

clergy of his own Church, who, under the sanction of their Bishop, sought by those special ministrations to win souls hitherto neglected, but also because it seemed to advance a claim on the part of our town incumbents of a right to exercise a control over public buildings in their parishes, to which I thought they could have no moral, even if they had a technical legal right. And so strongly, as it appears, was this felt, that by the unanimous consent of the Bench of Bishops a bill was introduced into the House of Lords by the Archbishop of Canterbury, and accepted without a division by the House, authorising Bishops to establish such services for missionary purposes in populous districts. It was argued that incumbents are intrusted with the cure of souls in parishes, not to be an impediment in the way of the Gospel being preached to them, but to advance their spiritual interests; and if, therefore, it should be found that the exclusive rights of the parochial system interfered with the very purposes for which it was instituted, they should be obliged to give way. By this bill the whole initiative of such services were placed in the hands of the Bishop. Others, as you know, had proposed in a previous bill, which was withdrawn, that the initiative should be in private hands, but that the Bishop should have the power to interfere if he disapproved. But it was felt that such an arrangement might give rise to unseemly contentions, if services were encouraged to be first begun before it was ascertained whether or no they would be stopped; and it would be far better to have the question clearly settled in the first instance, whether the services were to go on or no, by placing the initiative in the hands of the Bishop, to whom representations of the necessity of the case were encouraged to be privately made. But this bill—which, had it become law, would have carried the operations of such missionary efforts far beyond what is contemplated by our Diocesan Home Mission, and which, it was felt, might have been a great boon in many remote mining and manufacturing districts, where the parochial system, as it at present exists, is altogether powerless—was, as I understand, so ill received in the House of Commons that it was withdrawn. It was, in fact, exposed to attacks from two sides—from those who disliked such missionary efforts altogether, and from those who were jealous of the initiative being placed in the Bishop's hands. It had occurred, also, as appears by their subsequent proceedings, to the original promoters of such a measure, that it was not wanted; for they were advised that the law allowed them to have preaching in such buildings as Exeter Hall, whether the incumbent consented or no. And, accordingly, the Exeter Hall services were recommenced, confined to preaching and such prayers as would be offered up at any of the week-day religious meetings in that hall. Whether this was, under all the circumstances, a wise step, I am not prepared to say. I was not consulted respecting it, and have in no way given it my sanction, though I have refused, as at present advised, to forbid my clergy from thus officiating. One branch of the Legislature, and the whole Bishops of the Church, so far as their opinion was made known in Parliament, have pronounced that some such services were needed; and I dared not take upon myself the responsibility of placing any obstacle in the way, provided, as their promoters contended, the services were not contrary to law. I shall rejoice if it be found that God's blessing has attended these addresses. I wish that the incumbent and the promoters of these services could have been induced to act heartily together, and then all dissension, and even the appearance of irregularity, might have been avoided, and I cannot doubt they would have done unmixt good.

## OTHER SPECIAL SERVICES.

And here I would take this opportunity of publicly acknowledging the great good which has been achieved by other isolated efforts in various parishes where special services of a missionary character have been held for the labouring poor, at which the churches have been thrown perfectly open, the services being undertaken solely under control of the clergy of the particular parish in which they were held. I desire here publicly to record my thanks to the clergy, and to the churchwardens who have seconded them, for all such efforts, in Islington, in Clerkenwell, in St. Pancras, and in many other parishes. I rejoice in the preaching on the steps of the Royal Exchange, in which kind aid was lent to us by the highest civic authorities. I trust that every year these efforts may be multiplied, and as to those of them which are conducted in our churches, that the persons who enjoy the blessing of being regular attendants at Church will be more and more ready, as they have in many instances proved themselves during the past year, to waive their own rights to their pews for the benefit of their poorer brethren's souls. Neither do I forget the great blessings we have enjoyed during the past year from the ministrations on Sunday evenings in our noble Abbey, to the Dean and Chapter of Westminster Abbey; all thanks are due for the trouble and expense at which they have laboured to fit up their building for the class of worshippers of whom I have now spoken. No one can have seen the thronging multitude, eager apparently for the Word of Life, in that vast building, or seen the doors besieged long before they were opened, without feeling that God had stirred up an excitement which it would be sin in us, His ministers, to allow to subside, without earnest efforts to direct it to the permanent improvement of men's lives and the saving of their souls.

But, perhaps, the greatest effort of this kind in the metropolis is that which in some sort we are inaugurating to-day. This space beneath the dome of this great cathedral has been prepared with the seats you now occupy, that it may be the scene of ministrations on the Sunday evenings to a vast mass of those for whom our ordinary churches offer no accommodation. Two thousand five hundred seats are to be placed here for the use of the poorest. The Church of England at this, the centre of our metropolitan diocese, is, we hope, by God's blessing, to exhibit weekly the cheering spectacle of the Gospel preached by its chief ministers to the poorest of its people. The old historical associations of the preachings at Paul's Cross are to be transferred to this spot. God grant that wisdom may be given to select fit preachers, that the hearts of the people may be stirred to avail themselves of these noble opportunities, and the result may be a great outpouring of His grace.

## ALL UNITED IN THE DIOCESAN HOME MISSION.

You may ask then, with all these other and more isolated efforts, why remind us of the Diocesan Home Mission? I commend it to your attention, because it is a systematic and united effort to carry on our great missionary work by a combination of the whole diocese. All isolated efforts in particular parishes are necessarily confined. The efforts in our two great cathedrals are indeed national and wide as the Church, but they are efforts only to provide two central buildings. The other great parts of this missionary work require funds to defray the missionaries' expenses, and other machinery which the cathedral movement does not contemplate. As compared with the parochial and other isolated efforts, this Diocesan Home Mission partakes, as it ought to do, of the wide national character of our Church. By its constitution it has the Bishop for its head; and the selection of the council having been en-

tirely confided to my hands, I endeavoured to enlist the assistance and sympathy of all earnest Churchmen, who, however they might differ in their opinions as to points in which it is lawful for attached members of our Church to hold varying sentiments, seemed to be heartily of one accord in their love for the Church and its ordinances, and anxious to extend its influence for the salvation of the souls for which Christ died, by the preaching of the great Gospel doctrines. I am aware that some good men have made this comprehensiveness, which I deem an excellence, an objection to the Mission. But I will not believe that we ministers of this one great national Church of Christ, bound to aid and sympathise with each other in the difficulties of contending with an ungodly world, can have so magnified our points of difference as to be unwilling to co-operate one with another in the work of saving souls. At the risk of repeating myself I will press upon you once again, that any who are so taken up with the tenets of their own narrow school as to separate themselves from other good and faithful Churchmen, who love the Lord Jesus Christ, and are zealous to have His Gospel preached, are forgetful of the comprehensive spirit of love on which this Church of England has ever acted since the Reformation; while they say, "I am of Paul; I of Apollos; I of Cephas," shall we not beseech them to say rather, "I am of Him who is the Lord and Master of all truly pious human teachers. I am of Him whom all good men in the Church of England worship. I am of Christ." Indeed, my brethren, the more we are thrown together, the more we learn to appreciate each other's self-denying labours of love—the more while we adhere faithfully to our own convictions, we make a kind and charitable allowance for the feelings and reasonings of those who differ from us—the better shall we be able in the truest unity—the unity of the Spirit—to do Christ's work. Is it not true that there is scarcely one of us who does not feel that it is an evil to be separated so much as we are even from those good and earnest Christians who are not members of our own Church? How miserable would it be, if with schemes of union with Christians of other denominations on our lips, we should be found wanting in love and forbearance to those who are labouring not only for the same Lord as ourselves, but in the very same portion of His vineyard, and with the very same tools. For my own part, I rejoice in every attempt which gives promise of making us, by union in common efforts, a more united family in the love of our one Lord.

## THE CITY CHURCHES.

And now I must say something of the City churches. We have spoken hitherto of our parishes, with an overwhelming population, and of the efforts which they claim. Strange that in their immediate neighbourhood we should find others in which there is said to be scarcely any population at all. The statement usually made is as follows:—The City of London—that is, the city within the walls,—occupies a space about equal in extent to two thirds of the parish of Islington. The population actually resident in Islington is returned to me as 100,000; that even nominally resident in the City, as 51,000. In Islington there are twenty-two Churches; in the City, fifty-eight. But, moreover, in many of the streets of the City, dwelling-houses have nearly disappeared, and in their place warehouses have been substituted, a large proportion of which is tenanted at night only by one or two servants in charge of the premises. And it is difficult, in calculating the population, to distinguish the numbers resident by day from the small number left at night. Further, of those who are actual residents in the warehouse during the week, a great many generally avail themselves of the Sunday to