read in the presence of boys and girls of youthful ages. Hence said he, the necessity of a Bible which is decent enough to be used in Public Schools! We commend Mr. Blake's utterances on the unfitness of the Bible for youth to the Christian public of Canada. The solid truth is, that a certain section of the Christian public have discarded the Bible—save in name. They have turned it out of their Sunday Schools by the use of leaflets prepared so as not to require a Bible, and they use it in their reading desks in a way so

partial, arbitrary, and sectarian, that the real scope and meaning of Scripture is utterly obscured and hidden from their congregation. That however is their affair. But the affair of the Ross Bible is our affair, the affair of every Protestant in Ontario. The children of Ontario are being suckled at the breast of a diseased mother, on poisoned milk, on milk out of which has been evaporated by Archbishop Lynch, the element of Protestant doctrine as to faith and morals. As this is done by our supposed assent and as our clergy who object to the villany are insulted, we laymen have a solemn duty before us, which is to agitate—agitate—agitate—by speech, by petition, by articles, by deputations, and all forms of indignant remonstrance, and even of resistance, until the Ross Bible is driven out of the schools, and the supreme authority, divine character, absolute purity, sublime perfectness, and living entity of the Bible are allowed to do that work of spiritual, moral, and intellectual enlightenment for which the sacred Scriptures were revealed to mankind. Choose ye this day between the "Bible" of Mr. Ross and the Bible of the Lord God Almighty.

THE CHURCH OF ROME AND PROVINCIAL POWERS.

THOSE clergymen and ministers who allow their old prejudices or convictions in regard to the political questions settled for ever in past years to influence their conduct to-day, fail to discern the signs of the times, and dream that things stand now just about where they did twenty years ago. A most profound delusion! let us say, and one from which they will get a rude awakening ere long. Most emphatically things are not what they were before Confederation; and the change is more remarkable in Ontario than in any of the other provinces. Never before had Ontario a provincial Premier in political alliance with the provincial ruler of the Roman Catholic Church. Once this province was ruled by John Sandfield Macdonald, himself a Roman Catholic born and bred; but not from him could Archbishop Lynch ever have obtained what he gets from the Protestant Mowat now on the merest hint. This one new thing—the close political alliance between Church and State—between the Roman Catholic Church and the provincial State in Ontario—has created a new situation. Does Mr. Mowat not see it? do his Protestant clerical defenders not even suspect what this tremendous change really means? Must we say that the Premier and his defendants together have been given over to strong delusion, to believe a lie? They might be troubled with at least a suspicion that they are standing on dangerous ground. The change is so radical, so extraordinary, that even very careless Protestants ought to feel alarmed. It is such a glaring contradiction of the old Methodist and Presbyterian position on the question of relations between Church and State, that it is fairly astounding to our ears to hear of it. Imagine Conference or General Assembly debating and improving