

which fell before the public as something almost perfectly lifeless. And why? All history testifies that you can't reform a political party from without; it must be done from within. And the leaders of the new party are Conservatives. They might possibly reform the Conservative party, but they can't reform the Liberal party—and two-thirds of all the Prohibitionists are Liberals. And all the whiskey men are Conservatives. Liberal Prohibitionists would not therefore be led by men who, as far as they made any headway, would be working against the Reform party.

So the Convention, by 110 against 58, refused to follow the "Third Party" movement.

Now it is in order for *either* of the great political parties in the country, to take up this vigorous and growing bantling, and "adopt" it for its own!

I don't think the Conservatives will do it. There would be a tremendous *stampede* among their whiskey followers if they did!

I am afraid the Liberals won't do it, till they get new leaders! I have read all the nice words Cartwright and Mills have said, in the House, about temperance—but why didn't they say all that at the general election? and force Blake either to put prohibition in his platform, or make way for some one who would?

Now is the chance to strike! If the Conservatives take up prohibition, I'll vote *Conservative*, till after that great measure is obtained! If the Reformers take it up there will be thousands of Prohibition Conservatives who will vote with them. Whether they will remain so, will depend upon their opinion of the honesty and worthiness of the party into which they have been thrown.

A CHRISTIAN DEMOCRAT.

July 7, 1888.

DEFINING PRINCIPLES.

I do not dare to call myself an Independent, while I sincerely belong by conviction to "the Congregational Church." In contrast with Episcopalianism, which substituted an external organization for the living body of Christ; with Presbyterianism, which substitutes attachment to dogmatical theology for attachment to a living Christ, and with Congregationalism, which is "Independency."

I hold the constant principles of the church of

Watts, and Doddridge, and Jay and the Burders, of *Howe* and Owen, and the Henrys' (Philip Henry and Matthew Henry), to be these:—

1. The church consists of living souls; and neither correct organization nor barren dogmatical truth can make a church. The church is the living body, of which Christ is the living Head.

2. The inspired Scriptures are the complete and sufficient expression of God's truth for that living body, without the compulsory addition of human creeds.

3. Christ has forbidden His people to introduce ranks of superiority into His church. "It shall not be so among you: for One is your Guiding-leader and all ye are brethren."

He has also charged His people not to mix up spiritual things with secular claims. "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

4. The "bishop" of Scripture is an overseer of souls—not an overseer of overseers. The "deacon" ministers to the temporal needs of the church. The Episcopate and the Diaconate are *functions* or *duties*, and not dignities in the church of Christ.

There is no "dignity" in Christ's church, except that of elder-hood—seniority—in "the faith."

The blunder of Presbyterianism is the fancy that "elder" and "bishop" are synonymous. An aged disciple, like Ananias, who laid his hands on Paul, that Paul might receive the Holy Ghost, is an elder, and may not be a bishop. Timothy, if a bishop, was not an elder.

On the other hand, it is plain that "elders," in the Epistle to Titus, correspond with "bishops," and "*deacons*" in the Epistle to Timothy.

I see nothing *now* to prevent *Howe's* desired "Union among Protestants," except the hugging of denominational errors and traditions.

There are some Christians who rightly renounce church "traditions"; but who, most absurdly, cling to their own "traditions."

I have neither read nor seen Hastings Ross's new book, "The Church Kingdom"; but I am happy to see, in your June number, that he places "Loyalty," and "Unity," *first* and *second* in the characteristics of "the Church."

B. MUSGRAVE.

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