

There were over six hundred people. The choristers were all dressed in white. At these services we had visitors from the Wesleyans and Independent denominations. Returning from these, immediately Holy Sacrament took place, which I administered to 423 communicants, assisted by the Rev. J. G. Makonxa.

Immediately after it the first bell rang for morning service, no time for any breakfast. Immediately the Kafir service being over, the bell rang for English service, being over the bell rang for the red heathen service, which was well attended, conducted by the Rev. Makonxa and some of the preachers. Myself was quite done for, having preached in both services this morning, in Kafir and English, we could hardly take our lunch, so weak and tired by the work since daybreak. However it was our greatest pleasure to do the work of our Master, although the body was weak, it revived again for the evening service. The next day after Matins, we all departed for our homes. We Clergy and Choristers were much exhausted through the work we had during the Holy Week. The next morning I had a full service with celebration at St. Mark's, giving them their Easter Communion, English and Natives.

Ascension Day I spent at the Upper Gutsa, with celebration in the morning for 200 communicants. The services of the day were bright. I am glad to say the intoning in the Kafir service is just like in the English service, according to the order of Morning Prayer, by Tallis, edited by W. H. Longhurst, Mus.D., which music I brought out with me from England; it sounds sweet in Kafir. The native choristers have distinguished themselves at this morning service, with the new way of intoning the service, and much surprised the congregation. Reminded me what beautiful singing I have heard in St. Paul's Cathedral, London, and in Croydon, and St. Augustine at Kilburn, and at Athens. After service one man came to me, asking how do I manage teaching the native children such difficult anthems and intoning the service in such a sweet way. I have answered him, to his satisfaction. Nothing else makes a service more impressive than to have good singing.

Whitsunday I spent at M'ula, with a fair congregation. The cold had prevented many people coming, at celebration I had only ninety-eight communicants. However, at the morning service the chapel at Mfula was crowded; on Monday after matins we all parted for our homes.

Trinity Sunday I spent at home at St. Mark's; not being well, I took only celebration.

On the eleventh of June I opened the Nconcolora chapel. I am glad to say the district magistrate, Mr. Thompson, took the chair, and the people were very glad indeed to see their

magistrate at the opening of their chapel, and so was I; but sorry to say Mr. Bailey was not able to come, being unwell. The people gave cheerfully to clear off the debt, which was £153.

On the 18th inst. I opened another little chapel at Hohita. It was cloudy, raining, and bitter cold in the morning. Hohita is an old Mission station, established by the late Archdeacon Waters among the Amadungwana tribe. The chief Gwe, who is acting for his late brother's son, both were at the opening. I left soon after the opening myself, being very unwell. If all well, next week I am preparing to start for Umtata, as the Bishop hath summoned a conference to be opened on the 14th of July.

LAW OF ACTION.

IN all natural law there are two forces ever operative, either to impel forward, or to relegate to the rear. There must be advance or retrogression. There can be no stagnation in the laws that govern the workings of nature. Prof. Drummond, in his "Natural Law in the Spiritual World," shows that neglect in any department of life is sure to be followed by retrogression. The blind mole that burrows in the ground has been deprived of his organ of sight on account of non-use. There is a certain kind of fish that has its habitation in dark caves, that never sees the light. This law of non-use is universal in its operations. Deterioration, degeneration, reversion to types, these are the terms used by scientists the world over to describe the action that takes place where inertia, inactivity, and non-use exist. It does not require any large amount of mental force to see that what happens in the natural world touching the operation of physical law, will undoubtedly occur in the spiritual world touching the operation of spiritual law. Wherever, for instance, the Church has been active in the world in planting itself, and in the face of dire opposition has proclaimed its glorious message of salvation by Christ, there has followed not only life for the Church, but life for man as well. An inactive Church is sure to bring upon itself a spiritual inertia that is most fatal to its life.

The same law holds good in all missionary enterprises. Missions are the life of the Church, the impulse that drives its blood in healthy action through its veins, that offers, as nothing else can, the opportunity for expansion, growth, development. Aside, then, from the higher consideration of the constraining love of Christ, aside from His solemn charge to go into the world and preach the Gospel to every creature, aside from these higher motives, this law of natural forces, this law that inflicts its