

have been retained, or that they have retained expressions which might without loss have been omitted or modified, but we believe that regarded as a whole it is not surpassed by any uninspired book.

The most serious objections that have been raised, have been to some expressions in the offices for Baptism and for Burial. The changes proposed in the former, would involve a denial of the doctrine held by the Church from the beginning. In the latter no question of doctrine arises, but it is generally admitted that in some cases the service as it stands cannot be used with satisfaction, and two years ago four thousand Clergymen thus expressed their conviction in an address to the Bishops, that "the indiscriminate use of the Order for the Burial of the Dead, as practically enforced by the existing state of the law, imposes a heavy burden upon the consciences of the Clergy, and is the occasion of a grievous scandal to many other people." To which the Archbishop replied: "The Bishops generally sympathise with the memorialists, in the difficulties to which they sometimes find themselves exposed with reference to the terms of that service. But I am sorry to report that the obstacles in the way of remedying those difficulties appear to them, as at present advised, to be insuperable." And within the last month, His Grace has repeated the same sentiments in the House of Lords.

This subject was discussed at great length in Convocation last year, upon a very full and able report of a Committee, which concluded by recommending, "the exercise of spiritual discipline, with modifications of the present law, as the legitimate and effective remedy for the alleged difficulties." This was adopted by a large majority, and was accompanied by a resolution, "that a Committee of this House be appointed, to take into consideration the whole system of the godly discipline of the Church, with a view to the restoration of it in such measure and manner as may be found practicable."

In the course of the debate several remedies were proposed, but the same objection applies to all plans based upon an alteration of the existing service, that no form of words can be devised so as to be both suitable for the faithful, and also for the unbelievers and evildoers. If any alternative were authorised to be used at the discretion of the

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