

THE position of this influential section of the Church on Temperance, is becoming more pronounced. A deliverance was adopted expressing gratitude for what had been gained during the year,—reaffirming the conviction that intemperance is a sin and a crime,—approving the Canada Temperance Act, and urging its rigid enforcement as a step towards total prohibition,—expressing gratification with the improved means of enforcing the law in some provinces, asking the appointment of officers in sympathy with the law, and the election of sound Temperance men as our representatives.

Is there any reason why Congregationalism should maintain a separate existence in view of the many evangelical churches? was a question asked of one of our pastors. "There is one," was the reply, "if no more, and that is myself; I could not conscientiously work in any of the existing organized lines." Is this bigotry? or latitudinarianism? or nothingarianism? or magnified egoism? Let us boldly enquire.

PRINCIPAL CAVEN, the respected principal of Knox College, Toronto, is a man to whom any evangelical pulpit (save the Anglican,) would be freely opened. There is not a Methodist church in the Dominion but would gladly hear him preach. Yet Principal Caven could not enter the Methodist ministry. His theology is Calvinistic, Methodism is Arminian, therefore only by courtesy can he preach the gospel from a Methodist platform. Dr. Badgely, late of Albert college, Belleville, now of Victoria, Cobourg, for months during the pastor's sickness, occupied the pulpit, with great acceptance, of a Presbyterian church in Belleville. No one questioned the propriety thereof, or saw any inconsistency. Dr. Badgely could not be pastor of that church, though that church had desired it, because he is a Methodist, and its theology is not in accord with the Presbyterian confession. In either case the *gospel* these men preach is unquestioned, it is the *speculative theology* which divides.

THERE are men whose theology runs on neither of these lines, to whom Calvinism and Arminianism are dead issues of the past, and their number is fast increasing. They are evangelical in every sense, have no sympathy with new theology or rationalism in any form, but they cannot accept an exclusive Calvinism,

or an equally narrow Arminianism. Where can they consistently go?

THE Anglican church, no doubt, in its theology, is broad enough; but its canons forbid free intercourse with confessedly Christian brethren, and its "orders" perpetuate a sacerdotalism repugnant to any true Christian liberty. To enter its fold would be to procure a theological liberty, but to find oneself perpetually worried with usages and laws forbidding free intercourse with brethren.

THE Congregational platform is simply Christian, only that, and nothing more, and its liberty is a consequent therefrom. We are free to love unrestrainedly, to fellowship fully within the Christian circle, and in that liberty is our reason for continuing a distinctive name. Our brother was right, there is one reason for our continuance. The witnessing to the great fact that One is our Master, even Christ, and *ALL ye are brethren*. We, if true to our principles, know no dividing line save in or out of Christ: and no bond save that which is found with Him. Is there not a cause why we should continue? Assuredly, if we understand our position. If not, let us step aside, and not multiply the discords which unhappily divide the churches of God.

At a recent meeting in a London, (Eng.) Presbyterian church Archdeacon Farrar is reported to have said:—I am a sincere and convinced Episcopalian; you are sincere and convinced Presbyterians. For my own part, I do not believe that either the Episcopalian organization or the Presbyterian organization is essential to a church; I believe that God has many tests, and *I believe that the organization of a Church must remain with the members of that Church, and that they must form it upon scriptural principles in that way which seems best for the common education.*" We draw attention to the words we have italicized; these are essentially the principles of Congregationalism. Just one more step, and we can claim the Archdeacon as our own: the church is not that which is "by law established," but where two or three are met in the Saviour's name.

WE very largely endorse the following copy of a letter received from Mr. Ruskin in reply to a circular asking him to subscribe