

a solitary refutation. ted upon the truth s Napoleon :—" My do science begins." rs from our churches es, ennobled by con of whom the world was ntous interest, and en ulation of the view ng, prove not recrea r responsibility. Re sole safeguard of you that it is only by it will be restored to he on ; that Antichrist ightness of his coming el will have free cours e of action, until th e the kingdom of ou en thousand times te of every nation, an Most High the spon l pour forth their fre nnahs, to Him wh blood, and who mad d his Father. Ame

NOTES.

The following Notes are appended to this Discourse, in order that the important extracts they contain, taken from works not generally accessible to persons in this country, may be laid before our brethren throughout the Province.

(1) The language of Alderman Love was to the purport, "that he would rather go without his own desired liberty, than have it in a way destructive of the liberties of his country and the Protestant interest; that this was the sense of the main body of dissenters."

"I cannot omit taking notice," says Mr. Coade, "to the everlasting honour of the different denominations of dissenters, that there was scarce a man of them to be found at that critical period—1715—but what openly declared for the House of Hanover: and were preparing to venture their lives and fortunes in its defence." And this, let it be remembered, was at the very time when the Oxford decrees were, by order of the House of Lords, burnt by the common hangman, "because contrary to the constitution of this kingdom, and destructive to the Protestant succession as by law established," and when the High Church party were implicated in an attempt to restore an attainted prince. "I am fully convinced of the loyalty and zeal of the Protestant dissenters," said George I.

(2) The charge of Rebellion has ever been preferred against those who have endeavoured to restore Christianity to its pristine purity. Even Luther was styled by his enemies the "Trumpet of Rebellion."

(3) No sooner had Constantine nationalized the religion he had embraced, than persecution increased. Since which time the dictatorial conduct of Victor; the persecution of the Donatists, Bohemians, Albigenses, and others; and the dragooning of Claverhouse and his *confreres*, have disgraced the very name of religion, and outraged the feelings of humanity. The history of the church is, alas! the history of a "compact between the priest and the magistrate, to betray the liberties of mankind, both civil and religious."

(4) In the purer ages of the early church, before she had contracted any unholy alliance with the state, force was in precept disallowed in the service of religion. Tertullian's language on this point is as follows:—"It is the natural civil right of every one to worship whatever he thinks proper. It is inconsistent with the nature of religion forcibly to propagate it, since it must be received voluntarily, not by coercion."

(5) At the time of the Reformation, the noble Baptist Andrew Dindith, with all the dignity of simple truth, exclaimed: "To whom do you, divines, all address yourselves in your disputations: who is the judge? I, for myself, most certainly: you for your-