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*The Anglican Church Magazine* opens with an interesting comment on the recent extension of the work of the Church Pastoral Aid Society. "The Evangelicals in the Church of England are coming to be recognised, and to recognise themselves as being representatives not of a party, but of a spirit. The *Rock*, with that good sense and dignified feeling on which we have occasionally commented, is feeling the way to a better state of things." We cannot quite agree with Mr. H. C. Richards, when in his excellent article on "Betting and Gambling," he says, "As a matter of pure ethics I think that a man or woman is entitled to spend upon either betting or gambling so much and no more of his annual income as he can afford after due provision for the maintenance of himself and his family, and his charitable obligations." The New Testament teaches us that all our money is a talent from God, and that for our use of every shilling of it we are responsible to Him.

In *The Church Missionary Intelligencer* Mr. Hole contributes one of his biographical papers on "Early Days, Friends and Localities of the Church Missionary Society." There are interesting letters and extracts from Mr. Hind in Kin-Shiu, Archdeacon Wolfe in the Fuh-Kien Mission, and from Mr. Eugene Stock from New Zealand.

*The Church Missionary Gleaner* contains "A Preaching Tour in the Yoruba Country," from the Rev. T. Harding's journal.

In *The Bible Society Monthly Reporter* Captain Poulden gives an account of the relation between the South American Missionary Society and the Bible Society; and the Rev. Harry Scott and Miss Blanche Carey write respectively on "The Bible in New Guinea" and "The Bible in India."

*Little Folks* gives an account of work done by its readers for poor children in 1892, and has a pretty sketch of the life of Court Pages in olden days.

The R.T.S. 110th Biography is Granville Sharpe, the Emancipator.

We have also received *The Cottager and Artisan*, *The Child's Pictorial*, *The Dawn of Day*, *The Church Worker*, *Friendly Greetings*, *Light in the Home*, *New and Old*, *Our Little Dots*, *Everybody's Stories*, *Boys' and Girls' Companion*, *Awake*, *The Child's Companion*, *The Children's World*, *The People's Weekly*, *The Pulpit and Pew*, and *Sunny Corners*.

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### THE MONTH.

THE firmness of Lord Rosebery appears to have had the result of calming the excitement in Egypt.

Lord Winchilsea has been exceedingly busy during the last month in rousing agricultural labourers and farmers throughout the country to a sense of the unity of their interests and the peril in which those interests stand.

A Parliamentary return shows that a sum of over £20,000,000 has been raised in eighteen years for the building of new churches and the restoration of old ones in England.

The remains of the Rev. John Newton and his wife, which lay, with a multitude of other bodies, beneath the Church of St. Mary, Woolnoth, have been transferred to his country parish churchyard at Olney.

A Liberal Churchman's Union has been formed, with the object of showing that there is no necessary antagonism between loyalty to the Church and devotion to the policy of Mr. Gladstone.

The Bishop of Norwich has announced his resignation, which is to take place in May. He was nominated in 1857 by Lord Palmerston, and has been a truly wise and pastoral Bishop of his great see.

The supporters of Evangelical principles will rejoice in the coalescence of the Clerical and Lay Union and the Protestant Churchman's Alliance. The Committee includes Canon Scott-Holland, Prebendary Eyton, Canon Bulstrode, Professor Shuttleworth, Canon Leigh, and Dr. Norman Kerr.

The Queen's Speech has been disfigured by the proposal to suspend all new appointments creating vested interests in the churches of Scotland and Wales, with a view to their speedy disendowment. The indignation of the members of the National Churches has been further aroused by the representative of the Ministry in the Ecclesiastical Commission acting as if the Bills had already been passed.

The Convocation of Canterbury met on February 7, 8, 9, and 10. Their deliberations were largely occupied with the poverty of the clergy, the attack on the Welsh Church, and the question of education. The Bishops have appointed a committee to consider two gravamina sent up from the Lower House on fasting, communion, and evening communion. The Convocation of York has, during the same week, been occupied with the poverty of the clergy and the question of divorce.

The Rev. S. A. Alexander, Tutor at Keble College, Oxford, has been appointed to succeed Canon Ainger as Reader at the Temple. He is understood to be of Evangelical principles.

The East London Church Fund requires a considerable increase of income; and unless it shortly receives £5,000 it will have to discontinue many of its grants.

The appeal made at the Mansion House by the Bishops of London, Rochester, and St. Albans for an increase of funds for providing additional clergy, mission-rooms, and churches for the enormous increase of population in the Metropolis, was received by a most crowded and enthusiastic audience. In London alone some thirty or forty new churches are at once required, besides a large number of mission-rooms and additional clergy. The Bishops would like to raise for the three dioceses an additional £60,000 a year. As the increase in London comes chiefly from the country, and as every part of England draws its resources from London, it is hoped that all parts of the country will respond.

The death of Bishop Phillips Brooks removes from the U.S. of America their most powerful, popular, and eloquent divine—well

known in this country in many of the London churches. His personality was remarkable for his great height, splendid physique, entire independence of thought, the rapidity of his speaking, the absence of clerical dress, his universal sympathies, and the charm of his manner. He was born in 1835.

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The February Simultaneous Meetings of the C.M.S., inaugurated by a powerful address from the Bishop of London, have been eminently successful and stimulating.

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Much criticism has been excited by the declaration of the Decennial Missionary Conference at Bombay that it declines to support the crusade against opium, and against the Contagious Diseases Act.

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The explanation of the Government has been full and satisfactory; and it appears that, notwithstanding all declarations to the contrary, that Sir Gerald Portal has been entrusted with large powers for the settlement of the country.

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The controversy on Evening Communion has ended by a kindly and satisfactory letter from the Archbishop of York. It appears certain that evening communions were instituted by Dr. Hook at Leeds, and early communions by William Wilson at Islington. His Grace has appointed an Evangelical—the Rev. W. Ruthven Pym—to Rotherham, in succession to Mr. Law.

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Mr. Brook Deeds, Senior Chaplain at Allahabad, has, at the request of the new Bishop of Lucknow, abandoned the use of vestments and lights in the cathedral.

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The vacant See of Guiana has been filled by the appointment of the Rev. W. P. Swaby, D.D., Vicar of Millfield, Sunderland, who was Barry Scholar and Divinity Exhibitioner at Hatfield Hall, Durham. He was ordained in 1871.

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We deeply regret to record the great loss which East London has sustained by the sudden death, at the age of 52, of the Rev. George Augustus Mayo How, Vicar of St. Mary, Bromley, Rural Dean of Stepney, and Prebendary of St. Paul's Cathedral. He had been to Bury St. Edmunds to preach for the Bishop of Bedford's Fund, and caught a chill, which brought on pleurisy, and ended in his death. The deceased was educated at St. Paul's School and Brasenose College, Oxford, where he was a Scholar and Hulmeian Exhibitioner. He graduated B.A. in 1862, and M.A. in 1866. After being ordained, in 1864, he worked in Bromley under his father, who was then vicar of the parish, and on his father's promotion to another living he was presented to the vicarage in 1872. He took an active part in building the churches of St. Gabriel, St. Michael and All Angels, and All Hallows, and was for many years chairman of the Poplar Board of Guardians, chairman of the Bromley Vestry, and a representative on the Metropolitan Asylums Board. He was twice

chairman of the Bow and Bromley Institute, and was a governor and vice-chairman of the Stepney and Bow Foundation, which controls the Coopers' Boys' School and the Prisca Girls' School. He was made Rural Dean of Stepney in 1886, and a Prebendary of St. Paul's in 1891. He was a moderate and liberal Evangelical, of great wisdom and large administrative ability.

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#### CHURCH OF ENGLAND SANITARY ASSOCIATION.

At the monthly meeting of this society, held in the Church House, Westminster, Sir William Vincent, Bart., in the chair, a paper on "The Duty of the Church in Country Places," by the Archdeacon of London, was, in his unavoidable absence, read by the Rev. Prebendary Harry Jones. The Archdeacon said: "To the greater part of the parishioners in country places the laws of health are probably absolutely unknown . . . they know nothing about the facts of illness, the principles of infection and contagion, the requisites of convalescence, the importance of first symptoms of disease. In every country village committees might with advantage be formed, consisting of the vicar as chairman, the squire, the doctor, the Nonconformist minister, and others, to care for the condition of their poorer neighbours. These committees would be inspired by, and work as branches of, the new Sanitary Association."

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#### FUNERAL REFORM.

Dr. Norman Kerr, speaking at the monthly meeting of the Funeral Reform Association, held at the Church House, Westminster, said that prevalent burial customs were directly contrary to the Christian faith, dispiriting, injurious to the health of the bereaved, cruelly costly, and noxious to residents in the vicinity of the buried dead. Christian ministers taught that death was no break in the continuity of life, but a transference into a higher sphere of being; yet, after a death, every room was darkened and the clothing worn was of the deepest black. Nothing could be more depressing, dispiriting, and harmful. With the light of heaven shut out the digestion was impaired and the whole system lowered. Thus, physical was added to mental distress. The body reacting upon the mind the depression deepened, and the susceptibility to the malign influence of infectious germs increased. And this depressing process lasted hour after hour, day by day, until the body was buried. No wonder, with all this ghastly factitious environment of gloom intensifying natural grief and disturbing vital functions, that Reason sometimes tottered on her throne. Up, then, with the blinds, and let in the glad sunshine, to cheer the weary heart, chase away the horrors of the dismal darkness and send the blood more quickly through the veins! And, in inclement weather, let all the service be said in the church, and the mourners be protected at the grave-side by a portable tent. To die was as natural as to be born. All who had influence should set an example of common-sense, and sternly oppose all meretricious, costly, and insanitary funeral observances.