

remained within "the lesser Babylon," and while living upon her delicacies, had, at the same time, been labouring to undermine her character and influence, he would have been a schismatic. But Mr. Noel came out from the polluted association, and with great propriety, and in accordance with duty and obligation, he proclaims the truth concerning the unholy and mercenary confederacy, both for the interests of religion and the good of man, and is, therefore, no schismatic; schism is one thing—separation another.

He is also styled, by our charitable cotemporary, "a recreant priest," and an "ecclesiastical apostate." Mr. Noel, no doubt, anticipated all this before his secession. Yet he would remember that better men had suffered worse things in the cause, and were yet happy, because they were right. "Blessed are ye when men shall revile you and say all manner of evil against you *falsely* for my sake." Mr. Noel's moral position with the curses of the daughter of Babylon pouring out upon his head, while with a light heart and pure conscience he is battling against ignorance and iniquity, is better far than were he upon the throne of a Metropolitan, with all its riches—its purple and fine linen—its gorgeous pride—its indolence—its luxury—and *crime*. Luther and Calvin we suppose, upon the same mode of reasoning, are regarded, by the same party as "recreant Priests"—Ecclesiastical apostates." "The *Church's*" motto seems to be—"Get a LIVING and keep it;"—Noel's motto is "*Buy THE TRUTH and sell it not.*" There is an essential difference here, which the editor of the *Church* appears unable to comprehend. He cannot understand how any man could give up a living in the State Church for the sake of principle. He, I presume, was never guilty of such "apostacy," and, with his confederates, appears well inclined to luxuriate upon the plunder derived from the Reserves and Rectories—the wages of unrighteousness—"till his life's end," if the democracy of the Province will only permit.

If "the *Church*" continue its insane career in denouncing and insulting Nonconformists, as it has done, from its fancied right to elevation over them, we may be constrained to bring some of the antique relics of Babylon to light, which may be serviceable in teaching the editor some of the proprieties of civil life, if not the virtue of sectarian humility. The history of Episcopal pretension to the right of being the principal pauper on the public chest of Canada, is morally a very black affair, from which we have, at other times, but partially removed the veil.—*Examiner*.