

we do not magnify the cross of Christ beyond measure ; but we shrink too much, I am persuaded, from the exposition and vindication of our discriminative tenets. Our children, at least, should not be left in ignorance of our reasons—if we *have* reasons—for our separate Church organization. God forbid that we should ever thrust aside the glorious Gospel by giving undue prominence to our peculiarities ; but this has not been our denominational sin, or even temptation. In endeavoring to follow the things that make for peace, let us not forget to edify one another. Let us remember that the apostle who wrote to the Church at Corinth, “ I determined not to know anything among you save Jesus Christ and him crucified,” also wrote in the same epistle, “ I have sent unto you Timothens * * * which shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church.”

Few and comparatively feeble as our Churches are in the Provinces, we believe God has given us a work to do. Without dwelling upon our obligation to assert the perfect equality of all religious bodies in the eye of the law,—to advocate the withdrawal of Government patronage from denominational institutions—and to affirm the right and the duty of private judgment, and the sufficiency of the Holy Scriptures, by the aid of the promised Spirit, to make wise unto salvation, and to furnish all needful guidance in the acquisition of doctrine, and in the performance of duty—let us dwell particularly upon two features of our work.

1. It is a *work of coöperation* with all those who sincerely and truly love the Lord Jesus, and are endeavoring to extend His kingdom. Our distinctive principles favor such coöperation. A prominent article in our faith is the oneness of believers—we exist as Churches, in part, to bring the disciples of Christ into the closest fellowship. We do not ask as Congregationalists that any forms of service—that any peculiarities of worship—that any non-essential dogmas, in vogue among us, should be imposed as conditions of Church fellowship. We do not want to fashion all Christians or all Churches after any one minutely detailed pattern. Let the doctrines of the cross be faithfully proclaimed, let the door into the Church be broad enough to admit every orderly Christian, and strait enough to exclude all who do not give credible evidence of discipleship ; let the Church maintain self-government in submission to the authority of Christ ; let it make suitable provision for social worship, mutual sympathy, Christian edification, and the conversion of the unsaved ; let all things be done decently and in order ; and questions of liturgy or free prayer, of audible or silent responses, of conference meetings or class meetings, of instrumental or vocal music, of clerical or common vestments, we gladly leave to the judgment and decision of individual Churches, or to the taste and good sense of the persons concerned. Meanwhile, without waiting for the organization of Churches on these broad principles, we only give practical expression to one of our distinctive tenets in coöperating, as far as we are permitted, with Christ's followers of every name, and in seeking to combine them in works of faith and labors of Christian love. It will do much to fulfil this blessed mission of peace and good will to men, if we submit with patience to that exclusion from the fellowship *we* crave, which some of God's servants conscientiously deem it requisite to enforce, in proof of their submission to Christ. We may not thrust ourselves unbidden within the circle which they have deliberately, and as they believe, scripturally drawn ; let us accommodate ourselves to our circumstances ; “ love as brethren, be pitiful, be courteous.” “ Be patient, therefore,