

vided for, they must be forced to eke out a living; and, secondly, in the nature and amount of the funds by which our places of worship are maintained in due repair. These charges have been wrought, some by distinct acts of legislation, and others by more silent causes operating indirectly. You know, also, that other changes in these matters are looked upon as imminent. Those, therefore, who have a public part to act, are called to be well informed, and ready to meet any misrepresentations which may go abroad on each of these two points.

The secular questions I have addressed to you have all their distinct bearing on these two points. And, as to my inquiries respecting your spiritual functions, you will scarcely deem that they can be too minute. I trust God has given me sufficient largeness of sympathy that I may be able to appreciate your abundant efforts for your people's souls, even when the exact mode in which you seek to win them is not such as I should myself have chosen. The Church has reason to thank God for your great labours of many kinds. A Bishop is scarcely worthy of his office in the Church of Christ, if his heart is not gladdened by symptoms of earnest zeal for the good of souls, even though its efforts be not squared according to the model he might himself have preferred. If he is well fitted for his office he cannot know too much of what his clergy is doing. If there be any lack of zeal in any of them, it is right that he should know it, that he may stimulate and encourage them against the difficulties that hem them in, and amidst which their zeal may be languishing. If he is to be the friend and guide of the zealous, both he and they will rejoice that he should have a full understanding of the nature of the efforts they are making, of the measure of success with which perchance he may be able in his position to help them in removing. I trust, therefore, that there is no danger lest the minuteness of my questions may be misunderstood, as if it sprang from any love of prying or of over-governing, when my real motive is only the better to encourage that confidential interchange of advice and good feeling, which binds together a Bishop and his clergy when they are deeply interested in each other's work.

#### 4 REMUNERATION OF THE CLERGY.

Of the secular questions forced upon us, the first, I have said, refers to the remuneration of the clergy. There has, as you know, been much discussion lately on this subject. The clergy of the metropolis have been great sufferers by improvements which it has been thought right to make for the good of the public health. Many cases of great individual hardship have thus occurred; and how these are to be met I know not, for it seems hopeless to look now for compensation from Parliament, however willingly all allow that it was unjust to make no provision for it in the first instance. Improvements of another kind, also, have had a similar result. A multitude of great parishes have been subdivided, and those who know how much the incomes of the clergy in the metropolis depend on fees, will understand that this cannot be done without the incumbent of the mother Church suffering. Conscientious men are unwilling to complain of this. As to the ordinary surplice-fees, an attempt is usually made to secure the interests of the incumbent actually in possession at the time of the subdivision, though his successor finds the income greatly diminished; but if, as in so many cases, the income of the incumbent depends on seat-rents, the falling-off in income consequent on parochial subdivision is felt at once. No complaint, I say, is made; zealous men are unwilling to place their own pecuniary advantage in any antagonism with what they believe to be for the good of

souls. But still it is right that the public should fully understand the difficulty, and the silent change which is thus being wrought. The more conscientious the clergy are—that is, the more readily they acquiesce in measures thought to be for the public good, and bestir themselves to multiply the means of grace—the more must they under the present state of things be left exposed to the evils of a diminishing income, and the cares which straitened circumstances necessarily imply. I know that the wealthy laity of this metropolis deplore this state of things; I know that when the late select committee of the House of Lords on spiritual destitution probed this matter, many of the Peers who sat on the committee were startled by the disclosures made. Such persons feel for the men of education who are thus brought to labour in their difficult and honoured calling, with means of living far below the most moderate expectations of those who follow other learned professions or engage in trade. Perhaps none are more imperatively called to direct public attention to such hardships than we the Bishops, who, being ourselves so amply provided for, know at the same time better than other men what are the wants and difficulties of our brethren.

But it is not on the ground of individual hardship that I would rest this case, especially in speaking now to you, the clergy. It may be well that your claims should be pleaded before others, if by any means a hope of lightening your difficulties may be found; and I trust, informed by your answers, I shall not fail in pleading them on every fit occasion; but for yourselves it is well that I should dwell on this point for totally different reasons. It is certain that in our large towns there is a gradual diminution going on of all those outward helps which used to prop up a parish clergyman's position, and you are gradually being thrown more and more upon the legitimate influence of your own character for eloquence, for learning, for intelligence, for active benevolence, and, above all, for holy zeal, if you are to maintain that position which is indispensable for your leavening the different grades of that society in which Christ has appointed you to move. In speaking to the laity, I would urge that it would be a miserable policy to allow the clergy to sink under these difficulties of narrow means, and the continual cankering cares of an underpaid respectable position. I would urge that it will be a bad day for England when the office of the ministry passes into the hands of a class less educated and refined; that especially in our large towns, and most of all in this metropolis, if the cause of Christ is to be adequately maintained, we require men of every variety of intellectual endowment to meet the subtle progress of an intellectual infidelity.

#### 5 A REMEDY.

And I would point out on the fitting occasion, as I do not shrink from hinting to you, that I believe means may be found to provide in the metropolis some palliation at least for this daily increasing difficulty, by the right use, for our own benefit, of those surplus funds of our suppressed cathedral dignitaries, which recent Acts of Parliament have devoted to parochial purposes. I shall not, I trust, be found wanting in urging, on the fit occasion, the wisdom of that recommendation made by two select committees of the House of Lords this last session—whereby ecclesiastical property in the hands of the Ecclesiastical Commissioners, arising from land or houses in this metropolis, was declared to be justly applicable to the spiritual wants of the metropolis itself before it is thrown into any common fund to be distributed in small doles throughout the kingdom. The members of these committees felt, I presume, that to provide for the spiritual wants

of the metropolis would be conferring a boon on the whole kingdom, of which this metropolis is the heart; as, on the other hand, to neglect the masses of the metropolis is to work ruin in the State. They felt that even to provide the most moderate stipends for the body of clergy required in London, would make great demands on the largest sum to which it ever can be expected that the funds connected with the suppressed offices of the metropolitan cathedral can amount; and they felt also, I presume, that something ought if possible to be done to prevent the incomes and position of the metropolitan clergy from sinking lower and lower. Therefore they made the recommendation I have alluded to. And I am glad to have this opportunity of assuring the clergy of the diocese, while we are speaking of secular matters, that when an opportunity arises I will not fail to urge what these committees have recommended, and what seems to me to be a claim founded alike in justice and in sound policy.

All this I am glad to have an opportunity of saying to you. But still I must not forget that in speaking to you on this topic, at this time, and in this place, I am bound, not so much to hold out hopes of any temporal aid, but rather, so to speak, that I may urge you to use those other means of maintaining your influence which are independent of the adventitious props of fortune; that holding a high character amongst your people for gravity, for learning, for self-denial, for love of Gospel truth, for untiring zeal, you may be honoured by them in your spiritual capacity, whether you be depressed or raised in outward worldly circumstances. After all, the Church's wealthiest have been its least truly prosperous days; and, though we do not desire to see the outward helps we have alluded to withdrawn, God's work, which we have to do, is not dependent on these.

#### 6 DIOCESAN STATISTICS.

The queries I have addressed to you have certainly elicited plain proof that the emoluments of the parochial clergy of this diocese are very small; indeed that, looking to endowments strictly so called, they are total, and ridiculously inadequate, even on the most moderate scale of payments, to secure for the great body of our parishes the services of men who may meet the wants of the people committed to them. The Church, it is true, has at no time entirely depended for its temporal sustenance upon endowments. What other aid the clergy can legitimately gain from fees and seat-rents is rightly to be taken into account; but, even with these adjuncts, the returns I have received show that very much is wanting. It is very common to tell us, when this is stated, that we forget how large a mass of the population does not belong to the communion of the Church. I have endeavoured, in the queries submitted to you, and by comparing your answers with information derived from other sources, to learn something of the truth as to this matter. But the most direct information I can attain is this—that according to the Registrar-General's Report in 1851, which calculated the whole population of the diocese of London to be 2,113,340, there were, amongst us, 1,881,994, for whom all the various places of worship not in connection with the Church of England, afforded no accommodation. The population of the diocese is now stated on authority to be 2,422,300. I shall not much err in assuming that there must be now amongst us nearly 2,000,000 unprovided for by any other communion, and for whose care the State holds us, the clergy of the Established Church, alone of all ministers of religion, to be responsible. For the cure of these souls we have 885 licensed pastors; that is, every clergyman, from the youngest and most inexperienced to the