

by placing one's self beneath contempt, to insure no very flattering or enviable measure of it.

Nevertheless, the avowal, being claimed by truth and justice, is not withheld. Nor, if the truth must be spoken, does the avowal cost any very painful effort. For he cannot but feel, that, whatever weight the arguments of Mr. Noel's adversaries may derive from the numbers and character of those who urge and acquiesce in them, that weight is materially diminished, alike by the *position* of those parties, and the *temper* they have displayed; whilst it is little enhanced by the intrinsic value of the arguments themselves. If, indeed, one circumstance, as much as another, has tended to confirm the writer in his long-cherished prepossessions against the Established System, it is not merely the presentation to his mind of Mr. Noel's irresistible facts and arguments, but, perhaps, equally the circumstance of that book's having been assailed, at once so generally, so unfairly, so acrimoniously, and so feebly. It has been peculiarly instructive to note how, in attacking Mr. Noel, the best have forgotten their charity and lost their temper; whilst the ablest have reasoned feebly, and, in too many instances, dishonestly. And then, again, as regards the position of the assailants, he thinks that without imputing conscious insincerity to a single individual of the sixteen thousand clergymen who repudiate Mr. Noel and his views, it must yet be conceded, that their position does, and must, detract materially from the weight which the opinion of so large a number of enlightened and good men would ordinarily possess: in fact, that it cannot be, and ought not to be, forgotten, that that opinion is in favour of a system which is truly far more indebted to them than they to it, but in which they are, nevertheless, interested, not merely to the extent of some five millions annually, but to the extent of their position in society; their prospects in life, and those of their families; and still more, as they think, however erroneously, of all their means of usefulness to God and his church. This fact will, and must be remembered. These men, at least many of them, are worthy of the highest admiration and honour, and are, it is believed, as free from all selfish considerations as human beings can be; but still *their position is a fact*; the recollection of which, whilst it ought to induce much modesty and forbearance on their part in giving their opinion, even against a contemptible minority of their brethren, must needs, at the same time, detract something from the weight of that opinion, in the judgment of impartial men. And it may be added further, that the recollection of this fact may serve to repel that charge of presumption which so naturally suggests itself, when, as in the present case, two or three individuals venture to oppose their judgment to that of an overwhelming majority.

I now proceed to give, briefly and summarily, my reasons for seceding; believing that some will wish to know them, and thinking it due to truth to guard, as far as possible, against that spirit of misrepresentation, which is generally active on occasions like the present.

REASON 1. My first reason is, *I cannot maintain my subscriptions.* Continuance in the Established ministry would be, in me, a continual

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