

this most important question. Two years ago mainly by his effort the religious world of Scotland was profoundly stirred, but other matters have intervened and carried attention from the subject. Still the impression remains and the Bishop loses no opportunity to bring it forward. In his charge, delivered at the annual meeting of the St. Andrew's, Dunkeld and Dunblane Diocesan Synod, held in St. Ninian's Cathedral, Perth, on the 2nd December, he said: "The difficulties by which the whole question of the reunion of Christendom is surrounded are obvious; but it is intolerable that Christians, who believe in the Lord, should calmly acquiesce in being outwardly separated from holy men and women amongst the Presbyterians, from the great army of the saints, who in the Roman and Greek Communions are witnessing for Christ, from the numbers who everywhere are striving to follow in His footsteps. If we care for the spread of the Gospel in foreign lands, if we desire to reclaim the masses who at home are living in darkness and the shadow of death, if we wish to confound the devices of Satan and arrest the progress of unbelief, we must pray with all our hearts and strive with all our might that by the Holy Spirit we may be delivered from all hatred and prejudice, from everything that would hinder us from seeing the will of God, or weaken our wills in accomplishing His Divine purpose. While we jealously guard the truth, and refuse by any unworthy compromise to part with one iota of the faith once for all delivered to the saints, let us guard against everything alike in our private and public life which will offer any hindrance to that Godly union and concord for which every Christian heart must long with the deepest longings of his regenerate nature."

Clergy in the States.

Our young clergy used always to go East, under the kind assistance and advice of Dr. Rainsford. But now in Chicago, from the Bishop downward, the clergy are becoming Canadian. Here is a notice of the last recruit, taken from the Living Church: Christmas Day, at Grace Church, where the Rev. J. H. McKenzie, rector of the Howe School for Boys, at Lima, Ind., officiated, was the occasion for reading, at the mid day service, a "special delivery" letter announcing the acceptance by the Rev. William Otis Waters, of the rectorship, vacant since the resignation of the Rev. Dr. Stires, Sept. 1st, 1901. Mr. Waters is not expected to take up his work here for some weeks, but he has nominated as his assistant in Grace, the Rev. C. J. H. Mockridge, rector of St. Philip's and Emmanuel, Detroit, and his nomination, if not already confirmed by the vestry, will be so that he may occupy the ground for the rector from the beginning of the year. Mr. Mockridge is a Canadian, son of the Rev. Dr. Mockridge, now of San Jose, Cal., and was graduated M.A. at Trinity College, Toronto, in 1898. He will be the sixth alumnus

of that college in the number of the diocesan clergy.

An Old Court Function.

The way in which ecclesiastical matters are ordered in England—a thorough, old-fashioned but reasonable fashion—has been well illustrated by the holding of a court by the Archbishop of Canterbury's commissary in the village of West Malling, Kent. The circumstances which required this inquisition occurred in this way. About forty years ago, when the Church was being re-seated, the old-fashioned clerk's desk was removed, and when that was done a cupboard was discovered underneath the pulpit, and in it an ancient stoneware stoup or jug, with silver-gilt mountings, and these silver bands bear the hall mark of 1581. There was no probability that it had ever been used in church, nor was it adapted for such a purpose. What it was used for and why it was placed there could only be conjectured and the race of old parish clerks had died out and left no tradition behind them. The late vicar's family had used this piece of Church property as an ornament in the drawing-room of the vicarage for over thirty years, and the present vicar had placed it on a bracket there, where it had survived injury for nine years. Recently its existence had become known to collectors, and as much as five hundred pounds had been offered for it. The vicar had hastened to protect it from injury and the parish had considered what should be done. The result was this formal court held by Dr. Tristram, at which he authorized the sale of the jug, the proceeds to be applied in providing a south porch, seating, etc., for a newly built nave. As showing the anxiety of the English authorities to do justly, the secretary of the Kent Archaeological Society, who is also the county representative of the Society of Antiquaries, was allowed to make a few remarks in the court, though his legal claim to oppose the faculty was denied. He very properly pointed out that, while the antiquarian societies are spending large sums of money on the endeavour to preserve for parishes such relics of an interesting past as have been spared by the greed or ignorance of the official trustees of such property, the whole country is beset with agents employed by foreign and colonial collectors of antiquities whose museums are crammed with the treasure of English parishes. But as this jug never was nor could be used for sacred purposes, we cannot see what other judgment could have been given.

South Africa.

We sometimes obtain information from the unlooked for sources and we have by a side-light obtained some information on an obscure corner of South Africa, Zululand. It is more interesting as we read in the daily press that arrangements have been made to obtain an entry from a port in Zululand to the Transvaal, and so avoid dependence on the Portuguese in Laurence Marquez. The

Bishop of Zululand has been appointed to Pretoria, and was welcomed there at a reception. Sir Godfrey Lagden spoke of the great change the Bishop must experience in coming from the quiet atmosphere of Zululand to the toil and turmoil of a country like the Transvaal. And the Bishop in his reply told them that before he came there he was for eleven years in the Zululand country, and those eleven years were some of the happiest years of his life. It was really hard to give up the work there. When a man had a good staff, when a man was working amongst people who were responsive, and when he lived in a beautiful country, he ought to be happy. Certainly his time in Zululand was a very happy one. It was the greatest help to him in giving up that work and in coming here to have the kind welcome which they had been good enough to give him. He would like also to thank those who had organized this *conversazione*. A *conversazione*, it seemed to him, was an opportunity for breaking the ice with people with whom at first one made acquaintance. He only hoped that those he had been introduced to and those he had not been introduced to would grant him the privilege of not looking upon him merely as a Bishop, but as a friend. Certainly that would be his aim and his desire. But *conversaciones* had not been very much in his line. Before he came to this country he was in a part of London which to him was the most interesting part of the city—the East End—and when they wanted to welcome a new chum they used to have what they called a Free and Easy. In Zululand he found another custom in vogue. There, when they wanted to be particularly jolly, they killed a beast.

MISSIONS TO THE HEATHEN.

This month of January, the first in another year, the Church begins by directing our attention to two events which, if duly considered, can only have the effect of deepening our interest in, and increasing our efforts on behalf of those in heathen lands, who know not God and Jesus Christ, whom He has sent. First, at Epiphany, she dwells on the coming of the Magi and the manifestation of Christ to the Gentiles, when the wise men, wonderfully led by a star to Bethlehem, worshipped the infant Saviour, and offered gifts of gold, frankincense and myrrh, strangely typical of His royalty, His priesthood and His sufferings. Thus at His cradle was the prophecy fulfilled: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The other event which the Church commemorates this month is the conversion of St. Paul, and in the life and labours of the great Apostle of the Gentiles we have an incentive and encouragement to missionary effort that can neither be equalled or surpassed. Not only in these commemorations of the past are we stimulated to go and preach the Gospel,

but in the circumstances of the present, we find a pressing need, but also an opportunity. To the Christians of the British States, especially, is urgent of spreading them there is the unparalleled opening. Not many, nor Russia, and an extensive and expanding commerce, the vantage ground for missionary effort, which the Anglo-Saxon race possess. We must realize that we have this pre-eminent position among the nations of the earth, not merely national greatness and aggrandisement, but as stewards of God's light and truth to disseminate Christian principles, to make His way known upon earth. His salvation health among all nations. Now is our opportunity, for never perhaps, since the great day, when the fulness of time the Lord appeared on the stage of His own providence in history had prepared. Never since in any generation have the lines converged, have the barriers broken down, have the areas opened out, which make possible an immense progress of Christian faith, as of old. It presents the statesman, the orator, the poet, most unrivalled opportunities. So an opening suggests the question, will it last? and presses the imperative of taking advantage of it, and improving to the utmost. missionary problem. The great powers, and Japan, the heathen superstitions have been peoples, the ill-effects of nominal Christianity serious obstacles. In addition to many Christian duties of securing