

give proof in the latter. Not only is it the only system of church government suited for all the circumstances of churches, as illustrated by those planted in the isolation of mission fields, but its polity also affords the only solution to the question for permanent ecclesiastical union between all Protestant denominations.

6. The circumstances of the present time, as did those of the past, call for the maintenance and assertion of these principles. They not only are required as a protest against and check to the tendencies of ecclesiasticism at the present, but they likewise afford the fullest opportunity for christian development. It is often remarked by those holding allegiance to other systems "that our polity would be especially suited for men after they get to heaven." We admit this; but also hold that it is the best suited for God's kingdom on earth, for though the members of this kingdom are not perfect they acknowledge the perfect law of their King and his sole authority.

We do not write this in any spirit of boasting, or without that charity due all our brethren and fellow labourers in Christ, of every name, but that those in our churches who have heretofore given but little if any attention to this matter, may be led into a fuller enquiry than we have been able to suggest. This cannot surely be a matter of small importance much less of no concern. The least we can possibly do is to satisfy ourselves whether or no Christ has put us under law in this matter, and if he has, to abide by that law. We know a professional gentleman of high culture and good position who was brought up in another de-

nomination, but who after his conversion deemed it his duty to study this question. The result was that he embraced Congregationalism and is now an honoured member of one of our city churches. We would recommend all our members carefully to study the Acts of the Apostles, a book which Augustin said was greatly neglected in his day, which may, in part, explain the growth of the Roman Hierarchy; as also to carefully peruse such works as "Davidson's Ecclesiastical Polity of the New Testament" and Wardlaw on "Congregational Independence."

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THE RIGHT HON. W. E. GLADSTONE'S arguments regarding the spirit and aims of Ultramontaniam have been exemplified and proven in a striking degree by the attitude recently assumed in Montreal by that party. An armed mob took possession of the Roman Catholic Cemetery and prevented the interment of Guibord, which had been authorized and commanded both by the Canadian Court and the Privy Council of Her Majesty. Thus both law, authority and the claims of allegiance were defied, and, for the time, renounced in favour of a foreign Pontiff Prince, who claims authority over kings and kingdoms.

It is vain for the Catholic authorities to disclaim connection with these disgraceful scenes, and strive to throw the opprobrium on the irresponsible mob, because no sooner was Her Majesty's decree published than the *Curé* publicly declared his intention to resist the authorities and disobey the mandate. In any unbiassed mind it must appear plain that the inspiration and power produc-