

pled districts must find a mass of their parishioners whom they are quite unable to reach, far less to influence. I felt strongly that the very arrangements of our churches under the parochial system, as it at present exists amongst us in what we may call monster parishes, opposed a difficulty in the way of gathering together the great body of the labouring poor to hear the Word of God. I felt, also, that men whose spiritual interests had long been neglected, who had been taught for generations that the parish church was no place for them if they came to it—I felt that such men, who might indeed have been trained in early youth in some Sunday-school, but had lost all intercourse with their clergy since their childhood—being occupied all the week in some laborious calling, and too tired on Sundays to make any difficult effort to obtain the blessings of religious ordinances, for which indeed they had no taste—that men who had learned to take their views of life and its ends, and society, and the way in which its various ranks fulfil their duties, far more from newspapers of the most doubtful class, and the conversation of their fellows in the ale-house, than from any influence of the Church or its ministers—I felt, I say, that such men were scarcely prepared to enter into the lengthened and highly spiritual services of our usual worship, even if they could be induced to frequent our churches, and room could be found for them at our customary meetings within the sacred walls. I felt that such men did indeed require to be specially addressed, and that some special machinery was needed if they were to be made to feel that our Church and its ministers care earnestly for their souls. I was strengthened in this opinion by what I learned from the most experienced and laborious of the clergy, whose parishioners were to be counted by tens of thousands. My own experience of seven years in a manufacturing town, full of such working men, had led me to think highly of their intelligence and acuteness, and of those general impulses of a manly spirit by which they seem ever ready to receive the addresses of those who are able to show that they are really in earnest to meet them as their friends, and are anxious for their good and the good of their families. I knew from my own experience that the parochial system, standing quite alone, is unable to meet many other wants of our complicated and highly artificial state of society. I had seen, e. g., when a regiment of soldiers is stationed in a populous town, that it is almost a mockery to expect that any of the parochial clergy, unassisted, can meet their spiritual wants—that wherever there is a large hospital, gathering together many sick persons within its walls, it must if the patients' souls are not to be neglected while their bodies are nursed, be considered as in some sense extra-parochial, and have a missionary chaplain of its own—that where there is a union workhouse there is a distinct field of pastoral labour which the clergyman of the parish in which it is locally situated, if he has any considerable population of his own parishioners, cannot undertake. I had seen in a cathedral city how gladly the parochial clergy hailed any assistance in these departments of labour, from the comparatively unemployed cathedral staff, rejoicing that others should, under proper superintendence, perform work of this kind, locally, indeed, within the limits of their districts, but in truth quite beyond the sphere of their settled pastoral ministrations. I know that without such adventitious aid external to the parochial system, young soldiers cannot be prepared for Confirmation, and sick soldiers cannot be visited, and patients in infirmaries must die without the Church's offices of prayer and consolation, and the afflicted poor, separated by pover-

ty from their homes, must feel homeless, indeed without a friend to console and advise them. As I knew all this, and felt strongly that our own case was not essentially unlike these, taking counsel with a large body of the Clergy, representing every phase of opinion in the Church, I determined that for the benefit of the masses of our labouring poor, we ought to make an effort to add some fresh missionary machinery to our common work, and I was assured that we could do this easily, without any rude invasion of the parochial system.

OUT-DOOR PREACHING.

It was felt also, that, besides the reason here alleged for such an effort—viz., the difficulty of meeting the teeming masses of an intelligent working population, from the very fact of their numbers—there was need of fresh machinery to endeavour to arouse their slumbering consciences and revive, by the help of God's Spirit, any good impressions received in childhood, but long effaced by the chilling influence of a hard depressing life. I could not but remember how, when a curate in a small village in Oxfordshire, I had marvelled at the excitement raised in a quiet and dull place, by the gathering of the Methodists in a fine summer's day on the common, under the shadow of the old trees; how the voice of their preacher, sounding through the stillness of a listening crowd and the burst of their hymns pealing far and wide through the village, had seemed well suited to attract and rouse the hearts of many who never entered within the church to join in its measured devotion and listen to its calm teaching. How much has the thought of late filled the hearts of devout and attached members of the Church of England, that, if such excited meetings, conducted by ill-instructed men, do often lead to excitement and nothing more, and alienate those they influence from our Church's teaching, rather than draw them within her walls—the fault has, in past times rested not entirely with these ill-instructed teachers—but that the clergy have been unwise, and greatly to blame, in neglecting obvious means which God had placed within their reach for rousing the better feelings of thoughtless souls, and enlisting what was so often employed against the Church, as a useful aid to her sound practical Gospel teaching. He who has visited Wales knows what a hold Methodism has gained on the Welsh people, and how it has withdrawn their affections from our Church; who has not at times asked himself why those simple hymns which echo along the hill-side, and those stirring appeals which thunder in men's ears, whether they will come to church or stay away, might not have been made by Godly ministers of the Church of England, to keep her people within her fold, and teach them that excellent way of Christ's Gospel, from which there is so much danger of their wandering if they are left to any chance teacher, however uninstructed? I know that hearts had been yearning to have this truth proclaimed for many years—that it had been proclaimed—that the days when there was great fear of the Church of England dying of her dignity were, thank God, past, and that in almost all our great towns the parochial clergy, with the full concurrence of their Bishops, had now for several years been trying on the summer evenings to add such missionary labours to their settled work. But it was obvious that, if this work was to be done thoroughly, we must have new machinery; and men must be led to look upon the work as one to which to direct their chief efforts. The ordinary parochial minister was already tasked up to his strength, and there must be missionary services to supplement his efforts. Labourers, well trained in God's service, and accustomed to such work, who could be spared at intervals from a distance, must come

to aid him, and refresh themselves by speaking to His people of the Gospel which their own hearts loved. And men must be accustomed to train themselves for such intercourse with labouring people as the distinct office assigned to them in the Church, preaching wherever they could find a congregation in that plain homely language which reaches a labouring man's heart. Experience had shown that this could be done, by God's help, as effectually by clergymen of the Church of England as by any set of teachers. Their liberal and refined education, well-used, was no impediment, but might be a great help for this department of Christ's service. Missionary clergy were wanted for the overwhelming population of this diocese. As in the distant valleys and hill-sides of other dioceses, where rough men are drawn together by hundreds, to have their dwelling place for a time at the mouth of some mine, while it is being worked—or, more fleeting still, an army of railway-labourers passes along a line of railway in the course of its formation, making their encampment now in this parish, now in that—and the parochial clergy in both cases will, to meet the wants of this sudden influx of sojourners, rejoice if they can be aided by men sent to do a missionary's work in the temporary encampment—so in our London parishes, in Whitechapel, in Spitalfields, in Deptford, indeed everywhere, there is similar work to be done. Part of the population is very fluctuating, and that which is stationary cannot wait till churches are built and parishes formed. Let missionary efforts be directed to this work at once, and churches and parishes, and all their due appliances for regular worship and instruction, will follow in God's good time.

WORKING OF THE HOME MISSION.

But these efforts must be saved from degenerating into irregularity. They can be conducted as well according to the strictest rules as in violation of them. The council of the Diocesan Home Mission determined from the first to adopt every safeguard; and, feeling that their business was to aid, not in any way supersede, the ministrations of the parochial clergy, laid down as one of their first rules—that in each parish they would act in each case only with the sanction of the incumbent—and subject to such approval they have as most of you are probably aware, directed their efforts to two distinct objects. They have during the last year originated and paid all the expenses attendant upon a number of special services for the labouring poor. The condition on which they have lent their aid in any district has been that the church placed at their disposal shall for the particular occasion be thrown perfectly open, without distinction, to all comers, and the working people have been usually invited to come in their working dresses. The selection of the preachers is always made by the Bishop, who, in every case, submits the list for the approval of the incumbent of the church in which the services are to take place. The success with which God has blessed these efforts, so far as it is right to speak of success after only a single year's trial, must be judged of from the Report of the Council of the Diocesan Home Mission. Several prelates and many others of the ablest preachers in England, have kindly placed their services at my disposal on these occasions, and we have certainly cause to thank God, that during the past year a large body of the labouring poor in this metropolis, who have not heard the Word of God for many a long day, have, and that sometimes under very touching and remarkable circumstances, been attentive listeners, and apparently hearty worshippers in our churches, while it is not too much to say that a feeling of affectionate regard seems to be growing amongst this class both to the Church