

which once they believed and maintained, we ought not lightly to estimate the mercy of God in allowing us, together with the free use of the written Word, to possess "the Book of Common Prayer." It is true, that notwithstanding the assistance and guidance thus provided for us, there will still be evils to correct and deficiencies to deplore;—there may be also some seasons of less light and less holiness than others, and individual pastors may be untrue to their profession, and teach that which is contrary to the mind of the Church and her continued faithful testimony. But, as a Church, she can scarcely fall away; she bears her own unflinching witness to the same great principles and doctrines; and through the influence of her own expositions in "the Book of Common Prayer," after a time either forces back, as it were, her erring ones to believe and confess the truth, thus set forth, "as it is in Jesus," or causes them to go out from her, because they do not belong to her. The influence of such an authorized exposition of the Church, so simple, so scriptural, to which the Clergy are required to subscribe their unfeigned assent, and pledge themselves to conform, and which serves as the general Liturgy to be used in all our places of worship, cannot but be most beneficial, as a standard of doctrine, and witness of the identity of that Reformed Faith which it embodies. Any mere subscription to a Confession of Faith, or Articles of Religion, by the Clergy at their Ordination, or Institution to a charge, can never produce the same results. Such a subscription is an act complete in itself, and testifying to the opinions of the subscribers at the time, but carrying with it no perpetu-