these we demanded an uncontrolled admission, not only for the sake
of obtaining a genuine knowledge of the terms of salvation, but of
forming a pure and apostolic church, freed from the corruptions of
faith and discipline which had, in the lapse of time, disfigured the
original establishment of Christianity. By the Reformation there-
fore we succeeded in forming an Ecclesiastical Polity, as well as
in securing the liberty of the Bible. Our Liturgy was framed, and
our doctrine and discipline fortified by the Articles and Canons of
our Church. At the present time then we stand with our Bible in
one hand, and our Common Prayer in the other. We must cast
away neither. Looking at both, indeed, we see the identity of their
principles. This is our strong ground. Our Liturgy is drawn from
the Scriptures, and we contend, that it may be resolved into them
again by the soundest process of argument, and by the most exact
tracing of authorities. But, thus extracted from the Scriptures, it
is to be for ever maintained, together with them, by all the true
sons of the Church. It is the external monument and test of our
Establishment; and hence we are bound, in a peculiar degree, to
maintain the Book of Common Prayer, and all the doctrines cal-
culated for its support. But by preferring the Bible alone to the
Bible and Liturgy united, we return to the imperfect state in which
we were before the completion of our Reformation. This road,
indeed, is open to Dissenters; but the present question is with the
genuine and undoubted Church; and, in this view, we do not hesi-
tate to affirm, that the Society for promoting Christian Knowledge,
the object of which is to secure the Book of Common Prayer and
the Bible together, has a prior and superior demand, first on all the
clergy of the Establishment, and next on all the laity. We there-
fore consider the Churchman who, without visible cause, shrinks
from the support of the Society, as having some objection to the
constitution of our Ecclesiastical Polity.

Let us now pass to some view of those circumstances which are
to be considered by the Churchman as the ground of his subscrip-
tion to the Bible Society, or of his determination whether he ought
to continue in it.—His judgment may be formed then on the fol-
lowing questions: whether the new Society extends a salutary agency
beyond the reach of the ancient Institution;—whether, within the
circle of the latter, it impedes the cause of Christianity, and me-
naces the Church Establishment?—and whether, with its outward
provisions as a religious association, it connects any secret attempts
at political objects?

In the first of these cases we conceive the door of subscription
to be open to all, with perfect safety to the Church. The diffusion
of the Scriptures by the Bible Society has been effected through a
larger tract of the world than was embraced by the ancient Institu-
tion.