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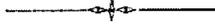
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People may think that they can do without that message. They may bid us throw the weight of preaching upon self-sacrifice, and the like. But the fully wakeful soul knows that it is only then capacitated for self-sacrifice in the Lord's steps when it has received the warrant of forgiveness written large in His sacred blood, pardon and peace at the foot of His sacrificial cross. And then as to the second limb of the covenant, greater than the first, inasmuch as for it the first is provided and guaranteed. Do we hear too much about it now? Do our pulpits too frequently and too fully give out the affirmation that God in Christ stands pledged and covenanted to work the moral transfiguration of His believing Israel, to act so on "the first springs of thought and will" that our being shall freely respond to His free action upon it, and will His will, and live His law? But was there ever greater need for such an affirmation than in our time, so restless, so unsatisfied, and, deep below all its surface arrogance, so disappointed, so discouraged?

Let us return upon the rich treasures of this great compact of God in Christ. The covenant is ever new, for it is eternal. And it is in the safe ministering hands of Him who died to inaugurate and make it good, and lives to shower its blessings down. He is on the right hand of the throne of the majesty in the heavens. And we have Him.

H. C. G. MOULE.



### ART. III.—HOW WE INCREASED OUR ENDOWMENT.

THE late Archbishop Magee, speaking at a lunch which followed the opening of a restored church in Northamptonshire, used these striking words: "We are in danger of seeing our land studded with magnificently-restored churches served by a pauper clergy." The Church is waking up to see the truth of this statement. In the century which has just closed millions have been spent on bricks and mortar, while the men who are to make these fabrics centres of life, temples not tombs, were forgotten. Now it seems as if this mistake was likely to be rectified. It is recognised that the problem of the day is the better endowment of our poor parishes. As one laymen put it to the writer when sending a subscription: "It is a disgrace to a rich nation that any living should be worth less than £100 net per annum." Perhaps, therefore, some account of what has been done in a parish which can make no sensational appeals for assistance may be of help to other clergy.

Picture to yourself a long road leading northwards out of a

Midland manufacturing town. We leave the closely-built streets of the artisan quarter, and as we rise the hill come to a few fields not yet given over to the builder. Here we enter the parish of which I am writing. Then follow squalid rows of houses lining the road, and still more squalid courts behind them; then market-gardens and fields for half a mile; then a church and a village, with its rows of new cottages; while here and there, peeping out among the spick and span brick and slate of yesterday, are the moss-covered roofs of a hamlet that has its name recorded in Domesday. Such is the parish, and the population is just what we should expect from what we have seen. Our highest social class is that of the farmers. Then come the artisans, mostly earning fairly good wages, the town providing in its factories work alike for men and women, but work that has its slack and busy seasons. Next are the farm-labourers, insignificant in number compared with the artisans; and lastly the scum floating up from the town below, coming from the worst houses of the town to the worst houses of the village, staying as long as their poor credit will last, then begging, then moving elsewhere, to pass through the same miserable round again.

Such are our people, about 1,000 in number, with no squire, no resident gentry, no professional men. All are workers in some form, save the ne'er-do-wells, and, omitting them, divided into two clearly-marked classes, so broadly divided that nothing seems to amalgamate them—the town workers and the country workers. Not many years ago the parish formed part of one huge one, which included the whole town. When it was separated, the work of money raising, which has gone on ever since, was begun. First a site was procured, and funds raised for a school, which for a time was used also for a mission-room. Then more funds were obtained, a church was built, and a small endowment secured. This exhausted the energy of one generation, and there was an interval of several years before the next effort was undertaken—the building of a vicarage. It took a good many years to obtain the needful funds, and the house was not completed till about six years ago. No subscription-lists have been preserved; but I shall not be far wrong if I estimate that not less than £5,000 has been raised for Church buildings in the parish, and a large part of that sum locally, much of it from the villagers themselves.

When I came to the parish three years ago there were several problems to be faced; and much as the endowment question demanded attention, others of wider interest demanded it more, and the endowment had to wait. However, the time for action came at last.

It was on December 29, 1898, in the vicarage study, at a meeting of the wardens, that the first step was taken. I have my notes before me of that fateful meeting, and they read as follows: "The Vicar pointed out to the wardens the insufficient endowment of the living. By some unfortunate mismanagement, at the time when the endowment, such as it is, was effected, no application was made to the Commissioners or Queen Anne's Bounty to make a money grant to meet the tithe grant, so that there might have been two independent sources of income, the one fixed, while the other fluctuated. Now, through the large decrease in the value of tithe simultaneously with a very large increase of the amount levied for rates, the net value of the benefice has sunk to a point at which it ceases to be a 'living.' He also pointed out to them the very substantial help which can be obtained from diocesan and other funds, and quoted a letter from the Bishop (who is patron of the living), in which he said that if £100 could be raised locally the diocesan branch of the Queen Victoria Fund would probably contribute £50, the general Diocesan Fund would probably make a grant of, say, £25, and then the Commissioners would double the amount raised. Thus, £100 raised locally might be expected to produce £350 as a permanent endowment fund, the income of which would be a perpetual addition to the living. The Vicar also pointed out that the present was a favourable time to make such an attempt, as the subject of endowment was in the air. People were talking about it up and down the country, and we seemed to be standing on the brink of that tide which, taken at the flood, leads on to fortune."

The result of this meeting was that the wardens asked for time to consider the matter before giving a final opinion. They were evidently anything but enthusiastic on the subject, partly because the £100 staggered minds accustomed to consider the raising of £5 a great matter, and partly for a reason, once suggested to me by a lay friend, that the average layman, while willing enough to subscribe to church restoration, or electric light, or a new organ, is seldom keen about an object like endowment, from which he derives no benefit, or, at any rate, an extremely remote one.

Nothing, indeed, appeared to come of this meeting; but the matter was being ventilated in the parish, and four months later, when the same subject was brought before the vestry, one of the sidesmen proposed, and a warden seconded, a resolution to the effect that "the wardens and sidesmen pledged themselves to use their best endeavours to raise a sum of £20 to improve the endowment of the parish." I ought perhaps to say that the fact which incited them to

commit themselves definitely in this way was a donation to start the fund from one of the Canons of our cathedral, who has once and again proved himself a kind and helpful friend to many of his brethren. I had called on him the day before to seek his advice, as he was experienced in every form of practical Church work, as to the best way of starting such a fund. His reply was characteristic. Taking out his purse, he selected a note from its contents, and handed it to me with the remark that the best help he could give was a contribution, and that small contributions to a fund which was to form a capital sum were out of place. Generous as he is, and much as he has contributed to good works, probably no £5 that he has spent on Church work has produced a more abundant harvest than the note which was the foundation of our endowment fund. The production of that note at the vestry meeting roused the latent enthusiasm, and paved the way for the definite resolution quoted above.

The first step having thus been made, and the matter having at last been taken up warmly in the parish, the lever was ready to hand to move other bodies outside the parish. First in order stood the Diocesan Fund, on which we had a distinct claim, as offertories had been given to it for many years, and, so far as we can ascertain, no grant to the parish from it has ever been made. From that body we received a grant, but were distinctly unfortunate in the time of our application. It does not often occur that in any year more than one parish applies for a grant under this particular head, but it so happened that ours was one of two applications, and so we had to share the grant with that parish, and received only £25, instead of the £50 usually voted for such a purpose.

The greater part of the tithes of the parish are college property, though the advowson is in the hands of the Bishop of the diocese, and a personal visit to the Senior Bursar met with a hospitable welcome, and the information that it was extremely improbable that the college could make any grant for the purpose, as their funds were very strictly tied up to definite uses, of which my application was not one. However, after a little pressing the Bursar was good enough to promise to put the case before the next college meeting, with the result that I was informed a fortnight later that a grant of £25 would be made to us.

The next body to attack was Marshall's Trust, a London corporation with considerable funds, which have much increased in course of time with the increase in the value of land in and about London. A portion of these funds is at the disposal of the trustees for making grants towards the endowment of poor livings, provided they are in public

patronage. An application was duly made to them, and in due course we were informed that the trustees regretted that they could not meet the application with a grant. Evidently a personal visit was needed, so on a fine summer morning I found myself at St. Saviour's, Southwark, hunting for New-comen Street. At last I found myself in a narrow side-street with somewhat the flavour of Seven Dials. You were offered the choice on its one side of having your boots soled in half an hour for the modest sum of 2s. 3d., on the other of having your umbrella re-covered while you waited; while further on a locksmith's window exhibited keys of every conceivable shape and form, from the rough steel block to the elaborate lever night-latch, all more or less tinged by the must and rust of the locality. The first thought of the explorer is that he is in the wrong street, the next, What kind of solicitor's office shall we find in such a place? However, there was no mistake. About halfway down the street it stood, a veritable Tadmor in the wilderness. A small but handsomely-built stone house in the Tudor style, it stood out from its poor neighbours in uncompromising respectability. In the office within I found the secretary, quiet, reticent, courteous. However, I ascertained the average amount of the grants and the class of parish to which the trustees give the preference, and he, on the other hand, made a note of the conditions of our parish. There was no more to be learnt, so, wishing the secretary good-morning, I found myself once more in shady Southwark, with not very much hope of gaining anything from Marshall's Trust. However, when the time came last spring for sending in an application, we did so, asking the Bishop to add a few lines of recommendation with it. This he readily consented to do. In the middle of June came a letter announcing that the trustees had made us a grant of £100.

This was the impulse that was needed to launch the scheme hopefully. Directly the news arrived a meeting of the wardens and sidesmen was summoned, and the matter was taken up with enthusiasm. A circular was drawn up, and signed by the Vicar, wardens and sidesmen. This was then cyclostyled on good paper and sent by letter post to all persons connected in any way with the parish who would be at all likely to give, and also to private friends. This circular letter brought by return of post a cheque for £25, and in the first week £60, and up to the time of writing £185. Later on this circular was reissued to supporters of Church work in the diocese and elsewhere, over 1,000 copies being sent out, with the result that £39 was added to our fund. It was also proposed at the same meeting that collecting-cards be issued to our Church

workers. One of the wardens undertook to draw these out, and six were issued at once. Arrangements were also made for an outdoor social evening, to be held in the orchard of the other warden, a project, however, which the wet weather of August prevented us from carrying out. A tea in connection with the harvest festival was suggested, at which the provisions should be all gifts from parishioners. This was duly carried out and resulted in a profit of £3. A stall for the sale of useful articles at our social evenings during the winter was a happy thought, as from this source no less a sum than £7 came in. Various other proposals were also made in the direction of obtaining the small amounts which would be given by the artisan population of our parish. An application was also drawn up and sent in to the trustees of Pyncomb's Bequest, who make grants of £100 each to poor livings for the purpose of increasing their endowment. But this application met with the ill-success which had attended all our first attempts. We were informed that their income was so reduced that they were only able to make grants to four parishes this year, and they regretted to have to inform us that ours was not one of the four. Probably a personal interview was necessary. But now the tide turned. Fortune at last smiled on us in our attacks on the august bodies who finance the Church. The next we had to deal with was a newly-formed diocesan branch of the Queen Victoria Fund. The efforts we were making to improve the position of our parish were within the knowledge of some of the committee, and they secured for us a liberal grant from that source of £50. They did more. They passed a resolution recommending the parish to the central fund for an endowment grant. A diligent search amongst the reports of the Victoria Fund had revealed to the writer that such grants were made, though very occasionally. Acting on past experience, the secretary of the fund was interviewed. Nothing could exceed his kindness and courtesy. He listened carefully to the history of our efforts, laying special stress on all that had been done locally and on the conditions of the parish; remarked that his committee were specially anxious to assist and foster local effort, and that so far as he could see the case was just one of those they desired to help. Finally, he recommended that a full statement should be sent in to the council of the fund, backed up by the resolution of the diocesan branch, and added the welcome intelligence that, though the amount available for endowment grants was small, yet there was some to vote. His cheerful optimism was infectious. The writer descended the many steps which lead the explorer to the office of the fund with a lighter heart than when he ascended.

In due time the application was sent in, and on one of the last days of November we had the welcome news that the fund had made us a grant of £100. We had now reached a point at which we were justified in carrying our funds to Queen Anne's Bounty and the Ecclesiastical Commissioners, and seeking augmentation from them. In each case a commission was appointed to report on the circumstances of the benefice. The writer can testify that both these courts carried out their inquisition with the most scrupulous care and exactness, and surely it is right that this should be so. Care must be taken that grants of Church funds are made wisely as well as liberally. No doubt the preparation of the figures for the court entails a considerable amount of labour, but it is difficult to see how the inquiry could be satisfactorily made without these elaborate preparations. When it falls to the lot of an incumbent who, while endowed with much grace, lacks the gift of the business faculty to come before such a court of inquiry, no doubt he feels the position a trying one, and is inclined to find fault with a system the working of which is so irksome to him. But the fault lies with the individual, not with the system.

The result of our applications to these two bodies was in each case successful. They were each willing to augment the portion of our fund we were able to provide. The Queen Anne's Bounty Office promised us £180 to meet the £200 we had to offer, and the Commissioners £400 to meet the £400 which we hoped to be able to hand over to them. The latter body also very courteously extended a little the time in which we were required by the strict letter of their rules to pay in the amount we had to raise. Success breeds success. The committees of our diocesan funds, seeing that so much had been already raised, and that a further grant from their funds would secure so rich a return, each made us a second grant.

Here must end my story. The net result is that £600 has been raised in little over ten months, a sum which, when the augmentations of the Ecclesiastical Commissioners and Queen Anne's Bounty have been paid over, will not fall far short of £1,200 as an addition to the endowment of the living, producing a permanent increase to the income of about £35, which, unlike tithe, will be free from rates.

One last word. The writer hopes that this simple story of what can be done with limited resources, under very adverse circumstances, and in an unpropitious year, as it turned out, for money-raising, may be of use to some of his readers by encouraging them to attempt the improvement of their endowments with the same or greater success than has attended his own efforts. On the other hand, some of his readers may

perhaps help him out of the stores of their experience to proceed still further with his work.

A. E. LOVE.

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ART. IV.—THE ARCHBISHOPS OF CANTERBURY  
SINCE THE RESTORATION.

WILLIAM HOWLEY (*concluded*).

THE causes which led up to the momentous publication of the "Tracts for the Times" had their origin in various directions, and the quest is a complicated one. The sloth and self-indulgence of a large number of the clergy in the previous generation had become manifest to all men, and had caused deep scandal. The "fortunate" ones held a plurality of livings, were non-resident, paid their curates a mean pittance, went foxhunting by day and played whist late into the night. They were ardent Tories, almost to a man, and saw no need of any reform. It was all this, coupled with the dearness of food and consequent severe distress of the labourers, which gave such power to the writings of William Cobbett, whose "History of the Reformation" was all through a fierce and reiterated cry that the Reformation had substituted worldliness for saintliness, and that the abolition of the monasteries had led to the establishment of pauperism in their place. He put all this in language as nervous and lucid as it was false and unscrupulous, and it had a most powerful effect on the opinion of the working classes, who were becoming better educated and more assiduous readers than their fathers had been.

A strong and earnest endeavour had been made to improve Churchmanship by the Evangelical party, but it was trailing off into an excess of religious sentiment over learning and study. Sydney Smith, to whom religious enthusiasm was always somewhat of an offence, wrote mischievous, because clever and humorous, articles against the missions to the heathen, which the Evangelicals had started in faithful obedience to the Lord's command, and which in our day have abundantly justified themselves by the confessed success which they have attained. In a similar spirit he attacked the Tory clergy for seeking after the young enthusiastic preachers, who he foretold would "preach them bare to the very sexton." He was one of the most prominent of the Whig pamphleteers, and his sentiments were shared by Whig Parliamentarians. As I have already noted, the Church was