

"In things fundamental, unity; in things non-essential liberty; and in all things charity."

With what result? With the result that we rejoice to feel ourselves in substantial unity with all who love our Lord Jesus Christ in sincerity; that we have not been slow in using the liberty wherewith Christ hath made us free; and that we have ever given a hearty god-speed to every individual or church which, though following not us, appeared to be casting out devils in the name of Christ. But to some among us it begins to appear that we have cultivated charity to the neglect of fostering among ourselves an intelligent appreciation of the principles which distinguish us from other bodies of Christians. Not seldom is it said: "We do all the charity, while other churches by a zealous and persistent inculcation of their distinctive tenets attract and then attach many of our young people." Such results are due to our neglect to give our young people suitable denominational instruction, I think we ought not to feel resentment, but to feel ashamed, and be moved to undertake at once the slighted duty.

I know very well that such transfer of allegiance from one system or church to another is not confined to ourselves. The "confirmed," and the catechetically trained, both among the Episcopalians and the Presbyterians, in great numbers seek and find a church home different from that with which in their earlier years they were associated. In all churches when souls become sensible of a spiritual hunger, which in their own communion, is neither recognized nor satisfied, such persons are compelled to seek appropriate nourishment elsewhere. The soul once aroused to a sense of sin and want will never be satisfied with a mere doctrine, or ritual, or polity. All evangelical branches of the one church of Christ, recognize their obligation not to ignore, but to satisfy this hunger of the soul. Welcome to such a church should be the often urged cry, "What must I do to be saved?" and glorious is the privilege of giving the divinely authorized and satisfactory response, "Believe on the Lord Jesus Christ and thou shalt be saved."

II. We do not dream of putting the teaching of denominational shibboleths in place of the promotion of spiritual life and activity. Our churches ought never to be museums of antiquarian relics, or picture galleries of departed worthies.

Hence I advocate this instruction in our denominational principles and history, not only to prevent the loss to us of our young people, but also to build up an intelligent and robust piety in our churches. Doctrines, politics, churches ministers, are only instruments and means for the education, discipline, and aggressive activity of God's dear children, and so for the recovery of the wanderers from the Father's House. The successful working of a polity such as our's demands the thoughtful mind as well as the earnest heart. Throwing responsibility upon every individual as our system does, it educates and expands the intellect. The study of our principles and history by our young people would tend to give us a membership able to "give to every man a reason of the hope that is in them with meekness and fear." To quote Dr. Dale: "The connection between organization and life is never accidental or arbitrary." "It is not enough to prove that the Apostolic churches were Congregational; it is necessary to prove that Congregational principles are permanently rooted in the central truths of the Christian Revelation, and that the Congregational polity is at once the highest and the most natural organization of the life of the Christian church."

Any well devised system of instruction whereby our young people might be trained to understand and apply such principles would contribute immensely to the development amongst us of such a type of piety as was contemplated by Paul when he wrote: "In malice be ye children, but in understanding be men." Again, it would be impossible for our young people to be made familiar with the noble characters and heroic struggles which give lustre to every page of our history, without feeling the stimulus of a mighty inspiration. To bare the brow on these storm swept heights, and inhale the keen air of unconquerable resolution which rushes shouting from the surging and flashing ocean of duty, would thrill and sway their spirits with a heroic determination to do or die in the cause of their Saviour King.

III. In the 3rd place, I would urge such a denominational training of our young people in the interests of that wider union for which many are praying and working. We must know the distinctive features of our own church system in order that we may see clearly on what points concessions and modifications may be necessary in the interest of such a un-