

doctrines of the Church. They have thus been led to think, for example, that we hold a doctrine of Predestination, equivalent to fatalism and which makes God a cruel, heartless despot; that we believe in a doctrine of reprobation which represents God as creating countless millions of men for the very purpose of dooming them to eternal torments; that we sincerely believe in the everlasting perdition of innumerable myriads of infants who die before they are able to discern the right hand from the left; that we delight to limit the gospel call, the offer of mercy, and the operations of grace exclusively to the elect, and actually teach that these favoured few are infallibly destined to unending glory no matter how they behave themselves in this world; that we ignore the necessity of regeneration and conversion, and openly deny man's free agency, and thus annihilate his responsibility and the very basis of all human morality.

Such notions as these, such gross perversions of what constitutes our belief are lamentably prevalent—to be met with in the workshop, in the street, in the thoroughfares of business, almost everywhere, and it is not surprising that persons cherishing such opinions should shun, or even vigorously oppose and denounce what they call Presbyterianism.

Others again know Presbyterianism only through distorted representations of certain features of our discipline and worship.

They have heard of austere and Puritanic views in favour of a sort of Jewish observance of the Sabbath and against innocent social customs and indulgences being rigidly enforced—personal liberty being rudely and unwarrantably invaded and crushed in the sacred name of religion—manly sports and virtues being discouraged and canting hypocrisy being upheld and cultivated, and inquisitorial scrutiny being