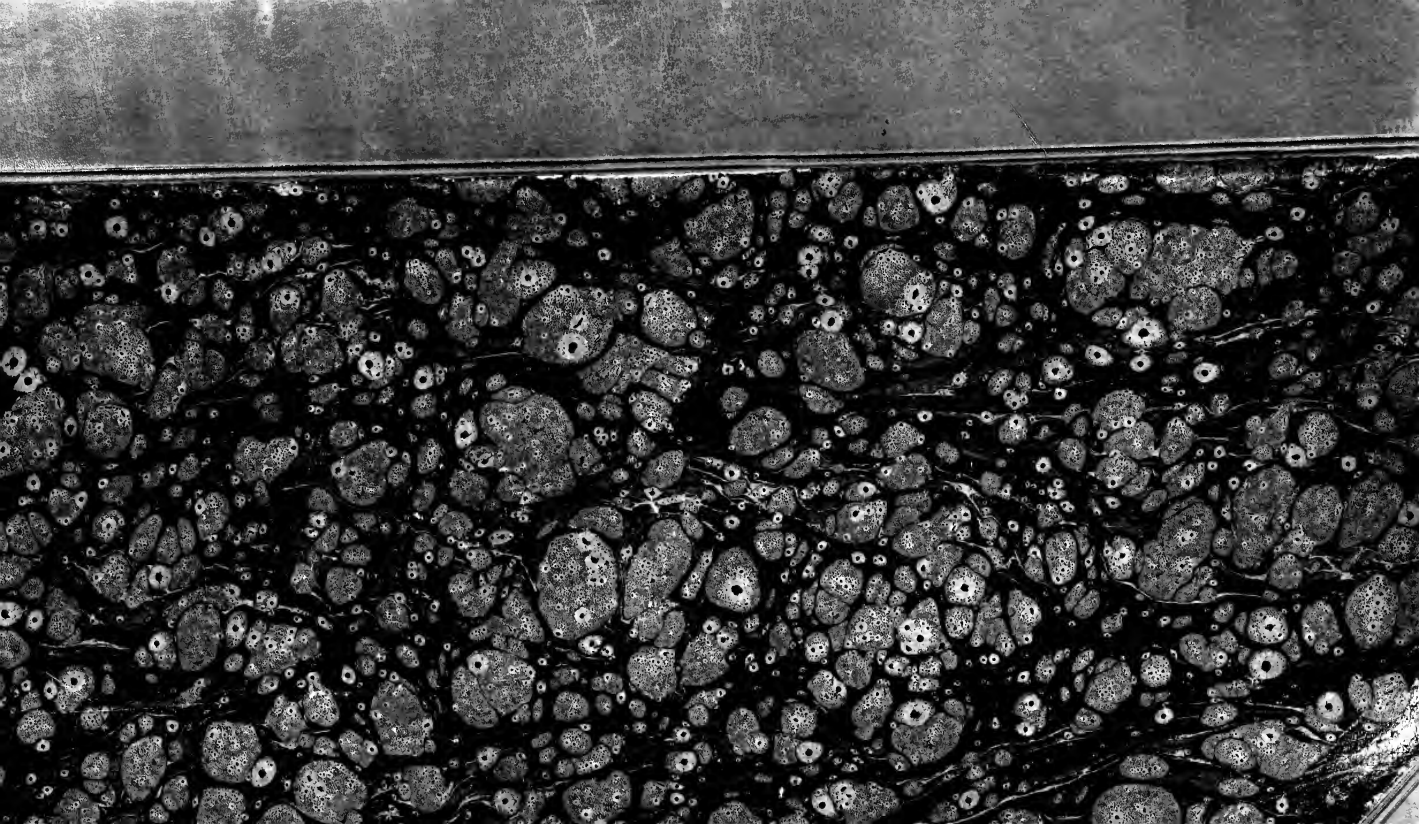

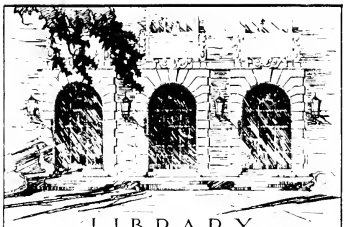
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THOUGHTS AND SUGGESTIONS

ON

MISSION-CHAPELS, ROOMS,

ETC.

BY THE

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ORGANIZING SECRETARY OF THE ADDITIONAL CURATES' SOCIETY.

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FROM many conversations I have had with brother clergymen respecting Home Mission work, I thought it might be useful to some, who are comparatively strangers to the question, if I put together these few pages on one branch of that wide subject. I shall be thankful to any one who will give me further hints or suggestions.

Especially shall I be obliged for more examples of Mission Rooms and Chapels, and for information as to their Cost and Working Expenses, which may make the pamphlet more complete in case it reach a second edition.

J. BRAME, Warrington.

THOUGHTS AND SUGGESTIONS

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ETC.

THERE are three classes of population for the spiritual care of which our present parochial system is painfully inadequate. By the "Parochial System," I mean a Church with its assigned district, its regular and frequent services, its Incumbent assisted in the services of his church by one or more Curates.

First: There are the masses crowded together in the older streets of our large towns, families living generally in single rooms or pairs of rooms; a population steeped for the most part in vice, ignorance, and penury. Such people would find themselves strangely out of place in our existing town churches, even if room for them could be found.

Secondly: There are the populations suddenly gathered together round some new centre of industry, who have taken the Church by surprise, whose unforeseen arrival has preceded that of the public means of Grace and ordinances of Religion, who are too poor or too indifferent to undergo much self-denial in providing means of worship for themselves. In these places the capital is not yet realized; that in use is often borrowed, invested in a speculation, in the hands of individuals whose interest in the place is precarious and transitory, or represented by a Limited Liability Company, whose managers have not the power to assist ecclesiastical work collectively, often not the will to do it individually.

The "Capital," therefore, cannot be calculated on as available to any extent, at least for some years, as a source of aid for church building, or maintaining ministers of religion. These ends must consequently be compassed by some means which shall bring them within the reach of the liberality of the "Labour," as this labour is gradually Christianized.

Thirdly: There are the outlying hamlets of rural parishes, where populations of some hundreds are gathered together at a distance from the parish church, and which now engage the attention and solicitude of the Incumbent, in consequence of the enlarged views of pastoral responsibility which are happily increasing on all sides of us.

In the first of these cases, the impossibility of finding sites is an insuperable obstacle in the way of church building, even if such a step were advisable. Though this population has been for some time a fixed one, the progressive ædile improvements of our towns render it now in many cases a shifting one. It is therefore a more imperative duty of the Church to catch it, now she can, before it is, dispersed. The ground is covered with buildings, and the wisest thing to be done is to occupy and adapt temporarily some existing building. These buildings must be fitted to the special needs of the population for whom they are intended. Abject poverty and want of clothing in some cases, the shame of conscious crime in others, the natural shyness of the very poor, and many other causes, create a difficulty in drawing such a population out of its own court or alley; the crowding of the many in one room destroys all chance of private meditation, reading, or prayer, and without these spiritual exercises the impressions produced by preaching must soon be effaced. The first step to be taken with such people is to provide them with what we call, for want of a better name, "Chapel-rooms," to be used for private prayer, reading, meditation, religious services, and classes. The Chapel-rooms should be so numerous, that they could be easily accessible without attendance attracting notice, and without any long absence from home being required; they should be available for use

all hours of the day. A single court or alley will often contain some hundred of souls, as many as would have been a large charge for one clergyman at the time of the Reformation; if each such court or alley had its own Chapel-room, and two or three were under the care of one curate, it might be anticipated that a much deeper effect would be produced than by merely pastoral visits and invitations to distant and uncongenial places of worship.

In the second of the cases mentioned above, time is of the utmost importance; an immigrant population might find in Church services a solace for that feeling of isolation which meets them in their new home, many would realize in them a link between their new place of residence and their former dwelling-place; while the delay which must arise from waiting till funds can be collected and all the preliminaries of forming districts be settled, will make the non-attendance at church, which was at first the accident of a position, the inveterate habit of a life. Sites—at least temporary ones—can be readily found in such places, and an iron church, or some cheap and slight building intended for only a few years' use, until the ecclesiastical arrangements of the new town are settled, seems the most ready way of retaining to the Church those who have come to the new place with some religious habits, and to impart such habits to those who have not acquired them.

In the third case, besides the cost of erecting a substantial church, there is the difficulty of providing for its permanent services. If it is to be consecrated, and a separate incumbency formed, where is the endowment? If the carrying on the services in the hamlet chapel be rendered legally obligatory on the Incumbent of the parish church, how is he to perform the task? In these cases, either a small chapel of good ecclesiastical character, but of economical construction, licensed, not consecrated, is needed, so that the services may not be an immoveable charge on the parish church; or else some one building is required which shall serve the purpose of school and church.

There are a great variety of Mission-rooms: in some cases, two or more rooms in an old house thrown into one; in others, two or three cottages with the party-walls removed; in others, buildings used as schoolrooms as well as churches; in others, chapels built slightly, intended to last only for a time; but in every case the requisites are, small outlay at first, moderate working expenses, and such an internal arrangement as shall foster reverence, assert fully the Church's worship, and clearly mark the distinction between the secular and the religious use of the room where it is employed for both. The abacus, the map, the zoological picture, the mechanical model, must not be there to distract the attention of the youth in his Sunday worship, nor to carry the thoughts of the child back from the Good Shepherd, the Lover of the lambs, to the threat, the trouble, and the plague of the six days' restraint; neither should the furniture belonging to holy things be confounded in his mind with the schoolmaster's desk which contains the cane, with the schoolmaster's rostrum which echoes the threat. The adult should also feel that it is not a school to which he is going for instruction, so much as a house of prayer to which he is going for worship. A little care as to arrangement, and a little taste in the use of simple ecclesiastical devices, may give to even an ordinary room a church-like appearance; and where there is so much lost time to be made up, as is the case in all our Home Mission work, the more we can teach through the eye as well as the ear the better. We have to gain the citadel of the heart; the more approaches we can occupy, the more irresistible our attack.

Such chapels or rooms have these special advantages:—

They can be made more warm and comfortable than a church. Many of those for whom they are intended are thinly clad—much more thinly than we generally suppose; the respectable Sunday garment often covers very spare under-clothing, and those who inhabit crowded rooms, and are employed in warm workshops, are far more tender to a lower temperature than those who

breathe purer air and are subjected to daily vicissitudes of climate. We often speak of the poor as hardy; they are not so, they are more susceptible to chill than other ranks.

The congregation is more compact; hence the service is more cheerful and fervid: the fervour in worship will be much greater among sixty or seventy people, pretty close together, than among the same number scattered over a large building. Man's mind is expanded to realize the presence of God by first realizing the presence of the brotherhood: love to man grows by the feeling of association with man in worship, and love to God supervenes on this. It is, therefore, of the highest importance that the congregational sympathy be stirred up in the heart; and the compact congregation of the lesser building is a more powerful instrument for this than the more sparse assembly in the large one.

One of the causes to which the great success of "Penny Readings" is attributed is, "that there is no parade of special or pecuniary patronage of the working class connected with them, no reserved seats, no graduated scale of payment." It might be worth while for the Church to adapt herself to this feeling among the upper portion of the working class, and try whether she can thus solve the difficult problem of the day, "How shall the working classes be brought to church?" Mission-rooms would supply a class of places of worship where there would be perfect equality, and all the congregation of one rank.

The services in such buildings can be more elastic than in churches. Without for one moment even suggesting a doubt respecting the excellence of our Book of Common Prayer as a manual for the public worship of a congregation understanding it, it is quite loyal to criticise its arrangement when we are considering its use for missionary purposes, for which it was never intended. Services in Mission-rooms should consist of such portions of the Prayer-book as would educate the people in Church worship; a foundation of good Christian hymns would supply the key to the inspired poems of David and the Jewish saints, and thus prepare the mind for the edifying

use of the Psalter; while short lections from the Bible, especially the more simple and striking portions of the history, in the Old Testament, the life of our Blessed Lord and the Miracles and Parables in the New, would feed with food convenient for them those who are practically in the class of catechumens rather than of hearers, and thus enlarge their capacity for that copious supply of the Word of God which is the Church's boasted provision for her children.

It is of great importance to make those who are being recovered to attendance at religious ordinances feel at once the difference between the service of the Conventicle and the worship of the Church: this is done by training them to take their part in responding, in contradistinction to the *impromptu* spasmodic ejaculations in use in some Nonconformist congregations. The Church requires the people to take their share in the service: Dissent permits them to signify their assent to the prayers of the preacher by private ejaculations.

What better short services for teaching people to respond, and for keeping the attention alive, than, for example,—

The versicles, responses, and prayers at the close of the Commination Office, with some Collects attached;

The Ten Commandments, with the *Kyrie eleison;*

The portion of Morning or Evening Prayer comprising the Lord's Prayer, the versicles, *Gloria*, versicles and responses, *Magnificat*, short Lesson, Creed, *Dominus vobiscum*, &c., Lord's Prayer, and three first Collects;

The Litany by itself?

Of course the services should be printed on separate cards or books; and the responses should not be in italics, but in a bolder type than the minister's part.

But whatever form of short services be adopted for common prayer, in all cases, where practicable, the precedent of the first Mission-room should be followed, and a weekly celebration of the Holy Communion open the day; so that the idea of this rite as the special Christian worship be from the very first engrafted in the minds of the people. If those who are associated in the Mission

work—clergy, school-teachers, singers, and lay-helpers—went forth from an early Communion to their labours, they would undertake their tasks with minds more solemnized, souls more refreshed and encouraged, and a faith more elevated, than if they regarded their labours only as ordinary duties.

Some of the services in the Mission-room can be of such a character that they may be conducted by a layman. The time is come when lay agency, properly regulated and made duly responsible, must be more generally employed. It is well to repeat to those of our own time the words of Hooker: "Belief in all sorts doth come by the hearkening and attending to the Word of Life. Which Word sometime proposeth and preacheth itself to the hearer; sometime they deliver it whom privately zeal and piety moveth to be instructors of others by conference; sometime of them it is taught whom the Church hath called to the public either reading thereof or interpreting. All these tend unto one effect; neither doth that which St. Paul or other Apostles teach, concerning the necessity of such teaching as theirs was, or of sending such as they were for that purpose unto the Gentiles, prejudice the efficacy of any other way of public instruction, or enforce the utter disability of any other men's vocation thought requisite in this Church for the saving of souls, where means more effectual are wanting."

The comparatively small expense of fitting up these places of worship gives scope for the individual gifts of the people, and this excites an interest in them, and attaches them to their little house of prayer. The gorgeous church built, furnished, and adorned by some munificent Churchman has nothing of the same interest to the working man as the Mission-chapel, where the lectern, the prayer-desk, and the other furniture, has been raised by the small contributions of himself and his friends; where the cushion, the pede-cloth, or the alms-bag is the first essay at ecclesiastical embroidery by the factory-girl, whose needle is too inexperienced to decorate the more elaborate temple; where many little gifts of poor individuals attract, not only the humble giver, but

his friends, and are the subject of many a conversation and mutual congratulation, which increase their interest in the church. We all know how important it is, not only to attract, but to attach the people to the Church; the order of attachment is, first to the person, next to the place, then to the system. Let the people feel that their church is their own, and they will soon love it most strongly.

One-half of the income of the country is in the form of weekly wages: if the Church is to give to this portion of our substance the opportunity of being used to the honour of God, she must permit to weekly incomes weekly opportunities of such a devotion. The weekly offertory is the necessity not only of the Church's present position, but of the present distribution of our national wealth. The congregations gathered together in Mission-chapels are more easily trained to the use of the weekly offertory; each member feels the importance of his own gifts, acknowledges the injustice of depending upon his fellow-worshippers, if they be his equals, for the maintenance of his worship. All being nearly on a level, the poor man is not ashamed of his small offering, nor can he throw the responsibility of the expenses on the richer portion of the congregation.

A very important point to be considered with regard to new towns is this;—the best situation for a permanent church is not always that in which there is apparently the greatest need for it. In a choice between two or more districts, sites, or times of building, the predisposition of the people must be considered as well as their spiritual needs; the Mission-chapel or room tests this, and the order in time and preference of district, where several new churches are projected, can be determined by the relative success of Mission-work. In many of our towns which have of late rapidly increased, much that has been done in building new churches and forming districts is already found not to have been done to the best advantage. Population has increased with unexpected rapidity in one quarter, or unforeseen circumstances changed the features of another, so that the ecclesiastical map requires to be reorganized.

But the objection is sometimes raised, Why expend on Mission-chapels capital which would go far towards providing a permanent church? Of course, in many cases, the objection is answered by the circumstance, that no permanent church is practicable or meditated. But even if a permanent church is expected to follow in the course of three or four years, it is a wise economy to raise the Mission-chapel as its pioneer. Capital may be wasted, often is wasted, by building a church too soon. A church is built too soon if the nucleus of the congregation is not ready to hand, and a congregation has to be attracted from all parts by some novelty or peculiarity in the service; it is built too soon if the expenses of its services have to fall on the promoters, the clergyman, or some one or two individuals; it is built too soon if the efficiency of the services be cramped from want of funds.

We will suppose that a temporary Mission-chapel costs 400*l.* exclusive of the outlay on such fittings as may be used in the church when built; we will further suppose that the permanent church could have been built in three years, and that the setting up the Mission-chapel first postpones its erection two more years: five years' work in a Mission-chapel ought to have produced a congregation well consolidated, contributing largely in the offertory, with a goodly band of communicants. Which is better, to sink 400*l.* capital for these results, and to have a complete parochial machinery, with everything in the way of congregation, communions, music, style of service, thoroughly organized and settled by the time the new church is ready; or, for the sake of saving two years in time, and 400*l.* in money, have, when the new church is opened, to be guided by circumstances, or to feel the way to that which otherwise had been ready to hand? If the sinking of 400*l.* capital will produce an annual income of 50*l.* it is well laid out; moreover, the original building is not lost; it may be sold, and part of its cost recovered; it may be converted into a school-room, or Church Institute room, or put to various uses, by which it may help on Church work in the new parish.

Even when the church is built, the Mission-chapel may continue to be used as a feeder to the church: such feeders are needed in connexion with each church in our large towns, an inclined plane to bring the people from the depths of non-worshipping to the level of the Church; the want of such feeders is one cause of the comparative emptiness of our churches in the large towns.

Some discretion is required to adjust the Mission system to the Parochial. In some cases the former may for a while slightly disarrange the latter, though only to strengthen it eventually. The difficulty shapes itself into the question, What shall be the relations between the missionary Curate and the Incumbent; between the Mission-chapel and the Parish Church?

The Incumbent, on his part, desires that the Mission-chapel shall not be a rival to the mother-church; that it shall be the centre of an entirely new congregation gathered from the surrounding non-worshippers, not one formed of present church attendants who may prefer the peculiar services of the Mission.

The Curate, on his part, requires that as he has the responsibility of the work, and the self-denial and hard task of forming a church *ab initio*, at some personal risk and expense, he shall be allowed a wide discretion of compassing his ends by the means he most fully understands and appreciates.

It may happen that a Mission is numbed by following too closely in the beaten track of the mother-church; on the other hand, it may be rendered abortive by gathering around it the discontented or enthusiastic, who may turn it from its true purpose into a means of wider liberty for their own views. These difficulties are to be avoided, rather by a distinct understanding at the commencement between all parties interested, by special arrangements, mutual confidence, and local precautions, than by any general rule. It seems most advisable that, at any rate during the early life of a Mission, the Incumbent and the Curate in charge of the Mission should frequently exchange duties. A prudent Incumbent will not entrust any portion of his parish to the uncontrolled charge

of a deputy, until he is convinced that he is not only qualified for Mission-work, but for that especial Mission-work.

The Curate, at the same time, who has the task of forming a new congregation, and pioneering the way to a new district, is not very likely to engage heartily in the work, unless he has some assurance that it shall eventually become permanent and independent, and that he shall enjoy the fruit of his arduous labours. The Curate may at first require surveillance, and the Mission need help; the delicate question, When shall the Curate become independent? may perhaps depend upon another question, When shall the Mission become self-supporting?

If the too early independence of Missions is an evil, the frequent change of missionary curates is a greater one. We seem to require a rather different arrangement, with regard to missionary curates, than that which is the practice with regard to assistant curates ordinarily. In the case of the latter, it may be wise that the connexion be severed, when Incumbent and Curate cease to work harmoniously together; but in the case of the Mission Curate, the congregation at the Mission has to be taken into account. The whole question of the status of stipendiary curates must soon receive consideration at the hands of the rulers of the Church, and must be placed on a more satisfactory basis than it is at present, if men of independent minds and high self-respect are to be attracted to the ministry of the Church in the number required; then doubtless some remedy may be found for a difficulty which has so often marred the work of promising Missions.

In dioceses where many Missions are needed, there seems to be room for a new ecclesiastical official, a Mission Chaplain to the Bishop, or a Mission Archdeacon; some one with experience of Mission-work, who could inspect the various stations, suggest plans for their harmonious working, advise the Bishop as to the formation of new ones, assist in judging of the expediency of conceding more independence, aid in the selection of fitting curates. Unless we have either more Bishops, or

some responsible officer of this description, our present languid system of working among the masses may continue for years, and increasing population bring increasing religious indifference; the parish church will remain monopolized by the minority, while the majority of the people remain careless towards a Church which seems to show no care for them. Why should not a canonry be set apart for an inspector, supervisor, and director of Missions in each of our populous dioceses?

We cannot shut our eyes to the difficulty of finding men with the proper requirements for Mission-work; men of common sense, large sympathies, patience, physical endurance, winning manners, and ready tact. It is the *gentleman* who will be the successful missionary among the working classes. Missionary curates must have ability in preaching, and be willing to put sound sense in simple words; must be men of action as well as of prayer; must know not only how to work themselves, but how to set others to work. Such men can be found even now in no small numbers among the younger clergy, whom our Universities have sent forth; such men the bishops of our populous dioceses can allure by offering them a large-minded sympathy, a fatherly consideration and forbearance, by taking interest in their work, by encouraging them by preferment. The curate who breaks up new ground, and forms a new parish, has claims on the preferments of the Church which no one can have who has performed no services except those of routine. If missionary curates can be ensured greater protection and consideration, a more liberal stipend, and a clearer prospect of preferment when the hard work of the mission is over, there would be a fairer chance of a supply of fitting men. The Church of England has a great advantage in this respect from the enormous proportion of ecclesiastical patronage entrusted to public officials, of course for the reward of professional merit. As public opinion causes the responsibility attached to such patronage to be more fully recognised, rewards may be found in it for those who have given the best years of their lives to the Church's hardest work.

The Church of England is in a missionary position with regard to three-fifths of the population of the towns: she must acknowledge this position, and adapt herself to it; she must first occupy the vacant ground, and then consolidate her possessions. In achieving the former of these objects, she must of necessity employ such a machinery as appears to be novel, fortuitous, and transitory; but this in no way supposes any abandonment of the territorial idea; the question for us is not, What shall we substitute for this, but How shall we more speedily perfect it? If in the crowded alleys and dens of our large towns we can multiply, to the required amount, the little Chapel-rooms, with their doors ever open, with their continual opportunities of private prayer, meditation, and reading, their short and simple services; if in the suddenly arising towns we can *at once* increase the opportunities of worship as rapidly as the population arises; if in our scattered rural hamlets we can sound the church-going bell close to the door of the cottage dweller; from these little houses of prayer and praise unnumbered influences will flow forth, increasing individually the strength of the Church, combining to form an accelerating force to her future progress. "The little one shall become a thousand, and the small people a great nation: I the Lord will hasten it in his time."

APPENDIX.

In the following Appendix, I have given in detail some of the valuable information furnished me from various quarters respecting Mission-rooms, &c. The points on which I have been most desirous of collecting information are :—The cost of transforming existing rooms into Mission chapels, the expense of carrying on the services, and the most secure means of protecting the "Holy Table."

PRAYER ROOMS IN COURTS, AND CHURCHES OPEN FOR PRIVATE PRAYER.

The following is an extract from a communication by the present Bishop of Nelson, when incumbent of Spicer-street, Spitalfields, in the *Home Mission Field* of the Additional Curates' Society for 1863. His lordship informed me on the eve of his departure from England in 1867, that the longer experience had more fully confirmed him in the benefits of such prayer-rooms : "In October last I established a room in one of the many courts of my parish, which I set apart as a prayer-room for the whole court, to be at the service of all the men in the court. I undertook to have a short service of ten minutes every evening at nine o'clock, conducted either by myself or by the Scripture Reader, allowing the men to stay in the room as long as they liked afterwards to read their Bibles, no other books except the Prayer-book being introduced. The results have been most satisfactory ; twenty out of the twenty-four families in the court have sent their fathers or elder sons to the room, and seventeen of them now come regularly to church with their families, and the whole court is feeling the change. A bell is rung just outside the room five minutes before nine, and the men come in as they happen to be at the time, and fresh from their work. Many of them have very poor clothing, but having learned to think of the spiritual wants of their souls, they are most anxious to be found in their place—in the place where God is worshipped ; and so anxious are they for their self-improvement, that there are four of them who have come to the vestry to me at six and seven o'clock in the morning to learn to read. These seventeen families have encouraged others to come,

and our church will be filled, I trust, ere long with a thorough working population, such as it is supposed can be attracted only to public and theatre services. Knowing how much the poor suffer in the east of London from want of room, and how difficult it is for them to obtain a place for quiet prayer and thought, I wished to try the experiment of having my church open. The church has been open every morning very shortly after five till nine, and the aggregate attendance (adding up each day's attendance) has been more than 100 during the week; two or three coming at 5.20, but most at 7.30, when there is a short service lasting fifteen minutes. Those who attend are working men, and one or two families who go out to work, and enter the church for a few minutes on their way."

MISSION AT SPITTAL IN TWEEDMOUTH. DIOC.: DURHAM.

The parish of Tweedmouth, extending nearly from two to three miles north to south, and from three to four east to west, has a population of 5,600; of these about 1,900 are in Spittal, an outlying part of the parish, about one mile distant from the church. In 1859 a room formerly used as a curing-room for herring and salmon, was hired at an annual rent of 6*l.* 10*s.*, and fitted up as a Mission Station, with reading-desk, forms, and communion table—which latter, however, has never been used. The cost of fitting up the room was originally 21*l.*, but subsequent improvements increased this outlay to about 60*l.*, a large portion of the latter, 39*l.*, being contributed by the Vicar. The working expenses of the Mission, not including the rent, have been about 15*l.* a year. This annual charge is partly met by the offertory, which averages 14*l.* a year, partly by subscription. The stipend of the curate who originally worked the Mission was provided by 50*l.* from the Dean and Chapter of Durham, 30*l.* by Additional Curates' Society, 20*l.* by subscriptions; but since 1864 there has been no curate, the stipend being too small, and the work of the Mission has been carried on as regularly as possible by the Vicar of Tweedmouth. There is one service on Sunday —in the afternoon during the winter months, in the evening in summer. The average attendance in winter is about 50; in summer 120, as many as the room will hold. The winter offerings average 3*s.* a service, the summer 8*s.* The Vicar of Tweedmouth writes, April 1867: "I have a very good choir gathered out of Spittal, and have given a harmonium for the use of the room. I have little fear of much good being done in Spittal; I have been at considerable expense in fitting up the room since I came in 1864; it is now as comfortable and clean as so lone a room can be. In 1846, previously to the opening of the Mission, a movement was made for building a new

church; this was abandoned, and the plan of a Mission adopted.

"In 1864 I revived the movement for a new church. With great difficulty, and very much disappointment, I have by God's help raised upwards of 2,300*l.* for this purpose, and hope to be enabled to open the church some time during the summer. We shall need 500*l.* more to complete the church at Spittal, but not to commence divine service. The part unfinished consists of spire, and railing round church, &c."

TYNEMOUTH, HUDSON STREET MISSION.

In this case a large room was taken on rent, and fitted up as a Mission-chapel in one of the neglected parts of North Shields. The internal arrangements are thoroughly churchlike, the holy table inclosed with a permanent rail, choir stalls placed choirwise, all the seats open, free, and unappropriated. The chapel contains 170 sittings; the cost of fitting up was 58*l.* 4*s.* 7*d.*, defrayed by private contributions. The Mission-chapel was opened on the 21st of October, 1864; the services are: Sunday,—Morning, 10.30; Evening, 6.30; the Sunday School is held in the afternoon: Wednesday, 7.30. The Holy Communion is administered on the second Sunday in each month: there is a weekly offertory. The congregation, which generally consists of as many as the chapel will hold, is formed entirely of such as the Mission was intended to reach—the very poor, and those who previously attended no place of worship. In the Sunday School are about 100 children, who have been gathered out of the streets. The number of communicants, all of whom have been brought to communion by means of the Mission, is 40. The offertory for the first year and five months amounted to 35*l.* 5*s.* 10½*d.* The working expenses during the same period were, including the rent of the room, 28*l.* 14*s.* 4*d.*; the Mission, therefore, during this time paid its own working expenses, and a balance of 6*l.* 14*s.* 6½*d.* remained for various religious objects. The curate's stipend is furnished by a grant of 40*l.* from the Additional Curates' Society, and 75*l.* raised by local subscriptions in the town.

MISSION SCHOOL-CHAPEL, BUCKINGHAM.

Kindly communicated by the Rev. W. F. Norriss.

This Mission originated from a scheme of the Vicar of Buckingham for improving a very poor district close to the town, but divided from it by the North-Western Railway. A block of filthy and ruinous cottages stood on an elevated and central site in this locality, a sort of plague-spot of evil, from the gross immorality and horrible filth which prevailed among them.

The Duke of Buckingham most handsomely met the wishes of the Vicar, by purchasing these cottages, pulling them down, and letting one-half of the ground at a nominal rent, for the erection of a School-chapel. A building which serves the purpose of both chapel and school was erected here; a solid structure of local stone, with Bath-stone coinings, purely Early English style, with plain narrow windows; the eastern triplet is filled with coloured glass (Clayton and Bell)—cost, only 11*l.* 8*s.* The cost of the building, with an excellent vestry and class-room, besides out-buildings, extensive walling, gas laid on, internal fittings, and architect's commission (Mr. Street was the architect), was 500*l.* This sum includes altar, seventy chairs, desk, gas corona, and good outside bell. The cost was defrayed by subscription, aided by a legacy of 50*l.* Internally, the room is arranged for school on week-days, and for church on Sundays and certain week-day evenings. The holy table is shut out from the school part by a low stone screen and a curtain drawn across the room. The services seem much liked and valued by those who attend them; they are short, partly sung, and conclude with an extempore address. I find the Chapel-school exceedingly useful as a nucleus of parish work in a district depressed by extreme poverty, disunion, and indifferentism."

ST. STEPHEN'S, HAGGERSTONE.

This is one of four Mission-rooms which pioneer the way for the perfecting of the parochial system in Haggerstone; it is given as an instance of adapting a large ordinary room to Mission purposes.

The room was formerly a music-hall, which was purchased in 1864, and fitted up for divine service at a cost of about 60*l.*, raised by donations.

The internal arrangement is: the floor is divided into three spaces; the eastern space is fitted up and furnished as a sanctuary, separated from the other parts of the room by an open screen with gates; during the school hours, a curtain is drawn across this screen.

The middle portion of the room is benched for worshippers; the western adapted for a school and used on Sundays for vestries; the building being large, admits of this arrangement, which is very convenient. The services have been three on Sundays, and one on Wednesdays and Fridays. The amount of annual working expenses is 70*l.*, defrayed by the offertory; the curate's stipend by a grant from the Bishop of London's Fund. The results of the work are thus stated by the Incumbent:—"The chapel is now well filled; and the people of the district are beginning to appreciate the services. A large number of young people have been baptized, and there is great encourage-

ment to believe that when the church is erected it will be a success."

TEMPORARY CHURCH-ROOM, HOXTON.

Commenced in August 1861, closed February 1863. The room was originally a paper-stainer's workshop; it was hired at a quarterly rent, fitted up for divine service at a cost of about 25*l*. The internal arrangements are 100 chairs facing a two-sided desk in the left-hand corner of the room, the communion table in the middle, and a harmonium on the right. These are protected during the week days by the chairs being piled up in a row in front. The annual working expenses were about 30*l*., defrayed by the offertory; the curate's stipend by the Bishop of London's Fund. The services were two on Sunday, one on Wednesday. After the room had been used for a time, an iron church was set up, and used for three years, and then a permanent free church was erected, which had immediately its congregation of 400 or 500, its weekly offertory of 2*l*. 14*s*. from a population of mechanics and other working men.

MISSION CHAPELS FORMED FROM COTTAGES.

The following letter, from a clergyman in the diocese of Manchester, contains such valuable hints that I give it entire. Of course a temporary Mission-room might be built on the same terms as the schools here mentioned:—

"LEESFIELD HOUSE,
19*th March*, 1867.

"MY DEAR SIR,

"I fear I shall not be able to contribute much to your stock of information on the subject of Mission-chapels, but what little I do know — acquired, as you are aware, by actual experience—is heartily at your service. My first cure was the Peel district of Werneth, Oldham. On looking the place carefully over, I found there was no room at all suitable for divine service; I therefore determined to take a good cottage in a populous part of the place; and with the consent of the owner I took out the partition-walls, thus obtaining two rooms, each comprising about 400 square yards. Here I carried on as good a service as circumstances would admit. I also engaged a master, with whose assistance I established both Day and Sunday schools; on my removal to Leesfield, about two years afterwards, my successor continued the use of this little 'cathedral' till the present church was consecrated.

"When I came to Leesfield, I found a private Middle-class schoolroom containing about sixty square yards, which I rented for Sunday use, and got licensed by the Bishop. Here we held our services, and also carried on the girls' school; I engaged a

large garret for the boys' school. In this way we got on about two years, till the church was built and consecrated, when our scholars increased to such an extent that we were obliged to teach the upper classes in the church. The inconvenience of this arrangement was such, that I was at length driven to agree with a local builder to put me up the shell of three cottages, leaving out the partition walls, and everything not required for a school. The upper room was open to the roof, and served well for meetings as well as for teaching. The door-posts were fixed, and then the openings for each room, except one, built up, so that there might be no unnecessary pulling down of walls when the structure should have to be made into cottages. I lent the owner 150*l.* on security of the building, for which he paid me 5*l.* per cent. The rent was fixed at 15*l.* In this way we got two excellent rooms, each containing about 120 square yards of clear space for teaching, and were able to go on very well till our present permanent schools were erected. The owner then took possession of the building, and converted it into cottages, which he has since sold for 315*l.* I believe the arrangement paid him well, and it was certainly of great advantage to the Church, as we got important accommodation without the outlay of a shilling beyond the annual rent. Temporary expedients involving a permanent sacrifice of funds are, I think, exceedingly objectionable, as they necessarily cripple future operations.

"Believe me, my dear Sir,

"Very faithfully yours,

"Rev. J. Brame." "ROB. WHITTAKER.

WEST HARTLEPOOL, ST. JAMES.

Towards the close of 1861 possession was obtained by the incumbent of West Hartlepool, at a cost of 210*l.*, of an abandoned Primitive Methodist meeting-house, and an adjoining beer-shop. After some consideration of the uses to which this building should be put, it was determined that an effort should be made to raise a stipend for an additional curate, and the building be as soon as possible converted into a temporary church, with its own clergyman and its complete services. The scheme was proposed to a number of working men at a lecture for the Additional Curates' Society. A pleasing augury of success was given then. The following letter, addressed to the Secretary of the Society, was dropped into the Parsonage letter-box next morning :—

"DEAR SIR,

"I been A hearer of your Home Mission Lecture on Tuesday last, i Send you the sum of 10 shillings toward Helping

you in your undertaking, Hopeing with the help of God that many of your Members will Come forward in the same manner

"I remain yrs truly

"A Working Man."

The same man, a foreman of labourers, with a large family and small wages, contributed 2*l.* 10*s.* in different instalments towards the fund for starting the new Mission, besides raising a considerable sum among his fellow-workmen. 50*l.* towards a curate's stipend was collected by zealous friends from door to door, and by collecting cards and regular small contributions. The Additional Curates' Society supplemented this with a grant of 60*l.* On the 18th of May, 1862, the chapel was opened for the service of the Church of England. It had been adapted to this purpose at the small cost of 30*l.* A large proportion of this was contributed by the people themselves, the remainder was raised by the Incumbent among his personal friends. Carpenters in the parish made the benches themselves, giving their labour; the reading-desk was the anonymous gift of a poor widow, a straw bonnet-maker: the fact was not known until her death, when the receipt was found among her papers. The lectern was also a gift from a few poor joiners. The sacred vessels, of solid silver and the best pattern, were supplied mostly by the donations of a layman of the lower middle class, the manager of the "trimmers" in the harbour. The internal arrangements of this Mission-chapel were open benches, distinct from those used in it for school purposes; the holy table raised on a footpace and vested, protected during the week-days by a strong linen cover, and by the Sunday benches piled up in front of it. The working expenses of the Mission were about 10*l.* annually, and were provided for by the weekly offertory. The number of communicants about fourteen, the average attendance at the services 100; the amount of the offertory during the last financial year, 11*l.* 15*s.* 6*d.* It is now proposed to build a church to contain at first 450 persons, capable of being afterwards enlarged to hold 600, having the *seats all free.* A new parish would then be formed, the living endowed by the Ecclesiastical Commissioners with 200*l.* per annum, and a district containing not less than 5,000 souls cut off from the mother parish.

St. Peter's Mission Church, Westleigh Mills, Leigh, Lancashire.

From the opening of coal-pits, and erection of cotton-mills, a population was suddenly gathered together in a portion of the parish of Leigh, where formerly were two or three farmhouses; this population soon amounted to 1,500 souls. There was no

accommodation for them in the parish church, and the curate in charge of the conventional district of St. Paul's, Westleigh, had already a sufficient population under his care, while the absence of any direct road rendered that church not available for this new district. A grant was obtained in 1860 from the Additional Curates' Society, towards the stipend of a curate to work especially in this portion of the parish. Until June 1860 it had no school for the children of the working class; then a cottage was hired and opened as a daily, evening, and Sunday school, and the attendance was most encouraging. Shortly after, services were commenced at the school cottage on Sunday and Wednesday; but it was soon found that little good could be expected until a more convenient building was secured. There seemed a fair chance of pre-occupying the ground by the Church if an effort were at once made. In 1861 funds were collected, and a Mission-school built, which was opened for divine service on Easter Day, 1862. The building is cruciform, consisting of a chancel thirty feet by twenty, fitted up with the holy table on a footpace, stalls, organ, prayer desk, and lectern. This portion of the building is screened off from the main portion of the room, when not used for service, by a curtain filling the whole chancel arch. The nave, thirty-two feet by twenty, has chairs for use in service. The transepts, each seventeen feet by twenty, are fitted up with forms, and used on week-days as schoolrooms, as they are on Sunday morning and afternoon for Sunday schools. The number of sittings is 300. The cost of this building and its fittings for divine service and school purposes was 1,053*l.* 16*s.* 4¼*d.* exclusive of the organ, which cost 30*l.* The money was raised by donations and church collections, and a grant of 30*l.* from the Diocesan Society. The services are: Holy Communion on alternate Sundays, a short service with the children on Sunday afternoon, full service with sermon on Sunday and Wednesday evening, morning prayer daily with the exception of Saturday. Number of communicants between fifty and sixty. The congregation very good. The annual working expenses, so far as divine service is concerned, 5*l.* 13*s.*, defrayed by special collections. The collections for various purposes during the last financial year were 33*l.* 4*s.* 7½*d.* The curate's stipend is provided by a grant of 60*l.* from the Additional Curates' Society, met by 50*l.* from the offertory at the parish church.

OSWALDTWISLE, DIOCESE OF MANCHESTER.

A colliery parish, with population of 8,000, a large proportion of which is distributed in hamlets distant from the church; the parish is worked by Incumbent and Assistant Curate at the church, and two Curates for outlying Mission stations.

CABIN END," OR KNUZDEN BROOK—ST. OSWALD'S SCHOOL-CHURCH.

The schoolroom was built in 1860, at a cost of about 1,150*l.* The furniture for divine service — holy table on raised dais with one step, lectern, cover, and carpet, all moveable, benches, with books, &c.—cost 30*l.* The school is in the shape of a T, the part corresponding to the vertical stem being used for the day schools, the lateral only on Sundays. There are three full services in this School-chapel every week—two on Sundays, one on Thursday evening. Average attendants at Holy Communion, thirty. The clergyman's stipend is provided by the Church Pastoral Aid Society, on condition that 20*l.* per annum is raised for the Society, which makes the cost of maintaining the Mission about 50*l.* per annum. This money has been raised by means of collections, voluntary subscriptions, tea parties, and concerts, without any difficulty hitherto.

DAISY GREEN AND BELLTHORN—ST. MICHAEL'S SCHOOL-CHURCH.

This schoolroom cost about the same as St. Oswald's, both for building and furnishing for divine service. There are two full services every Sunday, and one on Wednesday evening. Average attendance at Holy Communion, twenty. The curate's stipend is partly paid by the Additional Curates' Society ; the remainder by means of local subscriptions, a few pew-rents, and a temporary grant from the Diocesan Society ; 30*l.* is raised annually in this district for the purposes of the Mission. None of the population are above the rank of the working classes.

DAUBHILL AND DUNKIRK, IN THE PARISH OF DEANE.

The following letter, from the Rev. Canon Thicknesse, contains a valuable hint as to the advantage of iron churches :—

"My dear Sir,

"The two Missions which I have matured in my parish to the present verge of the necessity for churches (not including Wingates, where the church has been completed some time), are at Daubhill and Dunkirk. When I came to Deane, Daubhill had a population of about 100 persons, it has now a population of at least 1,000 ; this is in twelve years. Yet it was so near the parish church, three-quarters of a mile, that it was some time before I contemplated the necessity of a separate school, services, &c. ; but as soon as Wingates Church was finished, in 1860, I began to direct some special attention to this place, and should have attempted a permanent building at once, had it not been that Dissent was threatened so unexpectedly,

and came (from Bolton) so suddenly, in the form of a projected chapel, that to save time I determined on an iron building; the result of which decision was, that I was preaching when they were plastering, and in consequence have never lost my people, the meeting-house being supplied from the neighbouring streets of Bolton. I mention this to show how an iron building (put down in six weeks) may sometimes stand in a gap not otherwise to be filled. The iron building which was put down (by Hemming, Moorgate Street, London) was for 200 persons, cost 1*l.* per sitting, including every expense; to this I was last year obliged to add a piece, a sort of chancel, half as big again as the original, at a cost of 100*l.* without fittings, such as forms, desks, &c. Since your Society gave me a grant of 40*l.* a-year, one of my curates has had almost nothing else but Daubhill to attend to, and the result has been very satisfactory. I have a day-school, a night-school, a Sunday-school, and Sunday services. The day-school now pays its own way, although I have a most superior master at a good salary. But though I could say a good deal about this same Daubhill, its nearness to Deane makes it hardly so good a sample of a Mission as Dunkirk in Little Hulton. I have begged Mr. Wood, the curate in charge, to prepare you some statements, which I inclose. The results may seem small, but not so to me, knowing, as I do, the awful incrustations of the past, and the tremendous hold which Dissent, with two quite palatial chapels, had been allowed to get. Our building has been: school-chapel and curate's house, good substantial brick buildings; total cost, 950*l.*

"Very truly yours,

"F. H. Thicknesse."

From the statistics communicated by Mr. Wood, I select the following, showing the progress of a Mission of this description as regards numbers and finance:—

Congregation.—The following numbers have paid one shilling each, for appropriated sittings:—

1864	105
1865	119
1866	107
1867	107*

From fifty-one families residing in the district, more or less of the members are regular on Sundays once or twice, and many other families are frequently or occasionally represented.

* Incomplete.

SACRAMENTS.

	1861	1862	1863	1864	1865	1866	1867
Baptisms	1	12	13	18	23	13	20
Confirmations . . .				39		16	
No. of Celebrations .	2	6	8	11	13	13	14
No. of Communicants	14	22	29	53	40	61	70

Sick and Visiting.—Every house in the district has been visited, irrespective of sect; most of them many times in the course of the six years, and with very few exceptions. No clergyman had been in any of the houses within the recollection of the inhabitants. In *every* house the visits have been welcome.

SICK VISITS.

1861	12
1862	16
1863	23
1864	20
1865	18
1866	45

The sick had not been visited prior to 1861.

FINANCES.

	Offertory.			Monthly Coll. for Endowment.			Received for General Expenses.		
	£	s.	d.	£	s.	d.	£	s.	d.
1861	3	5	1				111	2	9
1862	5	15	2						
1863	11	4	3	11	2	9	26	1	4
1864	10	18	7	14	17	5	51	12	11
1865	13	0	7	14	12	10	90	0	8
1866	11	6	1	15	4	9	102	19	4
1867	14	2	6	16	2	1	108	3	2

STRANGEWAYS AND CHEETWOOD—ST. ALBAN'S, MANCHESTER.

Strangeways lies at the extreme north-west of Manchester, a tract of country which half a century ago formed the park around Strangeways Hall. Now it is a series of streets occupied chiefly by the various classes of Manchester—clerks, whose place of business is in the centre of the city, and shopkeepers of a second-class character. Beyond this district lies Cheetwood; it presents the appearance of a *rus in urbe*, having a few roomy but old-fashioned and decaying houses remaining,

but otherwise dotted in the oddest confusion with one-storied brick cottages, and wooden-framed buildings and sheds, which shelter a population of brick-makers, rope-twisters, and labourers of the humblest kind, to the number of 2,000 souls. Cheetwood and Strangeways together, having a population of 9,000 souls, form the conventional district of St. Alban's. There is not within it a single person whom exaggeration could call wealthy. All, with the exception of the Cheetwood people, are just of that section of the middle class who are least accessible to the action of the Church on the modern method; who yet, active, energetic, and intelligent, form, when neglected and overlooked, her bitterest and most dangerous enemies.

The attempt to establish the church here commenced on the 30th November, 1854, by the Dean of Manchester, the cathedral clergy, and a few active laymen. A meeting was held in the cathedral school, at which resolutions were passed recognising the need of a church, and inaugurating a plan for building church, parsonage, and schools. Some donations were received for the purpose, amounting, up to the 25th of March, 1858, to 1,601*l.* 10*s.* 2*d.*

In January, 1856, the Rev. J. E. Sedgwick undertook the charge of the Mission upon the sole guarantee of an income of 52*l.* 10*s.* This sum was shortly increased to 112*l.* During the first year a room was kindly lent for a Sunday school, and was by Midsummer filled to overflowing by about seventy children and six teachers. On the 19th of March, 1857, the temporary church and school was commenced in Moulton Street: this building was completed by Midsummer. The dimensions are sixty feet long by thirty feet broad, and thirteen feet high. The cost of the building was 160*l.*, of which sum the clergyman had to advance about 50*l.*, so slight was the interest then taken in the work; the fittings needed for divine service cost 124*l.*, of which about 80*l.* were expended upon articles afterwards available for the permanent church. This room was opened for divine service on the 30th of August, 1857, and from that time until its close as a temporary church the services were: Sunday —early celebration of Holy Communion, morning prayer, litany, and second celebration; afternoon, catechising and baptisms; evening, evensong. Celebration on saints' days, and daily morning prayer. The room is thus described by a writer in the London *Guardian* in 1858: "A portion of the area is arranged as a chancel, with stalls for clergymen and choir, which latter number twenty-five—ten men, fifteen boys—who, with the organist, give their services gratuitously. Deducting what space is taken up by this chancel and the organ, the area is filled with twenty-five benches, each accommodating eight persons. These are uniformly cushioned and supplied with kneeling hassocks.

When these have been filled, common school forms are placed in any vacant spot; there are no cushions for them, but some striped canvas hassocks are provided. On Sunday morning these forms are not regularly in requisition; the attendance then, which is noticeable by reason of the greater proportion of males, being less than in the evening, when the wives and mothers can conveniently come. The Sunday afternoon service is confined almost to the children, teachers, and parents. The younger children are not present at evening service, about eighty of the elder boys and girls only attending at that time; including these and the choir, the total numbers on Sunday evenings fluctuate from 300 to 330, when the place is completely filled."

The report of this Mission for the year 1858, the first clear year of its working, showed an offertory of 167*l.* 2*s.* 5¼*d.*, of which 25*l.* 7*s.* 11¼*d.* was in copper. The number of communicants, which was 48 at the close of the previous year, had increased to 105; candidates for confirmation, 40; number of baptisms, 54; scholars—day schools, 200; Sunday, 250; teachers, 35; choristers, 30. An effort was made to secure a second clergyman; about 20*l.* was raised by subscriptions, and a grant to meet this was voted by the Additional Curates' Society at Easter, 1859. The crowded condition of the little church or room now made an enlargement necessary. A chancel was therefore built to it, thirty-one feet long by twenty-two feet wide, with an organ chamber. The cost of this was 60*l.*; the liberality of the congregation furnished the funds for this purpose, some who were unable to offer money gave the labour of their hands, their time, and their skill, towards completing and adorning their church. The most interesting event in this year's history of the Mission was the erection of the Cheetwood school. During the summer, Mr. Sedgwick happened to speak of the inconvenience of the cottage he had hired (the only available place), in Cheetwood, for the day and Sunday schools, regretting the want of funds to erect a proper building. A few days afterwards some of the teachers and young men came to him, and lamenting their inability to furnish money, offered all they could give, their time and leisure, proposing, if he would provide bricks, &c. they would, after their day's work, put up a building; Mr. Sedgwick, greatly affected by their spirited offer, accepted it, purchased at the progressing demolition of Strangeways Hall to make room for the new assize courts, timber, slates, and bricks, and the young fellows began. Some masons and bricklayers of Cheetwood, learning what was on foot, volunteered their aid, and with some other assistance, in six weeks, a plain but airy and commodious school-house, forty-five feet long by

twenty-two feet wide, and twenty feet high, was erected on ground kindly given by the Earl of Derby. Next day ninety scholars were admitted, and the Sunday after 120 children were in attendance. The Sunday after that, the place was opened with psalms and prayers. An old charwoman, of the hamlet, made a comment worth repeating as the little procession returned to service: "Weel! a'ter all, there's nought comes up to th' Church." The cost of this room was about 70*l.*; it was used for some time as a temporary church. Year by year the annual report shows steady progress in the amount of the offertory, number of congregation, scholars, communicants, &c.

The foundations of the permanent church had been commenced February 18, 1857, but after the building had been in progress ten months the works were stopped for want of funds. An effort was made in this direction during 1860, by appeals circulated in all directions, and on the 14th of October the masons were again at work, the click of the trowel and chisel was once more heard in the yard after a silence of three years, and the large and beautiful church of St. Alban's slowly grew into being on the hill which it now crowns. The entire cost of the church, and all things connected with it, was 12,000*l.* At the close of 1861 the report shows a number of communicants reaching to 157; 200 baptisms of children and adults; an offertory of 204*l.* 11*s.* 10½*d.*, of which 32*l.* 7*s.* 9½*d.* was in copper; a fellow curate secured, the room at Cheetwood in use for divine service at a cost of 3*l.* 18*s.* 3*d.*, with its two services every Sunday. For upwards of three years the Mission had five services every Sunday in the two temporary churches.

At length, on Christmas Eve, 1864, ten years after the first step towards its erection, St. Alban's was opened for service under a licence from the Bishop, and the two rooms, used so long as temporary churches, were restricted to school purposes. Mr. Sedgwick writes: "I have now 400 communicants on the register; I have sixteen services every week; the offertory is going on at the rate of nearly 1,000*l.* a-year; a thousand persons personally known to me attend church at some of the services during the week; of course it is to be expected that there would be some stragglers from a distance, but I have no hesitation in saying that nine-tenths of the regular congregation are comprehended within a radius of three-quarters of a mile round the church."

The Offertory during the eleven years of work has been as follows:—

	£	*s.*	*d.*
1857 (4 months)	82	14	5¾
1858	167	14	5
1859	169	10	11

	£.	s.	d.
1860	224	13	$11\frac{1}{2}$
1861	204	11	$10\frac{1}{2}$
1862	268	1	9
1863	316	15	$9\frac{1}{4}$
1864	444	5	$2\frac{1}{4}$
1865	1,138	18	$10\frac{1}{2}$*
1866	915	16	$11\frac{3}{4}$
1867	850	0	0

Though these figures appear like a falling off, in reality the unstimulated weekly offerings are more now than ever they have been; the *average weekly* offertory in 1865 was not more than 7*l.* 10*s.* or 8*l.*, it is now about 9*l.* In 1865 four notes of 100*l.* each were an extraordinary gift; and in 1866 there were two large collections for a new organ, when several 50*l.* notes were put in.

INTERNAL ARRANGEMENT OF ROOMS USED AS BOTH SCHOOLS AND CHAPELS.

The desiderata in these are, a sufficient protection for the "holy table," so that it shall be secure from any contact except when in use; and such an arrangement of seats as may be very speedily and conveniently adapted to both Sunday school and Church purposes. The former of these objects is of course best attained by a fixed close screen, locked; but too much of the room is occupied by this. Folding doors which shall reach across the room are too heavy for ordinary hinges, and require a large vacant space for their sweep when opened back to the walls. Perpendicular jointed or revolving shutters form a very effectual screen, but the cost, 2*s.* the foot, renders them unattainable, and it is difficult to fix the rail or groove into which they shall ride at the top across the room. I have seen so many acts of irreverence towards the "holy table" in school-chapels, that I have attempted to contribute towards the remedy of the evil by inventing an "altar" which consists of footpace, table, and reredos. The footpace falls back on hinges against the table at the ends and front, the reredos folds down, and all are securely held together by two strong hooks. When not in use it occupies a space at the end of the room three feet wide, and eleven feet long; the table is completely inclosed as in a box. When required for use, beams which slide under the table are drawn out at the ends, two which are in front are opened out to form supports for the footpace. The reredos opens back against the wall, where it is secured by a catch, and a very churchlike piece of ecclesiastical furniture is produced. The carpenter who con-

* Including four notes of 100*l.* each.

structed my model tells me it can be made in inch deal for about 3*l.* 15*s.* 0*d.*

With regard to arrangement of seats for Sunday school and Church purposes, a very ingenious arrangement is in use at a school-chapel, St. Andrew's, Livesey, near Blackburn. The seats have reversible backs, and are placed alternately with forms; for Sunday school these forms fold up on hinges against the wall, where they are held by a catch; a stool which serves for the teachers is under the form at the wall end, and thus the space for a class is made, the seats with the backs in opposite directions forming two sides; a few chairs and the teacher's stool would form the other side. When used for a church the backs are all, of course, placed in the same direction, the forms let down from the wall, and in two minutes what was a conveniently arranged Sunday school becomes an equally well arranged church.

The cost of furnishing a Mission-chapel for 120 persons, including holy table, prayer-desk, lectern, chairs, and seats with reversible backs, kneeling cushions and chalice, would be about 40*l.*

IRON AND WOODEN CHURCHES.

Iron churches can be hired for a term of five years and upwards, furnished complete, and ready for occupation. The cost if purchased varies, according to style and finish, from 1*l.* to 5*l.* a sitting. Messrs. Hemming & Co., 21, Moorgate-street, City, Morton & Co., Limited, Liverpool, and E. T. Bellhouse, Manchester, are the firms with whose iron churches I most frequently meet. Mr. G. T. Robinson, of Manchester, formerly of Leamington, has designed and built several wooden churches at 1*l.* the sitting; the effect of these buildings is very good, and the internal arrangements convenient. They are especially useful for mining districts, where the ground is insecure. They are also constructed with brick filling, in timber framing, for town and suburban districts, where the material is easily obtainable, and are thus suited for town and country use.

COST OF BUILDING.

Some clergymen who are more desirous of building school-chapels often wish to form an approximate idea of the cost. This must of course vary very much with the price of materials, labour, &c.; but one or two instances which seem to me good examples of moderate cost may afford some help to those who wish to know what amount of funds must be provided for the purpose. The new school at Bedford Leigh, Lancashire, built in 1866 and 1867, is a plain neat building of red and white

bricks; the length of the room is 70 feet, the width 29 feet, height to wall plate 16 feet. There are two class-rooms, about 14 feet by 17, 9 feet high; over the class rooms a library, or reading-room, 28 feet by 17, and 6½ feet high. The cost of the building alone was about 600*l.*; with gas-fittings and out-buildings, about 750*l.*

A Mission-chapel is about to be built in Dewsbury, Yorkshire: I was much struck with the small cost at which it was proposed to build, and asked the architect and builder for still further information on the subject. I insert their reply.

"Dear Sir,

"In reply to yours of the 7th instant, we inclose you tracings of the plans for two Mission-houses. Design A, 42 ft. by 21 ft. inside, plastered to the spars, built of pressed brick, stone sills, mullions, and steps; Welsh slate; timber, red deal; open roof; seats, with back rails on iron standards; oak communion table, reading-desk, pulpit; wall boundary, three feet high all round; curtains to screen the east end and vestry; lead lights to windows; style, plain Gothic, about 190 sittings; cost, 220*l.* There would be railing around the communion, and also an inner porch to entrance door.

"Design B is for a building larger than Design A; it will be 44 ft. 6 in. by 25 ft. 6 in. inside, and will have a schoolroom under, 25 ft. by 21; built of similar materials, and finished in a similar manner to Design A. 240 sittings; estimated cost with school, 320*l.* We have also designed a building the same size as Design A, having less work in it, and to cost 190*l.* There would be about 190 sittings.

"We are, dear Sir, yours respectfully,

"Kirk and Sons."

RURAL CHAPELS.

These afford much scope for the taste and skill of the architect in compassing both economy and beauty. I am indebted to Mr. Withers, Doughty Street, London, for the use, in lectures, of designs of some very effective small churches built by him. Cawthorpe St. Helen's, near Louth, is a very interesting example. I would recommend any one in the north who is about to build a rural chapel to pay a visit to Coatham Maundeville in the parish of Houghton-le-Skerne. A very good chapel has been built there by the present rector, Rev. E. Cheese. The nave is 44 feet by 18; the chancel 21 feet by 18. The nave will seat from 116 to 120 persons on chairs, and the chancel 11 adults. The materials used are common building bricks, externally banded with blue Staffordshire bricks; roof, Welsh slate; inside,

yellow bricks with red bands and arches; timber, Memel; floors, all tiled; fittings of deal; spire, wood, covered with slate. The chancel is separated from the nave by an open screen; the east end well elevated on three steps, the whole chancel on steps above the nave. I give the full account of the entire cost of this chapel, as kindly furnished me by the Rector; it may be of interest to any one about to build a small chapel in a village or hamlet.

"Expenses connected with the erection of the Chapel of St. Mary Magdalene at Coatham Maundeville in the parish of Houghton-le-Skerne, in the county and diocese of Durham. E. Cheese, rector; R. J. Withers, Esq., 51, Doughty Street, London, architect:—

	£	s.	d.	£	s.	d.
SITE.—Given by Rector on Glebe.						
LEGAL EXPENSES.—Investigation of title, licence, &c.				11	10	4
BUILDER,—to Contractor				426	0	5
MATERIALS,—to procured by Rector				40	15	0
ARCHITECT,—R. J. Withers, Esq.				34	3	3
GENERAL ACCOUNT:—						
Payne, for chairs, with carriage	11	14	10			
Jones and Willis, kneeling mats	2	16	0			
Workmen		10	6			
Lavers and Barraud, 3 stained-glass windows	21	17	6			
J. Keith, Communion plate	6	0	0			
Harmonium	21	8	0			
Levelling Chapel garth	3	12	0			
Gate for do.	9	9	0			
Fencing do.	4	5	0			
Stoves, &c.	7	16	0			
Font	13	10	0			
Kneeling cushions, 8s. per dozen	4	16	0	107	14	10
Total				£620	3	10

BOOKS.—A special offertory.
CHALICE.—Do. do."

SPECIAL SHORT MISSION SERVICES.

From Report of Committee of the House of Lords, on Spiritual Destitution, &c. (p. xiv.):—

"The desirableness of short services in the church, especially where the people consist of working men, has been stated by more than one witness (QQ. 473, 725). As the lawfulness of the Bishop's power to authorize such services is sometimes questioned, it may be deemed proper to pass a declaratory Act, that the Bishop may, by licence under his hand, permit the Incumbent to use any short service to be approved by himself at any time in church, provided that it consist entirely of prayers and thanksgivings taken without alteration from the Book of Common Prayer, and lessons from the Holy Scriptures; and

provided also that all the services required to be used, be used at some appointed time on every Sunday.

"The Rev. J. Colborne, of St. Matthew's, Bethnal Green, is under examination, and has said that he has certain short services, consisting of selections from the liturgy, in his church on one day in the week, the Bishop being aware of it.

"The Bishop of Exeter asks (Query 473):

"'With reference to those short services, what is your opinion, founded on your experience as a minister in one of those crowded districts? Do you conceive that it would be desirable, if you cannot do this lawfully at present, for an Act of Parliament to pass that would enable you to have abridged services, that abridgment being with the consent of the Bishop?'

"A. 'Most desirable; I have had experience both in Birmingham and London, and I have found that working-men, after working hard during the day, are not able to sustain their attention during a protracted service.'

"Q. 474. 'You think it would be very desirable if there were a provision made for the purpose of enabling the Bishop to give his sanction to such services out of the Common Prayer-book in the Church?'

"A. 'I do most decidedly.'

"Q. 475. 'You are perhaps rather surprised at the intimation of a doubt whether it was lawful or not?'

"A. 'It presents itself to me, as so very desirable.'

"Q. 476. 'Have you always had the concurrence of the Bishop?'

"A. 'Yes.'"

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