

State aid was not a characteristic of the Christian Church, the primitive Church, or the Episcopalian. The Church of England would subsist, and had subsisted, without State connexions, as in the time of the Commonwealth. In Canada very nearly, in Nova Scotia, Newfoundland, New Brunswick, and in thirty islands of the West Indies entirely, the preaching of the Gospel rested on the voluntary system. In Tasmania religion was dependent on State aid, 15,000*l.* being given to it. The attendants on public worship, by the returns of last year, did not amount to 3,000 persons. In South Australia, where the members of the Church of England were about equal, the attendance was 8,000; and there was no State aid there. In the latter colony, three years ago the communicants were 800, in the former less than 300. In Tasmania the ministers were paid 300*l.*, 350*l.*, 400*l.* a-year; and in several of the most populous districts, Brighton especially, with 2,000 inhabitants, he had found not more than sixteen, in another place five, in another none, present at public worship. In another district he had found the attendants thirteen, of whom five were children. Elsewhere, and in the bush, where there were missionaries with voluntary salaries of 100*l.*, the attendance was far more encouraging. In Victoria simony was very prevalent. In 1855, from September to the end of December, there was no less than twenty-seven law-suits between the lower and the higher clergy, the authority of the latter being questioned, and brought into the courts. He knew of such things in the districts of Ballarat, Castlemaine, Bendigo, and two or three others. In South Australia, in consequence of the absence of State aid, curates could not be introduced, a minister must do the work himself for which he was paid. In Victoria there were sixty-three clergymen in connexion with the Church of England, of whom only twenty-four were in receipt of State stipends. This gave rise to a commissary system, which entailed numerous iniquities and cruelties. Not less than twenty-three had gone to the diggings to employ themselves, while the bishop and dignitaries were evermore making appeals to England for more clergy, to be brought out into the most prostrate subjection. He asserted that out of 58,000*l.* given by Government towards the Anglican Church in Victoria, no more than 8,000*l.* went actually to support the preaching of the Gospel.

HINT TO EMIGRANTS.

(*To the Editor of the British Standard.*)

SIR,—The Tasmanian Congregational Union, at its annual meeting, passed the following resolution:—

That the Secretary be instructed to write to the Editors of the *Christian Witness* and the *Evangelical Magazine*, requesting them to urge on the pastors of Congregational Churches, the importance of furnishing accredited testimonials to the members of their respective churches who may be emigrating to the Australian Colonies.

The Rev. R. Fletcher, Chairman of the Australian Conference of Congregational Churches, was requested to transmit a similar document. We were led to adopt this resolution—

1. Because persons often seek admission to our churches on the plea of membership in England, but who have no testimonial to show that this was the case. And—

2. Because we sometimes meet with persons who have emigrated to these colonies that were connected with Christian churches at home, but, not having the proper testimonials, neglected to put themselves in communication with ministers here, and so have become lost to us altogether.

Anxious, if possible, to remedy this evil, we solicit your valuable aid, and shall feel obliged if you will occasionally urge the subject on the attention of the pastors and churches in Great Britain.

Praying that the churches may enjoy largely of the influences of God's Spirit to revive and strengthen them.

Hobart.

I remain, Sir, yours truly,

JOHN NISBET