

form of government ; and the Conference is satisfied, from the reports that have been received, that the teaching of these principles is not omitted and would express their judgment that yet more should be given them." And here I would express the great gratification I received from learning, whilst in England last year, how eminently successful "The Sunday School Convention," held in this city, was—far exceeding the most sanguine expectations of its originators. To my brother who so ably presided, to those who kept up its life and spirit so very ably, and to the teachers who attended it, many of them coming long distances to do so, I feel deeply indebted. Should it be the wish of the members of the Synod that we should hold a similar one in October next, I would be very happy, in compliance with such a request made to me to call one. But to return to my statement. I learned lately that the Rev. Dr. Vincent, of New York, at a Sunday school convention recently held in Toronto by the Wesleyan Methodists, said that "the children in Sabbath Schools should be taught their *distinctive principles*, in order that they might be able to contend against the arguments of other religious bodies ; for that he had found when they had no distinctive convictions they were *waverers and wanderers*, acknowledging no denominational allegiance." Again an able writer in the *Canadian Independent* says : "Let us endeavour to break up this spirit of rampart independency. In order to win victories we must adopt for our watchwords 'Organization, Order, Co-operation.' We must sacrifice self-will for Christ's kingdom. We must, too, make more of our Church order. Prominent men, both ministers and laymen, amongst us have sometimes boasted that they were 'not denominationalists.' Now, while bigotry is abominable, there is a spurious liberality which is mischievous. To say that I am 'not a denominationalist' sometimes means 'I don't care whether I am a Congregationalist, or a Methodist, or a Presbyterian.' Churches wholly of such materials would soon become extinct as such. We have no right to remain separate, unless we can give a reason for our existence as a separate body." We know that other bodies around us are acting on these principles and I do not blame them for so doing. If they believe that they are *right* they are, in my opinion, *bound to do so*. Are we then *alone* through a wretched timidity, or a nervous dread of being called *exclusive* or narrow-minded, to allow our children to grow up, in utter ignorance of our distinctive principles, of our grand history of our "apostolic succession" and our double witness against the false doctrines, the heresies and schism of Rome on the one hand, and the false doctrines, errors and schism of modern denominations on the other hand ? I trust not. *Faithfulness to what we consider to be the truth demands a very different course from us.*