

ALGOMA.

Mr. H. D. Mitchell kindly acknowledges, through our columns, the receipt of a "generous box of clothing" and third quarterly payments of \$12.50, from the Cornwall Girls' Friendly Society towards the support of Indian girl in Indian Home.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

A CATHOLIC LEAGUE.

SIR,—The Rev. E. F. Wilson in your issue of June the 2nd, says: "Let us invite, in his very Catholic letter, our brethren of other communions to adopt with us the ancient time-honored name of Catholic. Let us form a Catholic League, to which ministers and people of all Protestant denominations may belong."

It is not generally known that, for some years after the Reformation in England under Elizabeth, there was no absolute separation from the Reformed Church, all communicated together as members of one body, and there was no separate modes or forms of public worship. All used the Liturgy. The first separation took place in the eleventh year of the reign of Elizabeth, by the Romish party. All Protestants were united, and so continued until the twenty-first year of Elizabeth, when Brown, in the Diocese of Norwich, formed the first congregation which absolutely separated from the worship of the Church. Brown himself afterwards confessed his error.

The Church of Rome has brought a stigma upon the name of Catholic. It never was the universal church, for the great body of the Eastern churches have never acknowledged its authority, and it never itself assumed a supremacy until after the eighth century. In some minds the name of "Protestant," particularly on the continent of Europe, awakens a suspicion of infidelity, in others the name of "Catholic" awakens a suspicion of Romanism. But the Church of England has always been Protestant, always Episcopal, always Catholic. She is Protestant against the errors of Geneva as of Rome, and she is Episcopal because she recognizes the primitive form of Church government, nor can the succession of her bishops from the apostles be impeached, either by Geneva or by Rome. It has become very much the fashion to designate the Church of Rome as the Catholic Church, and to call its members and its dogmas by the name of Catholic, and uninformed persons are therefore frequently surprised, while attending on the worship of the Church of England, to hear them sing in the creeds, "I believe one Catholic and Apostolic Church," which, as every one ought to know, means universal. The Roman Catholics found an argument very effective among the ignorant, for their claim of being the infallible and true church, upon the fact that even Protestants call them "Catholic." Bishop Burnet, on the 19th Article, referring to Cardinal Bellarmine's assertions, writes thus, "The last way they (the Roman Catholics) take to find out this (true and infallible) Church by, is from some notes, that they pretend are peculiar to her, such as the name Catholic, &c., together with the confession of their adversaries." It is as Mr. Wilson says, "a usurpation of the false Church of Rome" to adopt the title of Catholic. There is but one Church recognized in the Scriptures, of which all bearing the christian name belonged in the Apostolic age. St. Paul writes to the christian believers, "We are all baptized into one body." He tells us in many passages in his epistles, that "the Church is the Body of Christ." It is impossible within the limits of a short letter to say much that might be said upon this subject. It is impossible that the God of truth can have revealed a multitude of discordant and clashing systems of faith as essential to salvation. Mr. Whitfield said "the Spirit of God had expressly taught him the doctrine of election." Mr. Wesley declared that "he was called of God to publish to the world that Mr. Whitfield's doctrine of election was highly injurious to Christ." Both of these good men could not be right, and the probability is that both were mistaken, and that the Spirit of God had never given any other instruction to either than that which He has given to us all in the volume of Inspiration.

It is granted that denominationalism is a man-made thing, but it exists, and we cannot cleanse the Church of schisms by ignoring their existence. The only way to purge the Church of God of schisms, is to purify the various denominations of error, and this must be done by its members, sifting their doctrines and practices, casting out the chaff and retaining the wheat. Much has been said and written on the

subject of Christian union—not enough to accomplish it, but enough to show that the minds of Christians are open to the dangers of sectarian divisions, and that their hearts are longing for some closer and happier communion than is allowed by the present divided state of the Christian Church.

"You have no Churches of God in this country," said a foreigner, "Your Churches are all Churches of men." There is great truth in the observation, for multitudes are the avowed followers of men, calling not their lands only, but their "Churches" after their own names. The most holy and vital truths are denied, error of every form was never more prevalent than now. The evil of a divided Christianity, a divided Protestantism is crowding home to the hearts of earnest, thoughtful men everywhere, people feel the crushing evil, they see the endless hair-splittings that originate new "Churches." The Church of England has been endowed with sufficient flexibility to meet all the exigencies of time and space. She is comprehensive enough for the purpose of an universal Christian and ecclesiastical unity. Here the Calvinist, the Arminian, the High Church, the Low Church, the Broad Church and the Immersionist, may all worship in the "One Holy Catholic Church." The Church is the body of Christ, to be filled with His dispositions and governed by His Spirit; it is the representative of Christ on earth; it is to receive and deal with men, precisely as the Lord Jesus himself would do, if he were on earth. In attempting to bring the different sects to conform to the Catholic Church, there must be compromise in many comparatively unimportant particulars, for which individual Christians may have preference, but which are not really and indispensably important to the grand objects of the Church. There must be conformity by all, upon those points which are generally held important to the character and constitution of the Church. Compromise in matters acknowledged by all to be relatively non-essentials, conformity in matters received by each to be essential. Thus both liberty and law can be secured, and universality and unity together be effected.

If all Christians were in an united Church, and all the ministers of the various denominations were its ministers, we should have a full supply of ministers for at home and abroad. If all the money, which is paid by the various denominations in support of their preachers and institutions, were collected into one sum, there would be enough for the liberal support of all their ministers of that united Church, and thousands of dollars for the heathen. How shall the unity of the Church be restored? In the way that Mr. Wilson points out, when he says, "It is the Spirit of Christ in us that must do it, or it will never be done." On every side are brethren who might be one with us, but we are all separated by artificial walls—barriers of merely human construction, kept high and strong. I hope Mr. Wilson will not rest satisfied with mere words, but that he will at once without further delay organize a Catholic league.

June 11th.

PHILIP TOCQUE.

BUILDING IN MATTAWA MISSION.

SIR,—Having, as lay representative in the diocesan synod of the Upper Ottawa Mission, occasion to write to Mr. Bliss, the priest in charge, I happened to mention that it had been remarked to me, that he had been overdoing the building department in his mission. His reply, I think worthy of your reproduction as being interesting in itself, and also an unanswerable answer to an objection which is often raised against the conduct of priests occupying similar positions in outlying missions. Inasmuch as he never intended it should be read by any one but myself, it has an additional quantum of natural vigour and freshness.

Ottawa, 9th June, '87

R. J. WICKSTEED.

"The Mission House, Mattawa." "I note your remark re the 'Overdoing the Building Department.' I wish there was even a possibility of that. But at present we should actually have two more churches. At one point, Eau Claire, we can only have a summer service, in consequence of there being no place to hold it in winter; and at Les Erables, there is only a settler's shanty; at both these places there are bona fide settlers, and they are repeatedly asking for services. For nearly six years I have laboured almost like a slave to both build churches and keep services going properly, at the same time. I feel that I am justified in expecting the confidence of Churchmen to be accorded me, in judging what are the necessities of the mission; and I also feel that I am entitled to no stinted support. The persons who object to our building operations cannot be at all conversant with our wants. I do not propose this year to go at all ahead of the support actually received. In other words, I purpose giving more time to the congregation already organized and having churches; finishing the latter and building at other points as funds warrant. I am not going to spend half the year

running over the diocese begging;—one or two parishes I am engaged to visit, and after that I will depend on voluntary aid obtained through "our MISSIONARY." Already I have a number of annual subscribers for three years, to our general fund,—numbering among them some prominent laymen and women, who have helped us from the first, and who rely on my judgment as to our requirements. In less than a month I have had a quite a number return me the subscription form filled in with sums varying from \$2 to \$20 per year, for three years. I am encouraged by this to feel that I shall be aided to the extent I deem necessary, without leaving here for any extensive begging trips.

I sometimes feel savage when Churchmen object to so much building. Only for the Divine character and the Divine presence in the Church she would have been dead and buried long ago, and a stone erected to her memory "killed by lukewarmness of her members." In country parts of this diocese over a large portion of which I have travelled, you will find here and there at nearly every corner of the road "Meeting Houses." Ask them where is the Church? There is none. These people or their parents were originally Church people, but being neglected and for years without services, they joined the meetings. To-day in lots of places you will see the Church people satisfied to worship in a dirty school-house or Orange-Hall, within perhaps, a stone's throw of a fine brick "meeting house." Niggardliness, selfishness, lukewarmness, have been distinguishing marks of the Church in this province up to perhaps 10 or 15 years ago. In this mission, did I not build our Churches and have frequent services, the Dissenters would go right in. Even now they hold services in the school-house, and in one place have built a meeting house (I don't mean in Mattawa) not three-quarters of a mile from the Church, and have not got a dozen members. I am determined to work to the best of my judgment, and to build just when I think it is necessary; and I know that I am right, that God will bless the work, and that there are enough faithful Churchmen able and willing to supply us with the means as we want it.

I write you this for your information, so that you may be able, as our representative to defend the work we have undertaken. With kind regards and thanking you for the support you have kindly and generously given, &c.

FORSTER BLISS.

CANON WILBERFORCE.

SIR,—Touching the case of this clergyman and another, the *Record* of May 20th has a very wise article on "Preaching in Dissenting Chapels." It is too long to give it, *verbatim*, but this is the sum and substance of it: "We are in entire accord with Convocation in thinking that it is not wise, or right, or likely to promote real union, that clergymen should mix themselves up with Dissenting services." It is to be noted that the *Record*, generally speaking, voices the Evangelical party in England. Yours, TRUTH.

SUNDAY RAILWAY TRAFFIC.

SIR,—I have been asked by Mr. Munro, the writer of the enclosed clipping, to request you to kindly insert it in your next issue. Yours faithfully, ARNOLD C. HILL. June 6th '87.

We give such portions of the letter sent us, as are relevant to the subject. The original contains an allusion to the Senate of Canada, in which a threat is implied that that body will incur the active hostility of Mr. Munro, and his friends of the religious public, if it dares to disagree with this movement. Such language is too hotly political for us, and dishonours the Legislature of Canada by insinuating that the Senate will not do right unless its existence is threatened.—ED. D. C.

Extracts from circular on Sunday Traffic.—The circular contains the following recommendations:

(1) That ministers of all denominations should preach upon the subject. (2) That it should be brought forward, and resolutions passed in relation to it, at all Ministerial Associations and denominational Conferences, Conventions, Synods and Assemblies. (3) That petitions for the necessary Act of Parliament to be passed by the Dominion Legislature be prepared, circulated and signed throughout the entire Dominion. (4) That two petitions be prepared for each branch of the Legislature, one to be signed only by voters; and another to be signed only by adults of both sexes. (5) That in every case these petitions be intrusted to a competent and properly constituted committee in each locality. (6) That persons be employed to canvass for signatures to these petitions, every settlement and village, and every ward in each town and