

embody more truth, and to be instrumental in the dissemination of more truth than any other system. If any one thinks otherwise he is bound in conscience to leave our communion—and the sooner he does so the better for himself and for the Church—and to join the body which he honestly thinks possesses these qualities.

One other preliminary remark. What is advanced in this address is not intended to be of merely local application. The hindrances discussed exist, it is believed, subject of course to various modifications, throughout this Dominion and it may be to some extent in Great Britain and the United States, but I have chiefly in view our own country.

What are these hindrances?

I. Ignorance of the fundamental principles of Presbyterianism. This ignorance exists among ourselves and beyond ourselves.

It is only just to recognize the fact at once that there are very many intelligent and scholarly persons beyond the Presbyterian Church who know its history and candidly appreciate its scriptural foundation as well as its noble and successful efforts in defence of the truth and of human freedom; but there are also vast and increasing multitudes in this and in every other country who have never made our doctrines and polity a special study, who have neither read nor heard discussions of our principles and are satisfied to rely upon vague and inaccurate hearsay virtually amounting to traditional slander as to what we hold and teach.

They have read in some cheap story book, or popular work of fiction, or they have been told—and they have taken no trouble to inquire into the truth of the tale—what Presbyterians believe. Hence, to many the sum and substance of Presbyterianism is really a gross travesty upon a few of the