

10 per cent. of communicants of the Protestant Episcopal Church were subscribers to Church newspapers—supporters of the religious press. Now comes the *Scottish Guardian* with the statement—*apropos* of the other—that only about 4 per cent. is the figure for Scotland. This is horrible! Truly, as *Living Church* says, “there is nothing like it in the history of religious bodies.” Are we any better in Canada?

CANADIAN IMMIGRATION.—We are glad to see English newspapers and immigration societies waking up to the fact that Canada—at present—only needs *farm hands* to add to her population. There are already here more than enough mechanics to do all the work required. We are continually meeting mechanics who have mostly abandoned good situations in Great Britain to come to Canada. They only spend here all their savings and then creep back to their old home again! But farm hands—there are millions of acres practically to be given away to men fitted to work and improve them. This is the work immigration societies should do exclusively—just now.

“ENOUGH TO MAKE A MAN A CHRISTIAN,” said a New Zealand sailor, “to see the Bishop (Selwyn) handle a vessel.” The Bishop had always been a famous athlete, and made good use of his physical and secular accomplishments—whether to outdo a navy in pugilism, surpass the pilots in steering, or literally “astonish the natives” in diving and swimming. He was a proficient in every exercise and sport, and equally handy at mechanical jobs. Many profane men were struck by this fact, and led to listen to his teaching, who would not have cared to listen to a “milk-sop.” A *manly minister* has great leverage with ordinary men.

“BUY A SWORD!” is said to be the title—rather startling and belligerent for a Bishop—of Bishop Ryle’s latest tract. He points out three evils to wield the sword against, viz., new criticism, Ritualism, and Disestablishment—a curious combination! The aged prelate finds the age drifting away from its old moorings, and lifts up a vigorous warning voice against the incoming tide. Most people will consider him rather an alarmist, magnifying evils that really do exist, but can be met “without the sword” much better. He probably does not mean what the words imply.

“OUR LITTLE BOY” is rather amused at the distress of our good friend, Dr. Gammack, in a recent letter. He thinks he traces in the Doctor’s attitude a little of that peculiarity of Scotchmen (and some others) not to be able to see—some things! Most people are aware that the English State assumes certain powers of interference, if not dictation, in Church temporalities. Our juvenile sub-editor *pro tem.* had hinted that the powers of the State so exercised should be exercised as those of a “steward” or “treasurer,” not a proprietor—the Church’s property being her own! States should be “nursing fathers” to the Church. See? That’s easy.

PARLIAMENTARY APPROPRIATION of Church funds receives very severe handling from a writer in the *Church Review*. He points out that the funds derived from Welsh and Scotch disestablishment, and called “surplus funds,” would, when added to the Irish Church plunder, furnish the Government with about *six millions per annum* to be used in jobbery—buying votes and interests! They use these funds for their own advantage, and the advantage of those whom they want to secure. And yet “Parliament has no right to take one half-

penny from the National Church and transfer it to the use of Italian papists, Independents, Scotch Presbyterians, Methodists, Liberationists, Jews, or Mohammedans.” Oh, unjust steward!

“WESLEYAN ECCLESIASTICISM” is the striking title of a recent editorial in the *Rock*, wherein the writer points out that the Methodist system of “stationing” is throughout a piece of quasi “clerical domination”: the “circuit stewards” being the nominees of the ministers, and the Legal Hundred being the very concentration of ministerial power of dictation—a legacy of the autocratic and quasi-papal John Wesley himself. The Church of England patronage, on the other hand, as well as *conge d’elire*, etc., are landmarks of lay and State control.

INTERNATIONAL ARBITRATION.

If one can thoroughly trust the cable and other reports of the recent Behring Sea Arbitration proceedings, the verdict, and the manner of its reception by all concerned, all Christendom is to be congratulated on the grand spectacle presented and the splendid example set to other civilized nations. First of all, the very proposal to submit the matter to other “arbitrament” than that of war was wholesome in itself—it showed a right principle—a principle of Christianity labouring to develop itself in the world’s material field. It was creditable to the nation first suggesting it, and to the nation readily accepting it. There was a distinct feeling of relief and hope—though somewhat weakened by despair of human nature under such trying circumstances as are created by an adverse verdict for either party. Now, it seems, that hope has been justified: and the very faintness of it at first, strengthening a little as reports of proceedings appeared, gives additional zest to the delight which has hailed the net result.

THE PROCEEDINGS

were, indeed, upon the whole, in close correspondence, in spirit at least, with the animus of the proposal. The President of the Court displayed a good deal of tact in praising the counsel whenever he could—impartially too, with an apparent “leaning to the side of mercy” for those who seemed destined to lose the verdict. This piece of tact was as oil to the wheels of the proceedings, helping to encourage the best elements of debate, only discouraging undesirable features of discussion by silence. The outcome of the whole conduct of the case was encouraging continually in the direction of a practical conclusion. Meagre as were the reports from within the doors of the tribunal, the general public of the world found it a pleasant and not unprofitable—if not edifying—exercise to try to “forecast the verdict,” which was done pretty correctly by most people. It was like a keenly contested game of cricket—almost as much pleasure as business, and just enough “business” evident to make the pleasure serious and calm. Meanwhile, as we have suggested, the wide world expectant was learning its lesson of patience, and taking in the moral effect of so much national honour and fairness as were displayed on all sides.

THE VERDICT

has been even more emphatically in favour of the British than the most sanguine forecast ventured to calculate, but it has been administered so judiciously as medicine for the losers, and made so palatable to them, that the world is rather surprised at the “graceful” way in which the latter have conceded the justice of the verdict and retired from the field of contention without a protest—

even feeling that they had done some good indirectly to the world at large (and seals in particular!) by their contention for a verdict in their own favour. It was indeed this *solution* of regulation and protection in the future for pelagic seals, which, being judiciously framed, took the sting out of an adverse verdict for our Republican cousins, and rivals—for the skins of the much loved seals! Every one too—even Canadian sealers, who are restrained by it in their future operations—is sure to recognize in the long run the humanity and propriety of some scheme of protection for this branch of the “lower animal” creation. Human slaves had been already effectively protected, chiefly under the British ægis: and so it has seemed natural to extend the principle downwards.

THE ANGLO-CELTIC RACE

has reason to feel great satisfaction at their part in this matter of the seals, as well as that of the slaves. Both sides in this contention were of the same blood: but refusing the natural human tendency to a bitter internecine feud in the great international family. It was well that the world should see the development of Christian principle displayed so fully in a quarter where Christianity is supposed to receive full play—a race which stands well forward in the world and in the work of propagating the Christian faith, as well as spreading Christian civilization throughout the rest of humanity. It makes it more difficult—indeed impossible—to mistake the spirit of the whole proceeding, as if it came from any other source than the wellspring of Christianity undefiled. It has been left for two great Protestant Christian nations to set the highest example of international courtesy, moderation, temperance of action, and good feeling to all concerned—rivals as well as others. Mercantile or mercenary motives have not been allowed to interfere with the action of the machinery for bringing about the manufacture of all the excellent results of this memorable arbitration.

What Have Missions Accomplished?

Samuel Marsden went to New Zealand in 1814, in his own brig, because he could not find a ship captain adventurous enough to take him where the people were savages and cannibals. In 1825 the first convert was baptized. In 1842 Bishop Selwyn wrote: “We see here a whole nation of pagans converted to the faith. . . . Where will you find, throughout the Christian world, more signal manifestations of the Spirit, or more living evidences of the Kingdom of Christ?”

Karl Ritter, the great geographer, speaking of New Zealand converted from barbarism to Christ, called it “the standing miracle of the age.”

Charles Darwin, describing a Christmas that he spent among the Maories, wrote: “I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder and all atrocious crimes!” “The lesson of the missionary is the enchanter’s wand.” “I think it would be difficult to find a body of men better adapted for the high office which they fulfil.”

Speaking of the island of Madagascar, Gen. J. W. Phelps writes: “During the present century, and chiefly through missionary agency, Madagascar has passed from a state of pagan barbarism to one of Christian civilization, in which it has entered and taken a stand among the Christian nations of the world.” As late as 1857 nearly 2,000 persons were put to death for adhering to the Christian faith; now there are 1,200 churches and 71,586 communicants. The native churches have given nearly \$1,000,000 for the spread of the gospel.

On one of the New Hebrides Islands, that great missionary John Williams and the Gordons were killed, and on another Bishop Patteson was slain. Many have been the martyrs for the faith in these islands.