

as anything can be, that the bishops as a body acknowledge their inability to deal with it. It is, in fact, a postponement of it to the Greek Calends, or at least till some revolution comes along to help them to a conclusion; a revolution, stern and rude, and rough and boisterous, that will not even have the civility to say, "By your leave, my Lord Bishops," but, "see now that this be done without any more ado, or—"

It is a noticeable fact that no revision of the Prayer Book has ever taken place (and there have been five or six), except in times of revolution or great disorder in either Church or State. So our Church governors have abundance of precedents for delay, the course they appear to be involuntarily taking. In times of excitement they seem to say it would be imprudent to make any change; in times of profound peace, there is no necessity for it. Paley said, if we are to wait for improvement till Church governors solicit, or ministers of State propose it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we may remain as we are till the "renovation of all things."

We know how difficult it is in a very small representative corporation to carry any important measure. In a large Ecclesiastical body of 145 Bishops, where there are so many varied and contrary interests to consider, and where the principle seems to be not to do anything in the way of an important reform, unless there is unanimity, the thing is simply impossible. It has been said that the Church of Rome can never be reformed from within; may not this remark equally apply to the Church of England? An intimate friend