

In the city of Toronto, some dozen of such delightful gatherings were held during the past winter. In the year 1864 we read a paper on "Popular amusements" before the Educational Society of S. Staffordshire, in which was declared our conviction that the people would gradually acquire the necessary skill to provide innocent entertainments without either professional help, or the assistance of those in what are termed the higher classes. These words have proved a true prophecy. Musical gifts are not confined to any class; there is often sweeter music in a cottage than what is commonly heard in drawing rooms. Further words we then said that out of this culture of social accomplishments would arise a taste and a demand for more domestic forms of amusement than those now open to persons unable to give evening parties at their own houses. We spoke of co-operative social gatherings, and the happy influences such gatherings might be expected to exercise. Such meetings have been realised by the Foresters of one Court playing host to another Court. The rich may entertain their rich acquaintances at their palatial homes with greater formality and show, but the proudest of such evening parties could not generate such innocent delight, or produce so much happy sociality as that manifested at the reception of one Court of Foresters by another Court, "on hospitable thoughts intent." This new phase of social life marks a great step onward, having been taken in social progress. The old taste for the selfish isolation of men sipping beer together will be something of the past when these friendly societies, by taking up this happy phase of social enjoyment, acquire the refined and refining taste for enjoying an evening's entertainment in the company of those they love. This will indeed

"OUTBID THE HOUSE OF GIN,"
and do for the cause of temperance more than eloquence can effect.

We have time and again said that if the Church had been wise these societies would not have been needed. But the Church has been foolishly indifferent to its duties and opportunities in this relation. The ground lost cannot be won back, but upon the work of such societies as the Foresters, and upon their social enjoyments such as we have described, every lover of his kind must look with thankful satisfaction. Those brightening, sweetening, ennobling, influences that tend to dignify humanity by infusing into it the spirit of brotherhood, must emanate from Him Who is the source of all the happiness His creatures enjoy.

We congratulate the Order of Foresters on having so fully and so happily demonstrated that social amusements may be a sign of social progress. For this and for every tendency to good, we may thank God. The redemption of society from all those mean, selfish habits of enjoyment that are full of evil, and of the most dangerous forms of temptation, is going on surely though slowly. As the rank weeds of dissipation are rooted out, let us see that the ground is sown with such seeds as will de-

velop into flowers, pleasant to the eye, and fruit to the palate, so that the passage through life's forest may be made cheerful with gratitude to Him, from whom all social instincts spring, and to whom they all look out for nurture as the trees look for the light of the sun.

THE ROMAN CATHOLIC CHURCH AND THE CATHOLIC CHURCH.

THE Roman Catholic Church *outside the city of Rome* is a foreign Church. Its members are by Baptism, *Catholics*; but they are not Roman Catholics, they are Papists, or followers of the Pope, although they are generally ashamed of this name. The Roman Church was not the first Church—the Church at Jerusalem was the first Church, and this latter is the Mother Church in the world. The Roman Church was not founded by Peter, for Peter went to Babylon as his Epistle tells us. The Roman Catholic Church compels its Priests to say the Mass in a dead (*i.e.* an unspoken language), whereas St. Paul warns us against the use of *an unknown tongue* (1. Cor. 14). The Roman Catholic Church has a head,—the Pope, the true Church has a head, Christ. The Roman Catholic Church says, she can pray souls out of Purgatory; but Scripture does not tell us of any such place. The Roman Catholic Church forbids its priests to marry; and, yet, we read in Scripture that St. Peter had a wife. The Roman Catholic Church collects money from all its members, to keep up the Pope in the position of a King; but it refuses knowledge and liberty to its adherents. The Roman Catholic Church in some of her catechisms, leaves out the Second Commandment and worships images, and yet God declares this sinful. The Roman Catholic Church says, she is the only Church in the world; but we do not read of her in Scripture.

The Catholic Church is the Church founded by Christ, and made up of all those who have been baptized. The Catholic Church is known by having the Ministry, the Words, and the Sacraments. The Catholic Church is not confined to one congregation, nor has it its head in a city. It is all over the world, and its head is in heaven.

The Catholic Church is known by its Bishops, Priests, and Deacons whether met in Canada, United States, England, Ireland, Scotland, France, Germany, India, New Zealand, &c. The Roman Catholic Church, the Greek Church, the Church of England, the Church of Ireland, the Church in Canada, the Church in the United States, the Church in India, &c., are all parts of the Catholic or Universal Church. The Catholic Church teaches us what to believe by means of the Nicene Creed. The Catholic Church knows nothing of Purgatory, Images, Reliques, or of a mass in an unknown tongue.

The Catholic Church looks to Jerusalem as the place where Christ set up the Mother Church, and remembers God's words, "Pray for the peace of Jerusalem." The Catholic Church takes in all languages, peoples, and

tribes to her fold, and awaits her Lord's coming.

The Catholic Church takes her stand on the Bible, but does not ignore science and knowledge wherever she can get it.

There is only one Universal Catholic Church as there can be only one Roman Church. The former is over the whole world, the latter is confined to the City of Rome, and its adherents look not to Christ as their Supreme Head, but to the Pope.

THE GREAT SACRIFICE.

HOWEVER, in themselves considered, suffering and death have no atoning virtue. This is easily enough seen in the cruel death of the martyrs. And it is quite possible to conceive of the passion and death of Christ being no more efficacious. They are such only, because of the infinite condescension in which they started, and the glorious triumph for which in the end they make room. He lays down His life that He may take it again under more glorious form. "It was necessary that He should die, since only in that way could He reach the perfect consummation of His mediatorial office, and become thus qualified in full, to impart life and immortality to the world." Looking into the nature of this self-sacrifice, three things merit special attention. It started in the love of God. Whether human or Divine, love always seeks out and gives its best; holds not back from its costliest expression. It was an infinite sacrifice the loving Father made for the good of our apostate race. On its human side we know something of the love a father bears his son—what personal comforts and home necessities are surrendered so as to see him by education and moral training thoroughly qualified for a noble career. "The best of fathers," says another, "are but little windows compared with God." Through them we see some little of Him,—but, after all, how little of His love who "spared not His Son, but delivered Him up for us all" (Rom. viii 32). Well might that bosom Son of God Himself exclaim: "God so loved the world"—the little expletive giving both intensity and depth of meaning, measureless like the boundless and unsounded ocean. "So loved the world"—so divinely, so almighty—"that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16). Says the beloved disciple: "Hereby perceive we the love of God, because He laid down His life for us" (1 John iii. 16). Says the apostle of the Gentiles: "God commandeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). What an enormous perversion of Holy Scripture that theory of the atonement which makes it start in "God's displeasure and wrath against sinners!" Away with the unworthy thought! It is but a frightful misrepresentation of the character of the merciful and loving Father. It is a distortion of holy truth and infinite compassion! And with the Son Himself love was the sole and moving cause. What it cost the heart of this