

alien from the traditions of our reformed Church, and sufficiently approximations to the ritual of the unreformed Church of Rome, to awaken the jealousy of a Protestant people, and to prompt a desire for legislative interference, which, if once evoked, may not stop at the rectification of the evil it was sought to cure. To discountenance such practises, then, and to maintain the simplicity of the English ritual, as it has till lately been all but universally received, will be the duty and policy of those who dread to submit our Prayer-book to the danger of hasty and ill-considered alterations, and who desire to hand it down as they have received it, wisely fashioned in the main on the true Scriptural model, and happily constructed to aid and express the sentiments of a sober and rational and yet a sustained and spiritual devotion.

SPIRITUAL NECESSITIES OF THE DIOCESE OF LONDON, ENGLAND.

The following interesting particulars respecting the large and important Diocese of London, are taken from a letter which its laborious and earnest Bishop has lately addressed to the laity of the Diocese advocating the claims of the "Church Building Society,"

The Diocese of London contains, as nearly as can be calculated, 2,500,000 inhabitants. It is divided into 433 Parishes or Parochial Districts, and these are served by 855 Clergy. Making full allowance for that portion of our population which is connected with some body of Christians other than the Established Church, and considering the provision which such bodies have made for the instruction and pastoral superintendence of their own members, I maintain that there is still a vast amount of spiritual destitution, that is to say, a vast multitude of souls in this Metropolis beyond the reach of religious ordinances, with no place supplied in which they may worship God, and no efficient arrangements made for their religious instruction in health and their consolation in sickness or on the approach of death.

There are in this Diocese three Parishes, with populations exceeding 35,000; four, with between 30,000 and 35,000; five with between 25,000 and 30,000; six, with between 20,000 and 25,000; sixteen, with between 15,000 and 20,000; and thirty-two with between 10,000 and 15,000. Now, whatever diversity of opinion exists among us as to the desirableness of not carrying the sub-division of old parishes too far, there is I believe, but one opinion that such parishes as I have now mentioned ought to be subdivided. The parochial principle is lost when we come to such multitudes. They cannot meet together in one house of God, nor be subject to one efficient system of pastoral superintendence or visitation. Moreover, the sub-division of overgrown into manageable districts always leads to the multiplication of schools, and diffuses more widely the advantages derived from district visiting, from provident societies, dispensaries, and all the other subsidiary parochial arrangements which every active clergyman strives to attach to the ministration of his Church.

I am perfectly aware how much must be done, by efforts of a directly missionary kind, before large neglected parishes can be brought into such a state as to be ready to receive the full benefits of parochial sub-division. We rejoice at the efforts which are being made in the present day to facilitate such missionary work. The Society for which I plead, supplying Missionary Curates as a temporary expedient to districts in process of formation, is not behind other Societies in recognizing and endeavouring to increase such agency. But temporary expedients, to be fully blessed, must be directed towards some permanent organization,