

tioners in the matter of the Burial Service to hope for any success, for if they once began to alter, what might it not lead to, and where would it stop? The book has age, custom, prestige, and world-wide use on its side. A large party are ready to defend its every jot and tittle. The timid and easy, who dread every agitation and change, will throw all their weight into the same scale. The revisors—if clergymen—have already declared their “unfeigned assent and consent to all and everything contained” therein. Can they now make out a strong case on the other side? We see little prospect of any relief in this direction.

What if *the terms of subscription* imposed by the Act of Uniformity could be altered, though the Liturgy were not revised? Such a measure has just been brought forward in the House of Lords, by Lord Ebury, but—of course—withdrawn again. Even had it passed, what had been its effect? Says a Church journal,—“that, provided a man promises to *use* a religious formulary, he is under no obligation to *agree* with it. The sensitive persons for whom the measure is introduced are to have the privilege of saying that *they never pledge themselves to the truth of the words they utter.*”

“But do not many good men subscribe? Surely they do it with good conscience. Cannot I do the same?” When Peter asked the Lord concerning John, “And what shall *this man* do?”—the Master sharply replied, “*What is that to thee? Follow thou me!*” “To his own Master he standeth or falleth.” Our conscience is no rule for our neighbour; *neither is his for us.* “*Every one* of us shall give account of *himself* unto God. Let *every man* prove his *own* work, and then shall he have rejoicing in *himself* alone, and not in another. For *every man* shall bear his *own* burden.” Are you satisfied in your own mind, that you