

short-sightedness, inclined to say his opportunities of usefulness were growing greater.

"Before Mr. Farler had been at Magila a year, he had the great satisfaction of receiving into the Church of Christ two converts from Mohammedanism, and in the following year 12 people were baptized. Mr. Farler founded a sub-station in a large town called Umba, which was a stronghold of Mohammedanism, having a Mosque and Moslem Missionary.

"Mr. Farler, accompanied by Mr. Philips, came to Umba, pitched their tent in the middle of the town, and held a three days' mission, at the end of which some of the chief men of the town asked for a teacher to live among them. Mr. Philips volunteered, and as soon as a house could be built, came here to live. About this time I arrived at Magila, and as I was then but a layman, all the spiritual work fell on Mr. Farler, as well as the general supervision of the out-door work, while I took the school and house-keeping.

"Mr. Philips gained the confidence of the people at Umba, he began a daily school for the children, as well as some classes for adults, and towards the end of 1877, he obtained leave of the Chief to build a Church in the town, the people gave their consent, and a contract was entered into, but before more could be done Mr. Philips went down to Zanzibar for ordination, and Mr. Farler sent me to Umba to carry on the work in his absence. In the month of March, 1878, Mr. Farler had to leave Magila, and Mr. Philips arrived soon after, so I continued in charge of Umba.

"The Church there was not built without a severe struggle with the Mohammedans, who wished to keep it as far away from the people as possible, and to oblige us to build near the Mission-house, outside the town in the forest. I was determined to fight the matter out, and called a meeting, so all agreed to refer the matter to the chief. I went to him, but the Mohammedans held back from fear. The chief not only decided in my favor, but blamed the Mohammedans for daring to interfere. The Church was forthwith begun, and on the 20th of June, that same year, was finished (you must remember that our buildings here at present are of sticks and mud). The Mosque, which was standing when Mr. Farler first came to Umba, has been left to decay, and the ruins have been cleared away, and the site used as a dancing ground. Three of the chief Mohammedans have become disciples of Christ, one has been baptized with his wife and children, and the other two are catechumens.

"Having obtained a footing in Umba, I began to try other places, and went from town to town preaching, and in February, 1879, I began a weekly class at Lunguzu, this has been kept up regularly, and I have now one catechumen, others are coming on, whom I hope soon to admit as catechumens. On March 2nd, was held the first public Baptism of infants at Umba, when five boys and one girl were baptized. June 11th, saw another soul added to the Church, which has thus grown under God's blessing, and we now number 15 Christians of Umba, 26 from other parts, and 17 catechumens. Now that I have given you this brief history of this station, let me beg the aid of your prayers for the blessing of Almighty God on us missionaries and on our work."

A later letter from Mr. Yorke, written last December, speaks of the pleasure with which he welcomed Mr. Farler back after his eighteen months' absence.

"You can scarcely imagine how glad I was to see him again. He seemed very much struck with the growth of the work. And he had the pleasure of admitting another member into the Church by Baptism the Sunday that he was here.

"Our Church roof has been in a bad condition for a very long time, and as the weather remained dry, there was no danger, but the rains were expected, and nothing had been done to mend it. The roof, you must understand, was of grass. The rains came at last, and drove us out of the Church; the roof was like a sieve. The difficulty had been, first, to find the workmen, and then to obtain permission from head-quarters to mend the roof, hence the delay. But at last it was having a new roof, was enlarged at both ends. I hope the new space may be speedily filled. When in the midst of doing this, a man named Sehiza came to ask me to go to his town to teach him and his people. He is a small chief, living about six or seven miles from Umba. We fixed a day and I started. I felt far from well, as only the day before I was in bed with fever. However, I arrived at Zungu, his town, and then he brought his people. In the afternoon, I preached and told of the Creation and the Fall of Man, and of Man's only Saviour. When I had finished, the people asked for a teacher to come and live with them. I told them that no Englishman could come, as we were so few in this country, but that I would try and get a native teacher, if they would promise to build him a house and feed him. They consented, but one man still said he wanted an Englishman, whereupon I said, "I will be your Eng-

lishman, I can't come to live here I have already built at Umba, but I will come from time to time, and see you all, and hear your news." With this they seemed pleased. May this place be opened before long and be brought into the fold of Christ's Church.

"The return journey lay before me, and how to walk I knew not, for fever was clinging to me; however, I did get back, but not till dark. I was rejoiced to hear of the firmness of two Christian lads against the old superstitions of the country. A short time ago, a village near Magila was accidentally burnt down, and the old men, supposing the devil had something to do with it, held a large meeting about it, when they decided the village was destroyed because they had not offered sacrifices enough to him, and they decided to offer one. Whereupon, these two lads, Albani Kitu and Denys Nyangi, interfered, and after a great stir succeeded in stopping it. To interfere in this way required no small courage, as the lads ran the risk of being driven from their homes."

The attack of fever Mr. Yorke speaks of, never really left him. After a little further struggle with it, he quietly and peacefully fell asleep, conscious almost to the last, and able to send messages to comfort sorrowing hearts in England. Mr. Farler was with him; he had heard of the illness and came, hoping to move him to Magila for change of air. But this was not to be, and Mr. Yorke died, as he wished he might, in the midst of his work; so much so, that he had prepared a Churchyard and pointed out the place in it where he wished to be buried. The people gathered round, weeping bitterly. The chief of the district and three other of his converts carried him to the grave. The pall was his own Church flag, strewn with evergreens and flowers. Many Christians from Magila came to join the service. It took place at daybreak, and as they turned away, the sun was just rising over the palm trees, a fitting type of the Resurrection. A glad day of rejoicing it will be to him, when one and another gathered in by his life and death shall be found amongst the great multitude which no man can number.

Correspondence.

All Letters will appear with the names of the writers in full

THE ROGATION DAYS.

SIR,—The subject of special supplication, at this season, for special Divine blessings, has within a year or two past attracted much attention on both sides of the Atlantic. The English papers are full of suggestions about the better observance of the Rogation Days. I would suggest that each of the three days might be observed with a separate intention as to the class of blessings sought. The Homily for Rogation days, set forth at the Reformation, is in three parts, and refers to (1) blessings of nature (the fruits of the earth), (2) other temporal blessings (connected with government, trade, &c.), and (3) spiritual blessings. This division is significant and appropriate. The last named might easily be combined with the usual Missionary Service. Special Psalms, Lessons, and Collects could be chosen, and set forth in printed form, for use on each day.

Yours sincerely,
RICHARD HARRISON.

10 May, 1880.

THE CHURCH AND THE CENSUS.

SIR,—I regret very much that my note corrective of a mistake in my letter did not reach you in time for publication last week. Immediately after my letter was posted I found the copy of the last Census Blue Book, and at once discovered that the Church of England members had been correctly designated. That part of my grievance therefore I wish to withdraw at once. The other and essential part, the assumption of the Romanists to exclusive Catholicity remains quite true. Against this innovation we are bound to protest.

Yours faithfully,
T. BEDFORD-JONES.

Canon.

Ottawa, May 10, 1880.

"I BELIEVE IN ONE CATHOLIC AND APOSTOLIC CHURCH."

SIR,—I have been induced to make the following remarks on account of the illogical phrase: Anglo-Catholic. There is no such thing as any Church being Catholic, save one. We may call the immediate immediate followers of the Lord Jesus Christ, those who wandered about with him from town to town, and who after his ascension wrote the gospels and

epistles, the Catholic Church. For any Church, which holds the writings of the Catholic Church, and faithfully preaches the same, is a true Church of Christ; though not his Catholic Church. For example the Churches of Galatia, of Asia, of Rome, of Greece, &c. Were and are only national or tribal churches. Nowhere in the New Testament does any of the Apostles call any of the Churches which he planted a Catholic Church. The only Catholic Church I know of is that Church, to whom the Lord said: Go ye into all the world and preach the Gospel to every creature, &c. Again, he that heareth you heareth me, if they keep my sayings they will keep yours also, &c. Therefore I consider the phrase or sentence, I believe in one Catholic and Apostolic Church: is equivalent to saying, I believe in the New Testament. Again, were I to believe in everything which either the Church of England (see before the Reformation) taught; or the Churches of Greece, or Rome, at the present time, I would believe many things, which the Catholic and Apostolic Church did not teach. And although the members of the Catholic Church, have each been gathered to their fathers, yet we have their testimony to the truth, which we (to be saved) must believe. If then there is a second Catholic Church, we too require a second Testament, which cannot be, seeing our present Testament is called an everlasting one; it is also called the Gospel of our salvation.

Yours respectfully,
WM. MONSON.

Wallacetown.

BURYING TREASURE.

SIR,—If any person, in writing a history of Canada at the present day, were to make an assertion to the effect that "it is customary to bury treasure with the dead," his veracity would be called in question, in no very measured terms. And yet, in point of fact, such is actually the case. It is true that pots containing coin are no longer deposited in the grave; nor do we go quite so far as some of the Indians tribes, and bury the favorite horse of the deceased with him. Still, when taken in the aggregate, a great deal of treasure is buried annually, in the shape of expensive coffins, studded with plated nails and screws; fitted with elaborate handles,—which, as a rule, are perfectly useless, for they are not intended to sustain any weight—and lined with costly materials; all to be seen for a few short hours, and then closed from view for ever.

For the wealthy, this may be all very well; but, unfortunately, it is the fashion to make an ostentatious display at funerals; consequently those who really cannot afford it, are drawn into heavy expenses, through fear of what people would think; if they were to act contrary to custom. So all-powerful is fashion, that I believe cases might be recorded in which people who have not been so very ready to bestow money upon poor relations, whilst alive and in need of it, have unhesitatingly expended large sums upon their funerals, merely for the sake of appearance. Rather an equivocal compliment, after all. No doubt this state of affairs is very satisfactory to the undertakers, who have the advantage of being able to recommend their highly ornamented coffins, &c., at a time when people are too much overcome with grief to pay much attention to the cost; or to reflect that the useless trash with which the coffin is bedizened cannot possibly benefit the deceased.

Far be it from me to deny any decent amount of honor, and respect to the dead. But it certainly appears to me that (if there must be a display) they would be equally, if not more highly honored, were one half of the usual amount to be spent upon their burial, and the other half devoted to some charitable purpose. It would be far better, at any rate, than putting it all in the ground.

In England, I believe, the subject of unnecessary expense attending funerals, has lately attracted much attention, and great reform is in progress. If our own clergy were to interest themselves in the matter; and if our wealthy and influential citizens were to set the example of having funerals conducted in an unostentatious manner, they would probably succeed in introducing a fashion which the poorer classes would gladly follow, and which would be an inestimable benefit to society.

I am, Sir,
Yours truly,
SPARRAN SHILDRANE.

The Grove, Lakeside.

Family Reading.

DUTIES OF SACRIFICE.

1. Be ready always to "spare not" yourself, when a duty is before you. And remember that every mo-