

this the golden rule of the gospel? Or will it bear comparison, with the lowest standard of *Heathen* honesty and justice? Is this that magnanimity of soul, and unshrinking conduct, which so strongly marked the life of Christ and his Apostles, in steadily adhering, with singleness of eye to stern integrity and truth, and in declaring that our law *condemned* no man until he was *heard*? The rights of God, of *conscience*, and of my fellow men, demand the resistance of such arbitrary proceedings. I ask not for mercy, or indulgence of which you talk so largely, but for *justice*. If I have transgressed, let the public express their disapprobation of my conduct. But in contending for justice, and struggling with the oppressions of life, I am resolved never to give up the contest, or tamely abandon myself, and renounce my mental enjoyments. Liberty of conscience is what God has given me, and through his assistance I will maintain it to the hour when he shall call me to account for the use of what he has for a season, so kindly bestowed: "Holding fast, the form of sound words, which I have heard, and in the faith, and love which is in Christ Jesus."

I am, Rev. Sir,

With the sincerest respect,

Your Obedient Servant,

THOMAS DIXON.

Montreal, 8th July, 1834.

The following Errata have unavoidably occurred in the preceding pages, from the hurry in preparing them for the Press:—Page 7, line 18 from bottom, for *Anibaptist* read *Anabaptist*.—p. 8, l. 5 from top, for *inconsisting* read *inconsistency*. Same p. l. 16 from top, and in *particularly* read and particularly.—p. 15, l. 10 from bottom, for *significant* read *insignificant*.—p. 17, l. 10 from bottom, for *thier* read *their*.—p. 20, l. 41 from top, for *contract* read *counteract*, and l. 4 from bottom, for *your* of read your exercise of.