

NOTES.

I.—“It is the science of realities in opposition to that of mere appearances.”
—See at length Int. to Morel's History of Speculative Philosophy.

II.—The influence of Physical causes upon character is largely treated by Buckle, in his History of Civilization. Foster, on the same subject, subordinates physical to moral causes.

III.—When people are being perpetually stirred up, and taught to feel that they must be religious in some way or other, they are not averse to take a sectarian line of action, for they can do so without eradicating a single bad passion,—yea, by gratifying some of them immensely, and that in the name of religion.

IV.—The Irish Presbyterian Church was founded by Scotch emigrants in the beginning of the 17th century. King James found it easier to make bishops than Episcopalians.

V.—The first Seceders were the “High Church” party in the Scotch Church. They were the lineal descendants of those who held the scriptural authority of Presbyterianism. The followers of Gillespie, afterwards the Synod of Relief, were “Low Church” and very much in advance of their age, in point of liberality.

VI.—Woodrow's accounts prove that *millions* sterling were exacted in fines, and thousands banished to America or barbarously slain, with and without form of law. They were the most learned and enlightened people in the land. In a few years the whole nation did what they were doing—resisted the tyrants, and what they were not able to do—drove them out. Even Buckle says:—“The reader of the history of that time sickens and faints at the contrivances by which these abject creatures sought to stifle public opinion, and to ruin forever a gallant and high-spirited people.”

VII.—Science rejects miracles as opposed to its principles, but prophecy is the greatest of all miracles. Up till its fulfilment it is a *standing* miracle, (unless we abolish all historical science) and it remains unaffected by physical objections. It implies *knowledge* by ways unknown, as miracles imply *power* from sources unknown.

VIII.—There were *divisions*, but not *separations* in the primitive Church.

IX.—Besides these, a third was prepared and presented to the Assembly in the year 1616. “The Assembly sanctioned it.” See “Scottish Liturgies, edited by Rev. G. W. Sproule, B. A.”

X.—To the Westminster Assembly the Scotch Church sent seven commissioners, including Henderson, Baillie, Rutherford and Gillespie. McCrie, in his “Sketches” says:—“The chief burden of the debates fell upon our divines.” His authority for this is “Baillie's Letters.” The “Minutes” of the Assembly, lately published, bear this out.

XI.—Those who charge the covenanters with want of spirituality, can neither be acquainted with their writings, their lives nor their deaths. Nowhere are to be met such fervent and highly-wrought expressions of love to Christ, and ardent desires after Him. In their religious frames, they wrought