

extent, at least in their outer limits, competing rather than auxiliary churches, in which state of things, one church may legitimately grow at the expense of another. Of course we hear in such circumstances some gushing utterances regarding "wholesome rivalry," "healthy stimulus," but I suspect that they who read between the lines have little hesitation in concluding that a large amount of rivalry is unwholesome, and a considerable amount of the stimulus experienced the very reverse of healthy. Is it not worthy of consideration in such a case, whether the primitive model would not be nearer approached, and efficiency be very much augmented, by Zion Grace and Ebenezer saying—within this district we will form one church with three local assemblies and three collegiate pastors, whose administrations we shall in turn enjoy. In this way united work for Christ in the destitute localities could be more efficiently carried on, the location of churches would be fixed with reference more to general efficiency than to individual-preferences and associations and the oneness of the church, too often lost sight of in our individualism, more thoroughly recognized. Besides this, the individuality of pastors would have more legitimate scope. Some men are born teachers, others gifted with the power of inspiring to action, some are specially gifted in pastoral work, rarely is there a happy combination of all. Under such a *regime* as that now indicated, pastoral, pulpit, administrative gifts, would each be enjoyed, and the ideal of the unity in diversity of 1 Cor. xii. more thoroughly attained. Individualism like consolidation may be carried to an extreme, and in the maintenance of the rights of the individual church the unity of the body may be lost sight of. What we have here indicated is no incipient church court, the autonomy of the church is maintained, there is simply an elimination of certain elements of unwholesome rivalry, and an approach to what many see in that gathering of "the multitude of the disciples," together which affords, (Acts vi. 2), what may be called an example of the first church meeting for the transaction of corporate business.

To some such arrangement as this we seem to be driven by the use of the plural "bishops" in the epistle to the church at Philippi, (church not churches, is used regarding the Philippian saints iv. 15). It is conceded that the New

Testament elders and bishops are identical. There was then a plurality of bishops in the individual church. At present we ignore this even while claiming the divine model. The plan intimated would supply this deficiency, and is commended as at least worthy of consideration. It may have its difficulties practically, seeing we have drifted into other lines, but we are persuaded that there are conditions even now in which a departure in the direction indicated would do much towards redeeming our denominational power, and giving efficiency to our efforts.

GAMBETTA, the French statesman is dead. It is difficult to estimate the influence thereby to be exerted upon French politics. A man of strong will and personal magnetism, he compelled a following; and his spirit was that of old republican France. To avenge France on Germany and perhaps upon "perfidious Albion," would have been a crowning glory to his life, and for many Frenchmen this is still a popular cry. If the soul is taken from that tendency, his death will be a national gain. It would appear that a wound from a pistol in the hands of his mistress, not necessarily fatal had not high living and excesses of all sorts vitiated the constitution, was the cause of his death. His last words were not assuring. "I am undone, it is useless to conceal, but I have suffered so much, that it will be a deliverance." Following Gambetta, General Chansy has been taken away, and thus another embodiment of the military glory of France is gone. Indeed in the removal of Gambetta and Chansy, the present soul and hope of the war party have been lost, it remains to be seen whether the vacancies thus made are to be filled by some aspiring spirits, or whether, wearied sincerely of war, France will be allowed to expend her marvellously recuperative powers in perfecting the arts of peace. Perhaps Madagascar may be allowed now to rest. We confess we do not look complacently on this crown of the London Missionary Society passing under the sway of sceptical and Papal France.

REV. J. L. FORSTER, late of Calvary, Montreal, commenced his ministry under favourable auspices in Markham Square Congregational church, Chelsea, England, on Sunday, December 3rd last, and on the Tuesday follow-