

want also situations, in which men who, from advancing age or other circumstances, are not equal to the toil of an overwhelming parish, may pass their time more quietly, but not, therefore, less usefully for the Church; aiding by their advice and quiet example when they can no longer endure the tear and wear of that incessant public life in which the pastor of an overgrown parish is involved. In an age of much excitement, amid the din of perpetual outward activity, we more than ever require to have some quiet spots. Now, as a matter of fact, our City parishes in their present state, in some degree at least, meet our wants in these particulars. We are glad to point, amongst our City clergy, to names well known for learning; and we have quiet influences emanating from the City, which will sooner or later be felt over the whole diocese and the whole Church. I would in no wise do away with, I would strive by every means to foster, this peculiarity of our present ecclesiastical arrangements. All this may be preserved, and yet the anomalies which give so much offence may be removed. But if this end is to be attained, we require some amended state of the law, making it more easy to originate the desired improvements, and carry them into effect.

CITY CLERGY TO BE RESIDENT.

In the first place, then, I would have arrangements made by which all those clergy whom we retain for the City shall be obliged to reside within its limits. The claims of a moderate parish close at hand will be no obstacle, but rather a help to other pursuits. If possible, it would be well that they should reside each actually within his own parish, but at times it may be quite as useful, as has already been done in some instances that a parsonage-house should be purchased close to the parish, where one cannot be found within its actual limits. This may be effected very extensively by borrowing money under the existing acts, if, where it is necessary, the incomes of the City clergy are, by a union of benefices, made sufficient to bear such a charge. Let it not be supposed that the City is an ill-chosen spot of residence for a learned man. We have in *Sion College* an ample library close at hand. The marvellous din of life which echoes along the great thoroughfares is not to be heard in those picturesque old courts with which this great storehouse of historical associations abounds. And though we may sigh for pleasant gardens to surround our homes, we are not without peaceful places of deep retirement in the very centre of the City, and half-an hour will at any time bear us or our families to fresh fields or the bosom of green woods. This, then, is one great change wanted—a power to be vested in hands likely to exercise it—which shall originate such changes as will justify the Bishop in requiring a parsonage-house to be provided for each parish.

PARISHES TO BE UNITED.

In the second place, I would see that the population of each parish was such as to give the possibility of a fair congregation in the parish church. If a man has to preach two sermons every Sunday, he will preach with much more effect to a congregation of hundreds than of units. It will be better for him, morally, intellectually, and spiritually better for his people's souls. What so deadening as these weekly ministrations, at present so common, to 30 or 40 people in a large church on a dark winter's day? And if the increase of the size of your flocks by the union of parishes makes the pastoral work more real, it still need not be overwhelming. I would avoid any thing which could make our City parishes like those in *Whitechapel*, *Shoreditch*, *St. George's-in-the-East*, or *Clerkenwell*. Each City parish ought to be a model in all its arrangements to the surrounding parishes of the diocese. It may easily be so without overtaxing the energies of its pastor

if its population—I mean its resident population—do not exceed 1,600 or 2,000, and its income by union of benefices be made such that the incumbent can, where necessary, secure the aid of a resident curate. I calculate that if no parish in the city fall short of 1,000, and none exceed 2,500 parishioners, we should have about thirty parishes instead of fifty-eight. These, thoroughly well managed, with a resident clergyman for every 1,000 or 1,200, who can say how great would be the influence they might exercise on the whole Church? Supposing these thirty parishes to be thus constituted, I calculate that by union of benefices the emoluments of the smaller livings, many of which are at present very small, might be raised, if not to be enough for the maintenance of a clergyman and his family, at least to be far better than they are at present, even after deducting the necessary expenses of a curate's salary, and the mortgage for building or purchasing a parsonage-house.

There remain many other questions connected with the parishes of the City which require adjustment respecting, e.g., the many parochial charities, and their management; but with these we are not here directly concerned. Some satisfactory settlement of these matters I cannot but hope may be obtained, if not through the Charity Commissioners, by some special Act of Parliament, if the laity of the City, and especially their representatives in the Corporation, direct their attention to a work in which they would be sure to be seconded in any wise reform by the clergy, who, I know, greatly feel the evils of the present assignment of our City charitable endowments.

The arrangements, then, which I am anxious to see at once made for the City parishes, without at all infringing on the principle I would desire to see usually observed, might well include the union of some small parishes with the large parishes by which they are environed. Thus I think it would be well to unite *St. Botolph's, Aldgate*, with its 16,000 souls, with some one or two of the fairly endowed and scantily peopled parishes to which it lies contiguous. The first thing to be done is to secure a better application of the existing endowments of the clergy and churches for the benefit of the City and its immediate neighbourhood, to be effected by a union of benefices. But such a union would, of course, leave several, perhaps as many as twenty-eight, churches useless. The question arises—What shall be done with these? Provided no building which is architecturally beautiful, or venerable from its associations, be removed, I see not why the churches, where not needed, may not be gradually taken down as they cease to be used. In some cases, the sites, for the health of the City, ought to be left unoccupied, and generally I am of opinion that it would be well, following the precedent of what was done after the Great Fire, to leave the sites of the burial-grounds untouched, both out of respect for the reverent associations which families attach to the tombs of their fathers, and because free space and air is much wanted in a crowded town. But I would not continue the difficulties placed by the present law in the way of disposing of the actual sites of the churches. I should allow the Ecclesiastical Commissioners, or her Majesty in Council, to be the Judges whether the fact of a church having at any time been used for an interment should for ever be a bar to its removal.

The change of the existing law required to effect all this is not great. The limit in the operation of the act to five years ending with 1860 would be removed. The action of the Bishop in initiating a scheme of improvement would not be confined, as at present, by requiring the change to originate in each case with the vestry of the particular parish interested. The Bishop ought to be empowered to lay his scheme before the Ec-

clesiastical Commissioners, and if a check is wished to be placed on their action by requiring the consent of the vestry, it ought to come at a later point in the process. Moreover, I would empower the Ecclesiastical Commissioners, on the representation of the Bishop of the diocese, and of the chief civic authorities, to prepare at once a general scheme applicable to the whole City, for such a union of parishes and erection of parsonage-houses as I have described; such scheme to be put in force gradually when the consents demanded by the present law are obtained; and I would strike out the clause of the present act which prevents any church from being removed and disposed of which has ever been used for sepulture. With these provisions a better state of things would soon be introduced, changes being gradually carried into effect as vacancies occur through the death, promotion, or resignation of existing incumbents. To expedite the desired arrangements, a power might be given to the Ecclesiastical Commissioners to grant to a clergyman resigning any such benefice a pension out of its funds, so long as he continued without other benefice with cure of souls equal in value to that which he had resigned. These simple changes in the present law would, I believe, in a very few years make the parochial arrangements of the City of London what they ought to be, and provide, also, a considerable increase to be made available for the spiritual wants, if not of London generally, at least of the parishes in the immediate vicinity of the City.

This is a rough outline of the plan which, after long and serious consideration, and after perusing carefully the minute returns which the City clergy so kindly sent to me in the beginning of this year, I feel disposed to advocate. I have already invited the attention of the clergy convened in the hall of *Sion College* to this subject; and I should feel obliged by any suggestions which would enable me to mature a scheme before Parliament meets. I need not say, also, that on such a subject the opinions of the laity are as valuable as those of the clergy, and that their approval and co-operation is indispensable before anything effectual can be done.

OTHER WORK NOT FORGOTTEN.

And now, my reverend brethren, I have detained you much longer than I could have wished. In this meeting of what we may, I think, call the greatest diocese of the world, the variety of the topics that demand our immediate attention, even if we confine ourselves to matters purely practical, is overwhelming. We cannot, at such a meeting, even mention one-half of the matters that press upon us. There is, for example, the management of the poor in our workhouses, and the alleviation of the state of the sick and aged inmates of these refuges, by kindly intercourse with Christian pastors and other friends. There is the visitation of our hospitals. There are the provisions which may be made for training a truly faithful band of nurses, both for the poor and for the rich—the rich, who are as helpless as the poor when the day of serious sickness comes. There are our reformatories. There are our refuges and our penitentiaries for fallen women—a subject, this last of deep importance when we are bestirring ourselves to see if any thing can be done to meet that great evil which eats into the heart of society like a canker, and when, thank God! pious women—ladies in birth, position, and refinement—are found ready to devote their lives, if by any means they may make a woman's sympathy available to remedy this worst form of woman's suffering. There is that very hopeful symptom of a Christian influence being likely to bring down a blessing on our marts of trade—the fact, viz., of so many of our warehouses and great shops where many