South African Church Railway Mission.

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Light for the Line.

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LETTER FROM THE HEAD.

Grahamstown,
May 11, 1920.

Dear Friends,

Those who are interested in our job overseas have been working to some purpose, and at last we have got a real move on: when I last wrote to you I was able to tell you that Miss Porter, the Reverend C. W. S. Stenson and Miss Stenson had managed to get out to join us, but now I am very glad to be able to tell you that since then the Reverend E. D. Smith, with Mrs. Smith and the Baby, has arrived at Naauwpoort and taken charge of that Section so faithfully served by Mr. Willmott. Miss J. A. Batcham has landed and will, by the time this is in your hands, have gone to Bloemfontein to work in the Orange Free State and carry on the good work of Miss Watson, Miss Heddy and Miss Glasier. Also I am able to say that the Reverend R. J. Gardner and Miss Gardner are on the way out and should be “at it” by the end of June. Miss Gardner will go to help Mr. Rossborough in the Transvaal to carry on in place of Miss Holmes—whose name was a household word—while Mr. Gardner will go to Northern Rhodesia and the Congo, to carry on the good work begun by Archdeacon Rogers, Mr. Holden and Mr. Winnington-Ingram. If we go on at this rate we shall surely have all our gaps filled and be able to look round to see which of the places to which we have so far not been able to minister most need taking in hand. I am most grateful that we have been able to get this help, and it will not be necessary for me to ask you to give each and all a real hearty welcome; I trust that those of you to whom they may minister will help and support them in every way possible—the best way to help them is to receive them warmly, not as if they were trying to sell you something you do not want to buy, yet eventually take so as to get rid of them, but, by letting them see and feel that you really want them; you can show them this best by responding personally to their efforts. I do not think (I know they won’t) that they will please everybody: that is not their job, but you may take it from me that all those who come out to work on the Mission Staff have not done so to seek a soft thing where plenty of comfort and little to do is the order of
the day, but rather have they joined us because they know those of you to whom they come to minister are entirely outside the ordinary ministrations of the Church and they are willing, and glad of the opportunity, to give some of the best years of their lives to be with and to help you. Whether they succeed is another matter, but that is their desire. It is quite right that we should expect great things of those who are called to so high a calling, but how often some people expect the impossible—he must be a gentleman, a graduate, a sportsman, a—well, you know the sort of thing, a pleaser of everybody such as never lived.

Well, it is good for us to remember that we get the best out of nothing and nobody, even the Kaffir girl, if we are always nagging; some wives seem to imagine they are going to make something of their husbands (and I suppose the other way about too) by always nag, nag, nag. If only they could see what a hopeless failure they always make of it. But I am not now thinking of those to whom the Mission ministers, and I feel confident that you will all receive them gladly and do your part to help and to encourage them; in this way you will get the best possible out of them. While I am on this subject I should just like to mention something else connected with it; and that is, our contributions. Even if you are a Priest or other Worker you have to live; but with the Mission our friends are never pushed to contribute, and the amount of food supplied to the Workers is not decided by the amount collected, but that does not mean there is no need for us to do our plain duty in providing the means to carry on the Mission. Experience often shows that those who have least give the most liberally. Everything we get in this world costs us something—and some things cost a lot these days—we get precious little for nothing: why should we expect to get our religion for nothing? If it is worth having it is worth paying for. We as Christians want our Heavenly Father to have us in His keeping and to do all sorts of things for us and for those who are near and dear to us; what proportion of our income do we offer to Almighty God? What part do you offer? I do not know, but God knows. It is not a credit either to us or to our religion that we are prepared to let somebody else pay for it. What I should like all our Church folk to ask themselves is, Do I do my fair share; do I really play the game; what proportion of my money do I offer to God? Why, if out of every pound we spend we keep thirty-nine sixpences for ourselves and offer one to God, the Church in this Province would never need to ask for a penny to enable it to carry on all the good work it is trying to do now and also enable it to take in hand very much that needs doing. I wonder how many of us would really be utterly ashamed if our fellowmen knew how very little, what a terribly small proportion of our income,
we offer to God for the carrying on of His work? How some of us manage to pray "Thy Kingdom come" is really a mystery. What I have written is of course generally, but I shall be quite satisfied if you each would just ask yourselves these questions and settle the matter between yourself and God. I put it to you that the expenses of the Mission are very, very much greater than ever before, and your real help—not a miserable contribution, to the collection so often found—is needed. Quite apart from the cost of living when the Workers get out here, what of the cost of bringing them out? Just think for a moment, we have brought out seven Workers this year, which has cost the Mission considerably more than £400. It is not often this subject is mentioned, but it is well that we should know these facts and sometimes think of them. As I have said before, the amount of food and clothes provided for the Workers does not depend, and will not depend, on the amount contributed, but why should somebody else pay for what we get and could easily pay for ourselves?

I rely on your good sense to take what I have written in the sense I mean: if you are satisfied that you are doing, in God's sight, what is right, then so am I; but I do want you to think it over, please. I know there are some who cheerfully do all that I have suggested and more.

In spite of the fact that he had been travelling for over three months through the wilds of Northern Rhodesia in the "wet season," crossing rivers in full flood by means of submerged native bridges, and facing many other innumerable difficulties, Bishop May arrived at Broken Hill for the dedication of the church on the day he fixed more than two months before, and we were all very glad to welcome him. The church of St. George is beautiful and well built with the finest thatched roof in the country: those of you who know what the Northern Rhodesia rains are like, and what a state the ground gets in in consequence, will know also that it is a heart-breaking job to keep any place clean at such times with people constantly coming and going; but St. George's was spick and span and looked its best; we had good congregations at the Services and few who then joined with us will easily forget the dedication of this, the most northerly church for Europeans. The following day the Bishop was to have gone his way and I mine, but the strike came and for thirteen days no engine moved on the Rhodesia Railways. It is not our job to apportion blame, but one could not help thinking how very stupid—to put it mildly—strikes are. Eventually things get settled, as this one did; then why cannot these things be settled with good will and without the bitterness of strife?

Anyway, neither the Bishop nor I got away: we were both very sorry for our kind hosts and hostesses, who certainly made the best of it and did their best to make us think we were not in
the way. It reminded us of certain friends who "went dry" for the duration of the war, but they did not think it was going to "durate" so long. We were neither of us idle during those days and the outcome was that the Bishop stayed over for Easter and prepared five adult members of the Church for Confirmation. The Confirmation took place on Good Friday afternoon—it so happened that those who were first married in the Church were the first to be confirmed in it—so that the newly confirmed were able to join in the Easter Thanksgiving at the Eucharist on Easterday. We are most grateful to the Bishop for all he did for us during those days. After much hard work the ladies, in spite of jests and other troubles from the men—in one case a lady who made some very nice hats for girls which were to be sold at 10/- each and who had carefully packed them away in a big cardboard box found her husband sitting on the lot: of course he didn't know, he was only a man—had a Sale of Work with a view to getting money to pay for the seats and to buy an organ; the result was, I believe, beyond even their own expectation; over £100 was banked. We are grateful to all who in any way have helped us in this work at Broken Hill, and now that they will once more have regular visits from their own Chaplain, Mr. Gardner, we trust bright days are before the good people there in their Church life. If only we could all constantly remember that it is God's work to which we are called, how very small the little things, the trivialities, that divide us and make misunderstandings would seem; nothing, no, nothing could stand in our way if only we were united and had the grace "not to see and not to hear." A memorial window has been given for the church and I hope to have it made while I am in England.

I went to Bulawayo and the "Silver Queen" crashed: I went to Broken Hill and the strike was declared, but I do not honestly think I can be blamed for either. The "Silver Queen," so beautiful on the Friday, was a hopeless wreck on Saturday, overloaded with oil and petrol.

The Burt-Willmott Memorial Fund now stands at slightly over £100: friends have given very generously; the Cross for Mr. Willmott's grave has been ordered and I hope to get the two windows for the Sanctuary of All Souls', Naauwpoort, while I am in England. The cross will cost about £40; it remains to be seen whether the remaining £60 will be sufficient for the windows: we want to do the two and if any of our friends have not given and would like to send contributions we shall be very glad to receive them.

But I must stop for I have gone on too long already, though there were several other things about which I wanted to write. I hope to sail for England by the Armadale Castle leaving Capetown on the 21st: while I am away I am very glad indeed to say our old friend, Archdeacon Rogers, has
Mission. The business part of it will continue to under the generous care of Canon Wyche and will, as usual, be conducted from this office. Archdeacon Rogers’ address will be Box 1131, Johannesburg.

R. Thornely Jones.

A cable, announcing the Head’s safe arrival in England, has been received at the Head Office.

Pretoria Diocese.

June 11th, 1920.

My dear Friends,

Once more a Light for the Line letter is due and the first word which must be written is one of welcome to Miss Gardner, our new Lady Worker on this Section. She has come to give much needed help with the various little Sunday Schools scattered up and down the High Veld and also among the small groups of isolated children. In many places there are no Sunday Schools and where this is the case the children are often left for long intervals without any instruction whatever owing to the necessarily infrequent visits which are all that the Chaplain on a Section the size of this one can give. In some cases three months elapse between my visits and even in more frequently visited places any really consecutive or systematic teaching is almost impossible.

Now that Miss Gardner has come the children will be visited and taught very much more frequently. They will be her special care and we shall all pray that God’s blessing may rest on her work among them.

Since I wrote last quarter the places visited for Service have been Water-val Boeven, Machadodorp, Bonnefoi, Trichardts, Kinross, Leslie, Delmas, Bronkhorstspruit, Pan, Silverton, Hatherly, Rayton, Elandskoe, Nelspruit, Malelane and Hectorspruit.

As usually happens, most of the larger places were visited more than once during the quarter. Those places visited without Service include Koedoespoort, Wilge River, Cairn Siding, Tomango, Citrus and Kaapmuiden.

It was a long time since I had last visited Bonnefoi and was delighted to find not only my usual white congregation but also a considerable number of native Christians present at the Services held there on March 11th and 12th. Some of the latter had walked a distance of over 30 miles for the Evening Service!

At Trichardts the congregation on Sunday morning numbered 36, a considerable increase on my previous visit. Not many people seem to be able to get out in the evenings in this district, though here again more turned out for the Evening Service than had been the case when I was there before. There are a number of children in Trichardts but so far no regular Sunday School has been possible owing to lack of teachers. This is one of the places where Miss Gardner’s help will be very greatly appreciated and we shall hope to see the children getting regular teaching soon.

On April 21st I was able to pay a visit to Leslie for an Evening Service in the Bank buildings. I was told it was the first English Service which had ever been held in the place! The congregation consisted of 24 men, 6 women and 3 children and the singing was very hearty. I had often tried to get to Leslie before but could never manage to fit in a visit. I must however somehow arrange to get there in future at regular intervals though of course every new place one takes on means that the older centres must be visited less frequently. The problem of how to “spread himself out”
judiciously over a vast area is one which every Railway Missioner has to tackle and so far I have failed to find one who has solved it either to his own or anybody else's satisfaction!

At DELMAS the morning congregations are not as good as they might be but on the other hand the attendance at the Evening Service is steadily increasing; on the occasion of my last visit quite a record number were present. Everyone will be very sorry indeed to hear of Miss Brain's illness not only for her own sake but for that of the Delmas children among whom she was doing most valuable work both in the Sunday School and in connection with the Scouts and Guides. It is to be hoped that it will not be long before she is quite recovered.

The population around and in NELSPrUIT continues to increase, and on May 2nd I spent a Sunday there instead of at Tomango. An excellent congregation turned up in the morning, mostly from the farms around. A very fair number of local people attended in the evening however and things are much more encouraging generally than they used to be!

At Ascensiontide I was able to pay a visit to HECTORSPrUIT which is not far from Komatipoort and the Portuguese East African border. Usually there is no one in residence down here except the Station Master, Foreman, Ganger and the people at the little store. Now however new construction work on the line is going on and so I found quite a number of people temporarily installed there, among them our old friends, Mr. and Mrs. Pethick. Out of about 18 white people in the place 14 came to an Evening Service held in one of Mr. and Mrs. Pethick's rondavels and next morning, Ascension Day, we had a Celebration of the Holy Communion. It is always a treat to go down to the Low Veld and Bush Country at this time of the year when the nights are so cold on the High Veld and even the days chilly if the sky is at all overcast. This time, my coach being on the sick list, I had to go down without it. One side had begun to show signs of falling out, so the railway authorities at Boven would not let it proceed. It has now gone up to Pretoria for repairs and I don't expect to see it again for months! One has since been sent to me to replace it however, for which I am very thankful. The coach is always specially useful, even indispensable, down in the Low Country, though fortunately in this particular case its absence did not matter as Mr. and Mrs. Pethick kindly managed to give me somewhere to lay my head. In some parts of the far Eastern Bush Country however, the Selati district particularly, being without the coach would sometimes involve having to sleep in the open air. On still warm nights and in the non-fever season this is ideal from many points of view, though even under these conditions it is not always conducive to a good night's rest. Snakes for instance are always a possibility and perhaps even certain uncomfortable nocturnal visitors of the cat tribe! In one place lately several of my usual little congregation who had to come some distance through the Bush were kept away from the Evening Service by the fact that lions were hanging about in the vicinity. This was also obvious enough to me later on for I was awakened at intervals by their roaring through most of the night that followed.

Confirmation work goes on steadily though, as we don't expect our new Bishop out for some little time, it is impossible to say yet when the various candidates will be presented. In the meantime please go on praying for them. This time may be the turning point in the lives of these young people. If they open their hearts freely now to the Holy Spirit, praying to be filled by Him, then the answer to that prayer is just one of those things about which there can never be any doubt at all. People often pray for temporal gifts
and often, in their blindness, desire that which would do them harm. Consequently their prayers are not answered. Not so in regard to spiritual blessing. The full joy and peace of the Christian life is never under any circumstances denied to him or her who earnestly seeks for it, but—and this is the point—they must seek.

I was very glad indeed to see the Head in April, a few weeks before he left for the Old Country. One object of his journey is, as we know, to try and get clergy to come out and fill up sections of the Line which are still vacant. The prayers of all of us will go with him that his efforts may be crowned with success. When one's term of service with the Mission expires as, for instance, will be the case with me within the next few months, it will be such a relief to know that someone is being left behind in one's place to carry on.

Your sincere friend,
Vernon Rossborough.

DIOCESE OF SOUTHERN RHODESIA.

At Palapye Road,
June 2nd, 1920.

My dear Friends,

According to promise I will write a longer letter than I did in the last issue of Light for the Line. During the railway strike I could not get outside and so I had the opportunity of meeting many of the people of Raylton.

Easter Day at St. Cyril's was delightful. At the Lord's Own Service there were a good number present. It is surely in that Service that we find the presence of Jesus in us and around us.

I often think of the words we used to sing at the Eucharist in the little Cornish Church—

"Peace, peace, Jesus is here.
Peace, peace, Angels are near.
We are not left alone; here at His Altar Throne
Heaven and earth are one: Jesus is here."

I must not take up too much space, or I would give you the other verses, but we so often feel a great lack of reality, and it is there in that mysterious Service, that we find what we've been looking for—"reality." "Heaven and earth are" linked together by the great love of Jesus.

In Easter week I paid a visit to GWANDA: we held Services in the Court House and at Evensong the room was full, and despite the fact that we had no organ or any musical instrument the evening went well.

Last Sunday I spent at ESSEX VALE; the little Church there was decorated beautifully. Every one takes a keen interest and pride in the little building. It will be splendid when some of our other places along the Line have a Church of their own in which to worship.

It doesn't matter how simple or small a place it may be after all; it does make a difference if one place is devoted to God, where we can go before His altar and pour out our hearts and tell Him everything.

On Friday, April 18th, there was a "welcome" given to Miss Stenson and myself in the Railway Institute at Raylton—it was a delightful surprise to us both! Lieut.-Colonel Birnes (General Manager) and Mrs. Birnes were there, and after Archdeacon Harker and others had spoken, there was a concert, supper and dance, which made a most enjoyable evening.

It is very helpful to know that there is support and enthusiasm for the proposed church at Raylton, and if we all share the task, it won't be so very long before a start is made.

On April 18th I had my first experience of a long journey in a goods train. It took just 23 hours to Wankie! We made a long stay at Dett, and while
there I baptised the baby of Mr. Lee, station foreman; at that time the poor little mite was very ill with fever, and also Mr. Lee himself, but we are glad to say they are both now quite recovered.

I would thank Mr. and Mrs. O'Sullivan for their kindness. I truly don't know what I should have done if it hadn't been for the waistcoat Mr. O'Sullivan lent me; it was really terribly cold in the middle of the nightsleeping in a truck!

At WANKIE I had to get a surplice made as my luggage got left behind at Bulawayo, and then we had a very pretty wedding, when Miss E. Rostron was united to Mr. Sturgen. This happy event took place on the stoep of Dr. Ker's house, and amidst the great rejoicings of their many friends they signed the register. Everyone saw them off at the station en route for the Falls. We wish them much happiness.

On my arrival back in Bulawayo, I buried the little son of Mr. and Mrs. Turner, of Raylton. Mr. and Mrs. Turner and their family are regular attendants at St. Cyril's. We would give our sympathy also to Mr. and Mrs. Keyser, of Raylton, in the death of their little girl, Annie Susan. We pray God will comfort them all in their sorrow.

During the month of May I visited FIGTREE, BUSH TICK MINE, ESSEXVALE, BALLA BALLA, GWANDA, WEST NICHOLSON, and VICTORIA FALLS.

Bush Tick Mine is closing down, we are sorry to hear, and many of the people have already gone. However, we shall not lose sight of some, because they are settling in the district of Gwanda.

At West Nicholson I was looked after most comfortably by Mrs. Lowe; to her my very best thanks.

At Victoria Falls we had most enjoyable Services in the drawing-room of the hotel, and, apart from the few on the railway there, who all came, many of the visitors came too. We had Evensong properly sung, and Miss Harwood—whose father is on the railway—from Johannesburg played for us, and another railway friend from the South acted as "Churchwarden," and right nobly he did his work!

We heartily welcome the Reverend R. J. Gardner to his work in Northern Rhodesia.

The Head will be able, we hope, to have a much needed rest while in England, now that the ranks are being filled; still the Mission wants more men, for some sections are still vacant. We must carry on until they come.

I have been thinking a lot of these words lately: "Contending with their hands, praying unto God with their hearts" (2 Macc. xv, 27). It is such sane and practical advice, and truly the only secret of success for the Christian.

I am

Your sincere friend,

C. W. S. STEXSON.

I would thank the kind friend of Port Elizabeth, who sent all those splendid books and papers. I can say they are being much appreciated.

N. RHODESIA AND THE CONGO.

Poste Restante,
Bulawayo
May 26, 1920.

My dear Friends,

Of two inaccuracies I am already guilty. The first is in the address, for I am writing in the train to Pretoria, and shall not be with you for at least three weeks; but it is the one I want you to use—until I can give you a better—and please note that I say use, and not look at. There will, no doubt, be many just off the line who hope for a visit and Service, and, being a new-
comer, these are very liable to be overlooked at any rate until I am more conversant with the Section. A p.c. will fetch me. Then there will be others with special needs; let me know them and they shall be supplied so far as is in my power. Again some will be anxious to help the Mission work, or have perhaps been doing work for some time; your services will be welcome and, of course, I shall like to meet those who are working in any way. So I say again, *use* the address.

You will also note that I have begun by calling you "friends," though I know none. You are of course friends of the Mission and of the larger body of Christians, but so far as I am personally concerned it looks forward to the future in expectation.

Just over two months ago I had a letter from Plumstead, where I was working, from Mr. Esdaile—with whose name you must be familiar—asking if he could come and plead for the S.A.C. R.M.—he had dug my name up from somewhere. He came and pleaded and was irresistible. Things were soon fixed up and passage booked, and on May 20th I landed at Port Elizabeth with my sister—also S.A.C.R.M. Wherever we went we experienced a real welcome and great kindness, a spirit symbolical of the land, and which I am sure will be found in Northern Rhodesia as in the Cape Province.

You will appreciate the position of a very raw recruit who can say nothing of future arrangements or give any interesting account of the last quarter’s work, even a digression on cakes—though they are of such surpassing quality that Bishops desire to eat them in large quantities, and no doubt Mr. Esdaile himself has eaten them in considerable numbers (with many apologies to both maker and eaters)—is denied me, yet I hope something of more interest will be forthcoming for the October number.

Meanwhile we will get acquainted with each other and look forward to some years of useful work and steady progress.

R. J. GARDNER.

WOMEN’S WORK.

DIOCESE OF GRAHAMSTOWN.

Again I can chronicle a month’s pleasant trip in the Mission Coach in the company of another of our new Workers. Miss Batcham and I started off together on Saturday, May 15th, and spent our first Sunday at Alice-dale, where Canon Ford took the Services. On Saturday evening we showed a new set of slides in the Church Hall illustrating an outline of Church History in the Province of South Africa and including the portraits of several Bishops, views of Cathedrals, etc. These were arranged in the Bloemfontein Diocese and can be had on application to the Rev. E. Rose, St. Patrick’s Mission, Bloemfontein.

Whit Sunday found us at Oudtshoorn, where the size of the congregations for that Festival, and particularly the numbers at the Early Celebration, struck us greatly.

On Trinity Sunday we were most fortunate in being at George Cathedral to hear the Bishop’s last sermon there before his departure for England to attend the Lambeth Conference and meet nearly 300 other Bishops there from all parts of the world, including 100 from America. Here we had a lantern in St. Winifred’s Girls’ School, as well as in many small schools and stations, and on many of these occasions Miss Batcham kindly gave us most interesting accounts of the islands in the South Seas, where she had previously worked.

On the whole the weather was most propitious, but at Zebra the rain fell so persistently that we had to pay the place a second visit so as to reach the school on the opposite hill from the station in the evening for our lantern,
This gave us the opportunity of seeing the rehearsal of an amusing Dutch play and also being present at a small cake and produce sale in behalf of providing the poor children of the neighbourhood with warm clothes. Some of our collections were also devoted to suffering children, and in all the sum of six guineas has been sent to the Viscountess Buxton on behalf of her effort for the "Save the Children" Fund from various schools along this line, and also from the Avontuur Section.

It was specially interesting to see the large congregation of coloured people in All Saints', Mossel Bay, and to note their generous spirit of giving, as they sent £1 5s. to our Church Railway Mission Funds. We should all wish to make an effort in this direction now, I think, as when our Staff increases to the extent it has done lately expenses must of necessity keep pace, and what pleasanter surprise could we prepare for our hard-working Head on his return to this country, than the news that his balance at the bank was increasing instead of diminishing, in spite of hard times? Perhaps as the oldest member of the Staff I may be permitted to express a hope that this may be so, and to remind you that he gives twice who gives quickly.

An excellent piece of news has just reached me from England which I am anxious to share with you all, viz., the expected return of our old friends, Mr. and Mrs. Griggs, to this country, bringing their small son with them. As they hope to arrive in Algoa Bay in the Briton the first week in August and leave by the following morning train for their new home at Ficksburg Rectory, O.F.S., it may be possible for many to see them en route; so please pass on the good news to all who knew them formerly. While we always thankfully welcome new friends to this country and wish them every success and much happiness in their work and life, we feel a double measure of joy and satisfaction in the return of old ones, so I feel sure that Mr. and Mrs. Griggs will receive a most hearty welcome at many stations along the line where they both did such splendid work.

I must close now with grateful thanks to many who have recently shown us such kindly hospitality, also to those who sent acceptable gifts of picture papers and magazines for distribution, including Mrs. Mullins, Pearston Library, and others.

M. Josephine Beckwith.

Grahamstown,
June 8th, 1920.

My dear Friends,

During the quarter we have many things of interest to record. The greatest of them all will be that we have a new chaplain for the Naauwpoort Section, which has been without a chaplain for about nine months.

NAAUWPOORT. Mr. and Mrs. Smith arrived on the 7th of May, when they were met by the churchwardens at the station, and later in the month the congregation were given the opportunity of meeting their priest at a little welcome in the parish room. It was a very happy time, but unfortunately the weather was rather bad and so prevented a larger attendance. The next day the children of All Souls' Sunday School were given a delightful party in the parish room with games outside in the grounds. All the children seemed to enjoy themselves to the full, and we are all grateful to Mrs. Lemon and Mrs. Ehrich for all the goodies which they collected, and to the kind friends who made the cakes and sweets. The sentiment expressed in the children's "three cheers for Mr. Smith" is exactly what we ourselves would like to say, and we welcome Mr. and Mrs. Smith to Naauwpoort and pray that they will be greatly blessed in their work on the Church Railway Mission.

On May 1st the G.F.S. members and
their friends staged *The Beauty and the Beast* in the Railway Institute, in aid of their funds and the Railway Orphanage. It was a huge success for the children in Naauwpoort, and I think that everyone who was there to see the acting would say that the actors had made a marked improvement. The result was a balance of £15 13s. 9d.; half of this amount has been given to each of the objects for which it was staged. The performers have to thank Mr. Keer for his very acceptable gift of two baskets of apples and two large packets of sweets, which were much enjoyed at the interval. Also we wish to take this opportunity of thanking all who helped us at the practices, especially Mrs. Allan, Miss Hodgson and Miss Anderson.

On Sunday, April 11th, the All Souls’ Easter Vestry was held after the Evening Service. Canon Thornely Jones was in the chair, and although the church was full for service, very few took this opportunity offered to them for showing more interest in the affairs of the Church. The following were elected as Churchwardens: C. P. Hitchcock and G. J. Lemon, and Side­men C. W. Ehrich, G. Fawdry, J. Steinhoffel and C. Heubsch. They were duly admitted to their office on Sunday, 16th May, by Canon Jones, who acted for the Archdeacon of Cradock. It was with great thankfulness that the Vestry had to record that the services of the Church were held each Sunday in the absence of a Chaplain, by the Lay Readers, Mr. Hitchcock and Mr. Ehrich, and that the congregation had liberally supported their effort.

It was with great sorrow that Naauwpoort heard of the sudden death of Mr. Joe Drinkwater on the 29th of April, the eve of his birthday. Mr. Drinkwater was one of the oldest inhabitants of Naauwpoort. On Thursday night his body was brought from Cradock to Naauwpoort for interment. Our sympathy and love go out to his widow and children. May he rest in peace.

The G.F.S. meetings have been held regularly this quarter and there are many signs of development, and on the 16th June it is hoped that many of the candidates will be made members. The scattered members are reminded that their quarter’s subscription is now due. Margaret and Dorothy Dingle, of Middlewater Farm, Colesberg, have been very faithful in writing and keeping us in touch with their doings. I hope that other members will do the same. At some future date the G.F.S. at Cradock will be restarted. I will be glad if members living near Cradock will write and enclose their names and addresses to Miss Judd, Bookstall, Railway Station, Cradock.

Since last writing we have had to say goodbye to Mrs. Robertson from Hanover Road Station, and wish them Godspeed in their new home at Dohne; also our Bank Manager, Mr. Reid, his wife and children, who have left Naauwpoort for Willowmore; they will be greatly missed, and we hope that they will fall into the ways of Willowmore, and be thoroughly at home. Mrs. Outram and family, who have been in Naauwpoort for many years, have now left for Observatory, Cape-town. Mr. Outram always took a great interest in everything at Naauwpoort, and their going will be a great loss to the life of the place. Mrs. Outram can be assured that she takes away with her the best wishes of everyone in Naauwpoort, and we hope that she may be very happy in her new home.

COOKHOUSE. Services have been very well attended each time we have had Canon Jones, and now that the Chaplain is once again on the line we hope that the members of the congregation will make a rule to be at Divine Service on the second Sunday in each month. On Sunday, the 25th April, the infant of Mr. and Mrs. Viljoen was baptised.

The church cleaning is now in the hands of Misses Thelma and Violet Doyle, and it is a great thing to know
that the church of God is being cared for each week, and made ready for the Sunday School each Sunday.

The Sunday School has not been well attended this quarter, and I would be glad if parents would see that the children attend more regularly in the future. The school meets each Sunday morning at 10 a.m. in the church.

I am very grateful to all my kind friends who have given me hospitality during my visits to Cookhouse; especially I thank Mrs. Eve, Mrs. Wise and Mrs. Percy Weddell. During the next quarter I will look forward to more time in the Camp. Since my last letter Mr. and Mrs. Cross have left us for Capetown; they will be missed by all in the Camp, and we will wish them prosperity and happiness.

I have paid a flying visit to CYPHERGEAT and STORMBERG in preparation for the services which Mr. Smith was to hold on the 30th May. In both places I found our friends well with the exception of Mrs. Hogg, wife of the S.M. at Cyphergat, but we hope that by now she will be quite recovered. The children of the school have been very keen in answering the Victoria Bible questions; thanks are due to their principal, Mr. Watkins, for all the time he has given to the work.

At THEBUS we have to welcome back to the Station House Mr. and Mrs. Latimer, and hope that they will be very happy surrounded by old friends.

ROSMEAD. Here I have very little to report, because the children have had a lot of sickness, and I felt that it was wiser not to have them together for a little while; however, as soon as I see my way clear we will begin our practices for the play, which the children asked to do for the Railway Orphanage Fund.

In this Camp we have to welcome very old friends from KLIPPLAATS, Mr. and Mrs. Inggs; they will be a great asset to the Camp life.

My College (Wantage) has sent me out a beautiful set of slides for my Railway work, and I hope within the next quarter to show them at the camps along my Section.

RELIGIOUS TRAINING IN THE HOME. One of the greatest educators of the 19th century shows us how the well-being of the world is dependent upon the Christian training of the little child. "The child is really the man, with all his possible future of virtue and happiness; he is humanity in its flower; Childhood is the one hope of the great human family; children are the men of the future... The Saviour left Heaven to come and save men; and if the salvation of humanity seems to be summed up in the salvation of childhood, it is because everything is lost if childhood is lost." With this quotation I want to call the attention of all the parents of children living along the line, to the new syllabus in Light for the Line which begins this quarter. The subject is the Life, and Ministry of Our Lord. We have the help of many of the teachers along the line, but this is not enough. The mother is so essentially the right person to teach religion to her children, she has so many qualifications for her task. Prayers for their children is within the possibility of all mothers. If they would see abiding results of their work for their little ones, they must realise that prayer is essential.

Elsie M. Andrewartha.

St. Monica's Home,
Queenstown, C.P.,
May 16th, 1920.

The past three months seem to have exceeded the usual speed limit, and one looks back with thankfulness for the many opportunities of work. In April the Reverend W. A. Goodwin was able to start a monthly service at Imvani, and there was a good attendance in the hotel dining-room, but it is not possible
to have the room every month, so, owing to the kindness of Mr. and Mrs. Wostenholm, the service this month was held in their house. As time goes on perhaps Imvani will have a church, for the district is a large one. The Sunday Schools both at Imvani and Tylden have a number of keen members and it would be splendid if the schools could be held every week. Mr. Holmes has left Imvani after many years of service there and has gone to Amabele; our best wishes go with him and Mrs. Holmes. Mrs. Bean has left Thomas River, but Mrs. Hurford is carrying on the Sunday School in spite of the many demands on her time in other directions. Owing to the kindness of Ganger and Mrs. Els, I was able to give a lantern service at Carrickmore, which was much appreciated in that lonely spot, and I am glad to say Miss Olive Els has started a Sunday school for the children near by.

I have been able to visit Maclear, but owing to the few trains I found it difficult to do all the work I should have liked to do, but next time I am able to visit that part of the line I shall hope to do much better. At present I have not been able to get children to enter for the Bible Reading Competition, but hope to do so as time goes on. As a matter of fact, the new school syllabus makes great demands upon the children, so that they have little time, or inclination, for other study. All education, however, will fail in its purpose unless the children are brought up to love and serve God first and others next, not thinking self the most important person in every detail of life.

I must end by thanking many friends for the hospitality they have so kindly shown me; it is such a help and encouragement.

Yours sincerely,

MILICENT PORTER.

DIOCESE OF S. RHODESIA.

Bulawayo,
S. Rhodesia,

It almost seems as if I have lived here for at least a year, so much seems to have happened in the last few months. I will try and recall a little of my work and experiences in a new country.

You will have seen of our arrival in letters from the Head, both in the Light for the Line and the S.A.C.R.M. Quarterly Paper. I almost thought at times that we should never leave the Home Country, and then like a flash of lightning the news came, and in less than a week we were aboard the Kinfauns Castle. The voyage was most enjoyable, although there are always pangs of regret at leaving one's dearest, but there is such a joy in knowing it is to try and do more and to leave, as Longfellow says, "Footprints in the sands of time."

Footprints that perhaps another,
Sailing on life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

The first sight of Capetown will ever remain printed upon my memory—the gorgeous colouring and the golden sunlight. Possibly some of the readers of my letter will sympathize with me when I say it is indescribable in its beauty!

Canon Thornely Jones welcomed us warmly at the docks, and we both will ever be grateful for the care and thoughtfulness bestowed upon us right from the day of landing to the day of our arrival here in Bulawayo.

After a month at St. Gabriel's Home, where I learned to love both the Sisters and children, Mr. Winslow procured a little cottage for my brother and myself near the town. As time goes on we feel more and more grateful to him, having experienced the difficulty of the housing problem. Our first experiences are too
numerous to mention. I can assure you they were most amusing and strenuous! No one really would recognize our little cottage now, after a first glimpse when we took possession! Our grateful thanks are due to Sister Lizzie, C.R., Miss Stone, Miss Kinnaston and Miss Hardy for their contributions to our little home; the last-mentioned has by now arrived in England—I am sure I am not alone in hoping for her return to St. Peter's School after a year at Home.

Now regarding my work, which is chiefly centred around Raylton Camp, I am gradually getting to know everyone, and chiefly the children. There are, I am given to understand, 330 young children. At present we have only the Sunday School at St. Cyril's every Sunday at 3 p.m. This gets hold of 50 to 60, so you see the new Raylton church is really needed. Everyone seems most enthusiastic, and according to the enthusiasm shown on our arrival, I think we shall not lack help or funds. It is a big thing, but we must have patience. Raylton Camp can hold her own to-day, and Bulawayo people will realize her growth and capabilities.

On the 20th of this month a most interesting meeting was held in the Bulawayo Council Chamber in connection with “The Girl Guide Movement.” Lady Chaplin in the chair, Mrs. Douglas Jones, Captain and Mrs. Malcolm (visiting candidate), Miss Fleming (secretary).

The meeting was very well attended and the subject thoroughly discussed. Mrs. Birney, Mrs. Townsend and I are very enthusiastic for Raylton. Mrs. Birney and I discussed it again this week, and met Miss Fleming privately before her return to Salisbury, to get to know thoroughly the workings of the movement.

It means a great deal of work and time, but we mean to make it a success. The spirit of doing one's bit in the War at home was wonderful among all classes of women; it brought us nearer to each other, and the comradeship of it all no one can realize unless they were a proud member of the Women's Army. I shall never be grateful enough for having the privilege of doing my bit with all the other women. This idea of Girl Guides will bring out the best in the girls. The tests and examinations will bring zeal and thoroughness for doing and giving of one's best. Mrs. Birney hopes I shall be a captain; if so, I hope to do my best for all the girls.

We have had quite a number of Raylton patients at the hospital, but fortunately they are nearly all well again now.

To-morrow I go to Wankie, where I hope to arrive to hold a children's service on Sunday. From there I go to the Victoria Falls and hope to do some work there. On my return I intend staying over at Dett, and hope to get some members for the Children of the Good Shepherd.

OLIVE STENSON-STENSON.

DIOCESE OF BLOEMFONTEIN.

I had great expectations three weeks ago of having almost covered my section by now; such expectations have led me to be on my way to Bloemfontein via Mossel Bay! That is to say, I am on my way and looking forward to settling down to work in Bloemfontein early in July, and soon post-cards will be arriving at the various stations and Sunday Schools, also Light for the Line.

I am at present visiting Section III with Miss Beckwith. Apart from the indescribable glory of the scenery, I am impressed by the general kindliness and hospitality all along the line, and long to set to work, especially at the Sunday School centres, which I hope to visit first.

J. Batcham.
Dear Friends,

I am so much looking forward to meeting you, and hope we shall be great friends with real understanding and love.

I have been asked to write about our voyage. My brother and I have had a delightful time after getting through the Bay of Biscay, where the sea was rather rough, and there were episodes best forgotten! It was my first sea voyage and everything was new and full of interest. After four days without sight of land it was a great joy to see Madeira, in the early morning of May 4th, the mountain half hidden in mist, which gradually cleared, showing houses nestled among the rocks, made a lovely picture. We spent little time over breakfast that morning! It was fun to see the Portuguese men and boys swarming round the ship and calling for sixpennys, for which they dived. Then came boats packed with wicker chairs, tables, etc., and canaries in wicker cages of wonderful design, and fruits, some of which were new to us, and also most beautiful needlework. These people took complete possession of the ship, climbing up her sides like monkeys! and in less than no time the ship had the appearance of a large bazaar. As soon as we could, we went ashore and had a good walk in lovely mountain scenery. Flowers which we treasure in England grow wild among the rocks, and some women and children gave us bunches from their gardens, so that we returned to the ship with an armful of roses, geraniums and honeysuckle.

The next amusement was starting the sports. About twelve people formed the committee and we were kept busy getting up concerts, dances and sports. Our hottest and busiest time was in the tropics—everything went splendidly.

On Sunday, the 9th, we had a short but severe rainstorm—rain came in torrents, making waves on the deck in a few minutes, and it was amusing to see the chairs, caught by the wind, sailing majestically to the barrier! Children enjoyed it immensely; some were on deck when it began, but had to be put into safety through the library windows!

We arrived at Capetown on the 17th and spent two very happy days exploring. On the 19th we landed at Port Elizabeth and stayed there until Whit Monday and were able, through the kindness of our new friends, to get some idea of a South African town and her people. It was a little sad to see the last of the Edinburgh Castle and the friends we had made on board.

On the 24th we left for Grahamstown and were able to enjoy the mountain railway climb by daylight—the sunset on the mountains was wonderful.

At Grahamstown we spent one very happy night and day. I like your country and hope to like it more and more, and that we shall be, and always remain, good friends.

I am staying in Johannesburg and shall live somewhere in the Transvaal, but do not as yet know my destination.

Yours sincerely,

Kathleen Gardner.

We much regret that the first six chapters of the new serial story, "The Profiteer," were never received from England by the publishers.—Ed.
in the Senior to Francis Killian, who receives 146 marks. Certificates will be given to Hendrina Grobler, who came second with 125 marks, and Aletta Enslin third with 103 marks. In the Junior, Susan Ehrich and Florence Killian both gained 145 marks, so that the prize will have to be divided between them; Lionel Hogg (136), Mary Watkins (135), Magriet Viljoen (133), Edgar Hogg (130), will receive certificates.

I think you have all enjoyed doing the papers, for we have tried to make them as interesting as possible. This quarter a new set of questions is being begun. I hope that many more will enter for them and that answers will be sent in regularly every time, not just once or twice.

This year we are taking *The Life and Ministry of Our Lord*. We have tried to learn about Christ's birth, and as much as we know of the first thirty years of His life. We learnt of God sending His angel Gabriel to tell Mary that Christ was to be born, then of the shepherds watching their flocks at night and the angels singing for joy that Christ was born and appearing to them, and the shepherds' excitement and anxiety to see the Babe, and the discovery of the beautiful star which was to guide them. Then Christ's Circumcision and Presentation in the Temple, the Coming of the Wise Men, the Flight into Egypt, Herod's killing of the babes under two years. Then we learnt of the return from Egypt and our Lord's obedience to His earthly parents. His journey to Jerusalem for the Passover. His disappearance and the finding Him in the Temple with the scribes and doctors "about His Father's business." After this we know nothing more until Our Lord is 30 years of age and He asks "the Messenger" John the Baptist to baptize Him, which event brings us to the opening of this year's work, *The Life and Ministry of Our Lord*.

Read the questions carefully and do your best.

Your friend,

The Editor.

P.S.—Many thanks to Alice Growdon for the little story, only write on one side of the paper only in future, Alice, as no printer will accept anything written on both sides of the paper. Annie Grobler, you will see that I have used one of the riddles you kindly sent me; and Kathleen Jones, as I may not have time to answer your letter personally, I hope you will see this and know that there is no age limit to the Bible Reading Examination. I hope you will enter again.

**VICTORIA BIBLE EXAMINATION.**

May, 1920.

A larger number of children entered this year for the examination than last. In all seventy-one papers reached the examiner. Of these the Senior prize goes to Mary Watkins of Cyphergat, who obtained 85 per cent., and the Junior to Laura Badderly-Richards, of Sandflats, who received 90 per cent.

Good papers were sent in by:

**Senior**, Avis Morgan, Lily Widgson, Wilhelmina Ferreira, Winifred Ferreira, Johannes Schmidt, Alfred Gilmore and Vera Whiteay;


Several rules were not observed. For example, many wrote on both sides of the paper, some left no margin, and a few neglected to write their ages, or to give the name of their school.
The writing was in most cases excellent, the neatest set of papers coming from Coegas Kop School, Aloes Station. These were without exception the neatest set of papers it has ever been my lot to correct. I hope the school will accept my hearty congratulations. For the rest the spelling was on the whole poor; nearly everybody wrote of angles instead of angels, and I was a bit puzzled until I realized that fistful meant festival and thatquisiens meant questions!

In the Senior paper questions Nos. 6 and 7 caused the most difficulty. No 6, Describe the Presentation in the Temple, was correctly answered by Kathleen Jones, Mary Watkins, Lily Widdowson, Wilhelmina Ferreira and Winifred Ferreira. Several muddied the Presentation with the Circumcision. The Presentation of course took place at Jerusalem at least a month after the Circumcision when Christ received His name, and it was part of the Presentation that St. Mary had to make an offering; this leads to question No. 7, How do we know that the Holy Family was poor? Only two answered this correctly, Lily Widdowson and Kathleen Jones. I think that few had been taught that we know that the Holy Family was poor because St. Mary was only able to afford as an offering a pair of turtle-doves; had they been wealthy they would probably have offered sheep or even oxen.

The meaning of the Wise Men’s Gifts, too, only obtained four correct answers; Vera Whitney, Wilhelmina Ferreira, Lily Widdowson and Kathleen Jones. Gold meant Kingship, Frankincense showed Christ’s Divinity, and Myrrh foretold His suffering and death.

In the Junior paper the chief stumbling block proved to be the realization that the Shepherds were different from the Wise Men; many confused them. The Shepherds were present of course on the first Christmas Day, the Wise Men did not arrive until about two years later. We must remember that they had to travel many hundreds of miles, and as they had no trains in those days they had to do it all on foot or on camels. This is why Herod ordered all babies of two years and under to be killed.

On the whole the papers were good. I hope that next year they will be even better.

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RESULTS OF EXAMINATION, HELD MAY, 1920.

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<th>Name</th>
<th>School</th>
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<tr>
<td>Mary Watkins, Cyphergat</td>
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<td>Lily Widdowson, P.E. Central Public School</td>
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<td>Alfred Gilmore, Thornhill School</td>
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<td>Johannes Ferreira, Coega’s Kop School</td>
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<td>Edgar Hogg, Cyphergat</td>
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<td>Myrtle Lewis, Middleton</td>
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What is the emblem of St. Mark? I expect there are few children who could tell me the answer to this question, but a great number would be able to tell me the answer to the question, For what is the lion famous? Why, you would say, the lion is famous for courage. So he is, and that is why he is called the "King of the Forest"—he is brave. We read in The Acts of the Apostles that St. Mark was taken on a missionary journey with St. Paul and Barnabas (Acts xiii, 13), and when the party reached Perga, John Mark—took fright, and fled back to Jerusalem. Perhaps you will say to me, Well, that was not a brave thing to do; but if you read what St. Paul writes to St. Timothy (II Timothy iv, 11), "Take Mark, and bring him back with thee, for he is profitable unto me for the ministry," you will see St. Mark has learnt his lesson, and by the grace of God he has been changed from a coward into a "Lion" for the Lord's sake—he was brave in doing his work for The Master. St. Mark was an Evangelist; he wrote the Gospel according to St. Mark—because he was the interpreter of St. Peter and was careful to write down what St. Peter said.

St. Mark was put to death in Alexandria on Easter Day. He was standing
at the Holy Altar offering the Holy Eucharist, when some heathens rushed into the church, and dragged him into prison. Next day, April 26th, St. Mark was put to death with cruel torture. And in life and death he is a Lion for the Faith of Christ.

**St. Philip and St. James.**

May 1st.

There are two Festivals on which the Church put two names of Apostles together—St. Philip and St. James, and St. Simon and St. Jude's day.

We are told that this is done to remind us of how our Blessed Lord at first sent forth His disciples two by two. St. Philip was one of the first who followed our Lord, and we hear very little of his life and work in the Gospels. In St. John we learn that Philip was very sad when the Lord told His disciples that He was going away (John xiv).

Some say that St. Philip preached the Gospel in Northern Asia, and in Russia. He gave his life for Christ at a place called Hierapolis, when he was trying to convert the people from idolatry. This is the story: The people of that place used to worship a big snake, and St. Philip prayed to God that they might be turned to worship the true God, and in answer to his prayers the snake died; then the people were so angry that they killed St. Philip; they crucified him, and while he was hanging on his cross they took up stones and stoned him to death. On this day we also think of St. James, who is called St. James the Less. He wrote one of the books of the New Testament, the one which is called the General Epistle to St. James. When the other Apostles had to go to other parts, St. James stayed in Jerusalem and took care of the Church. He was a very holy man, wise and just, and we are told that he was so often on his knees in prayer, that they became as hard as the knees of a camel. The Scribes and Pharisees took St. James and placed him on a high pinnacle of the Temple, to try and make him deny Christ before all the people, but St. James cried with a loud voice, "Why ask ye me concerning Jesus the Son of Man? He hath sat down in Heaven." Then the people cried, "Let us stone James the Righteous." They stoned him, and he fell from the pinnacle; but he did not die at once, but turned and fell on his knees, saying, "O Lord God our Father; forgive them, I pray Thee, for they know not what they do." So, dear children, on this day we should all rejoice in the great victory of these two true servants of Jesus Christ.

**Whitsunday. May 23rd.**

This is the great Festival of the Church's birthday. When our Blessed Lord was telling His Disciples that He was going from them, their hearts were sad. But our Lord promised them that after He had ascended into Heaven He would send to them and all the faithful someone to be a Comforter—who should guide them into all truth, and should be the great Teacher. The Comforter, who is the Holy Ghost, came to the Church on Whitsunday, the Feast of Pentecost. Read the story for yourselves from Holy Scripture, Acts ii, 1-13. There we will see how boldly they went out to preach the Kingdom of Heaven, strengthened by the Holy Ghost. So let us pray each day to the Third Person of the Holy Trinity that He may come and dwell with us always, to be our comforter, guide, and teacher.

**Trinity Sunday. May 30th.**

This is the great Festival of the Blessed Trinity. We keep this day in honour of that holy Doctrine which teaches us that God is three Persons, the Father, the Son, and the Holy Ghost. These are two great lessons we can learn on this Holy Festival. First we learn how great God is; secondly we learn much about the Love of God. The greatness of God should make us
long to worship God as well as we can. When we read the last book of the Bible—The Revelation of St. John the Divine—we shall learn a great deal about the worship of Heaven.

**ST. BARNABAS: June 11th.**

St. Barnabas was born at Cyprus, and the name means "the Son of Consolation," and this name was given to Barnabas by the Apostles, because when Barnabas saw how poor the Christians were, he sold all he had and gave the money to be divided amongst them. St. Barnabas went with St. Paul to preach the Gospel and, as we know, he was a "Son of Consolation" in another way because when St. Paul would not take Mark with him, Barnabas is ready to comfort and help the weak Mark. St. Barnabas loved the poor, and while he was preaching to his own countrymen he was stoned to death at a place called Salamis. Let us ask God to give us of his grace and sympathy.

**ST. JOHN THE BAPTIST: June 24th.**

John was the son of Zacharias and Elizabeth. Read St. Luke i, 5-21. St. John went into the desert to be alone with God and prepare for the work he had to do. He lived on locusts and wild honey and dressed in a rough garment of camel's hair. When God called him, he came, preaching repentance, and he baptised those who confessed their sins. When Jesus called Peter he gave him a new name, "Cephas," which is the same as Peter, and means "Rock." Our Lord gave this name to St. Peter because He knew that he would be strong in the Faith. He is the first to confess—openly—that Jesus is God, and at our Lord's bidding he dared to walk on the sea to meet his Lord. Satan tried to get Peter for himself—as he tries to get us for his service. And Peter denies his Lord—but he goes out and weeps, and these tears were the salvation of his soul. He wept bitterly—because he loved the Lord Jesus.

**ST. PETER'S DAY: June 29th.**

St. Peter's Day is one of the oldest Festivals of the Church. In the olden days it was called St. Peter and St. Paul's Day, because some believed that they were both put to death together in Rome. There is a great deal written of St. Peter in the Bible, and you could look up for yourselves how often St. Peter is spoken of by the writers of the Holy Gospels. When Jesus called Peter he gave him a new name, "Cephas," which is the same as Peter, and means "Rock." Our Lord gave this name to St. Peter because He knew that he would be strong in the Faith. He is the first to confess—openly—that Jesus is God, and at our Lord's bidding he dared to walk on the sea to meet his Lord. Satan tried to get Peter for himself—as he tries to get us for his service. And Peter denies his Lord—but he goes out and weeps, and these tears were the salvation of his soul. He wept bitterly—because he loved the Lord Jesus.
to our Saviour that He may give us grace to do great things for Him.

**ACT OF FAITH.**

O God, I believe that Thou art one God in Three Persons; Father, Son and Holy Ghost. I believe that God the Son became man to save us, and died on the Cross. I believe also all that Thy Church doth teach.

**ACT OF HOPE.**

O God, I hope in Thy goodness; and through the precious blood of Jesus, I hope to receive forgiveness of my sins, and everlasting life.

**ACT OF LOVE.**

O God, Thou art Love; help me to love Thee above all things, for Thy sake to love my neighbours as myself.

**AKTE VAN GELOOF.**

O God, ik geloof dat gij zijt Een God in drie Personen, Vader, Zoon, en Heilige Geest. Ik geloof dat God de Zoon is mensch geworden om ons zalig te maken, en is voor ons op het kruis gestorven. Ik geloof ook al wat uw kerk ons leert.

**AKTE VAN HOOP.**

O God, ik hoop op Uw goedheid; en ik hoop door het dierbaar Bloed van Jesus vergifenis van mijn zonden en het eeuwige leven te verkrijgen.

**AKTE VAN LIEFDE.**

O God, gijt zijt liefde; hulp mij u lief te hebben boven alle dingen, en an uwentwil mijn naaste lief te hebben als mijzelven.

**JOHN ii, 1-12.**

This well-known story of the water turned into wine by our Blessed Lord at the marriage feast, is one of the most beautiful of the Gospel stories. First, let us think back to those things which happened before this event. Our Lord had just returned from the wilderness of Judea, where he had been fasting and praying for forty days; it was thus He solemnly prepared for His public ministry. And now we see Him making His way back to the very place where His forerunner—St. John the Baptist—had been baptising and where St. John had pointed to Jesus and said, “Behold the Lamb of God, that taketh away the sins of the world.” St. John’s Gospel tells us that when the disciples of John learned to understand the meaning of the Baptist’s words, they followed Jesus and attached themselves to His Person. With this little company of disciples—Andrew, Simon Peter and Philip—he goes to Cana, where He is the invited guest at the marriage feast of His friend, and where St. Mary—His Mother—is waiting for Him. The ruler of the feast welcomed Jesus and His disciples, and perhaps it was the extra unexpected guests which accounted for the wine running short. His Mother, quick to see the difficulty, knew that her Son could supply the need. So she says to the servants, “Whatsoever He saith unto you, do it.”

In this our Lord’s first miracle, we see His beautiful sympathy with our earthly joys, but He permitted His Mother the honour of calling forth this sympathy.

We learn two beautiful lessons from this miracle. St. Mary’s tender sympathy which made her quick and ready to minister to others; and the words “Whatsoever He saith unto you, do it,” show us the motive of her whole life. In every event of her life she looked to the Divine guidance and blessing and waited upon the will of God, and immediately followed it.

After the festivities of the marriage feast were over, Jesus, accompanied by His Mother and His brethren and disciples, went down to the Galilean lake, and for a time dwelt at Capernaum, that great trading town on the western shore—the place where so many of His mighty works were wrought. So let us say:
Help us to follow Thee,
That, walking low,
We may be free to serve
And love Thee so.

SENIORS (over 12).

   (a) Of whose coming did the Prophet St. John the Baptist foretell?
   (b) When did our Lord Jesus Christ first make Himself known to the people as "the Messiah that should come"?

2. Read St. Mark i, 1-15.
   (a) What was the great message that St. John the Baptist brought to the people?
   (b) What was the message that our Lord had for the people? Print your answer in colour.

3. Read Exodus xxxiv, 27 and 28; I Kings xix, 8 and 9; St. Matt iv, 1-11.
   Our Lord went into the wilderness to prepare for His great work. Give me the names of two men of old who made this preparation for the same length of time.

4. (a) What were the two ways in which our Lord prepared Himself?
   (b) How many times did Satan tempt our Lord? and tell me what the temptations were.

5. There are many ways by which our Lord taught His followers; read the following references, and tell me different methods used.
   (a) St. Luke iv, 16-20 (for example), explaining the Scripture.
   (b) St. John iii, 1-13: iv, 7-15.
   (c) St. Luke x, 25-37.
   (d) St. Matt. v, 1-11.

   (a) What does the Sermon on the Mount teach us for our everyday life?
   (b) What did the Scribes and Pharisees have to acknowledge about the manner of our Lord's teaching?

   (a) How did the mother of Jesus show her confidence in her Son?
   (b) What did this miracle show our Lord to be?
   (c) Look up the meaning of the word "parable," and print the meaning.

   Tell the story in your own words of the two Mercy miracles as recorded by St. Matthew.

JUNIORS (under 12).

1. Read St. Luke ii, 51-52; St. Mark vi, 3; St. Matt. xiii, 54; St. Luke iv, 16.
   (a) Where are we told that our Blessed Lord spent the first thirty years of His life?
   (b) What did He do in that time of waiting?

2. Read St. Luke iii, 21 and 22; St. Mark i, 1-11; St. Matt, iii, 13-17; St. John i, 29-35.
   Who descended on our Lord at His Baptism? Print the answer in coloured crayons or pencil.

   (a) After our Lord was baptised, where did He go? Tell the story in your own words.
   (b) Print in crayons or pencil St. Mark i, 12 and 13.

4. Read St. Mark i, 16-22.
   (a) Who were the first to follow our Lord? Print their names in pencil, and how did they answer our Lord?
   (b) Tell me the name of the city to which Jesus and His disciples went, and what did Jesus there?
   (c) How did the hearers say He taught?

   (a) Tell the story of our Lord's first Miracle.
   (b) What does this Miracle teach us about our Lord's power?

Our Lord Jesus Christ preached a most wonderful and beautiful sermon to His disciples.

(a) Tell me what it was called.

(b) Describe the place, and the time it was preached.


(a) Someone comes towards our Lord. Why do the crowds look afraid?

(b) The Centurion is in great trouble. What is the cause, and what is his request?


(a) How did the Leper prove his faith to our Lord?

(b) What did our Lord do to heal this man?

(c) Did Jesus honour the Jewish law? If so, what was His command to the Leper?

Results for the April Quarter.

SENIORS.

(Out of a possible 25.)


JUNIORS.

(Out of a possible 25.)


"MARIGOLD AMONG THE MARIGOLDS."

"What a peculiar name to give a child," said one of Mommie's visitors one afternoon. "Well, at any rate it suits her; just look at the colour of her hair, the exact shade of a marigold," said another. "But marigolds are such stiff, ugly flowers, and in any case I don't like flower names for children," and so they went on. Until then Marigold had not thought much about her name, she was so used to it, and heaps of her little friends had flower names too, but now she began to think it a pity they had named her after such an ugly flower, but still she herself wasn't so very ugly after all. That night when she had been asleep a little while she was awakened by someone calling "Marigold," and there was the prettiest little fairy imaginable standing on her bed.

"Come along with me; the Fairy Queen wants you in Flowerland tonight, as it is the first of May, and all the flowers must be seen by her." "But I am not a flower, I am a little girl." "Yes, but all children who have flower names, and are eight years old, have to come and be flowers on May 1st." Marigold began to think it would be fun to see what it is like to be a flower, and so she jumped up at once, and followed the fairy downstairs, across the lawn, out into the woods until they came to Flowerland. Suddenly Marigold found she could not move any more, and looking around found herself in a bed full of marigolds, and she was herself one!

Over there was a bed of violets, and
presently among them she saw her friend Violet Dawkins, looking just like a violet except for her face, and over there among the lilies was Lily Hall, and not far away from her was Rose Stone, but her petals were looking rather rumpled and broken. Marigold would have liked to have gone and spoken to them, but she couldn’t move, and so she thought it wasn’t such fun being a flower after all. Presently the Fairy Queen came along dressed in a shiny material of rainbow colour and looking ever so sweet. Marigold smiled and tried to look her best, but over there was Rose looking terribly cross.

“W ell, my children, I have called all the Flower children of eight years old together to-night to see whether they have kept themselves as beautiful and good as the flowers they are named after. Any who haven’t will have to stay a week and be made beautiful and good again by my fairy workers; the rest will be able to return to their homes. It is a great honour to be named after flowers as they are always beautiful and good, and when you see an ugly, battered flower, you will know it is not a real flower, but a flower named child who has been naughty, and has to stay amongst the flowers awhile to become good.” When Marigold awakened next morning she was in her bed as usual, and when she went to school she found that Rose Stone was away, and stayed away a week. When Rose came back she said she had been in bed with a cold, but Marigold laughed to herself, for she knew that Rose had been in Flowerland being made better. Rose was much nicer too and not a bit cross like she was the week before she stayed away from school. So now Marigold was glad that she had been honoured by a flower name as the Fairy Queen had said all real flowers were beautiful and good, and she made up her mind that she would try to be good and beautiful too, just like the marigolds she saw in Flowerland.

RIDDLES: What has only one foot? A stocking. What is the difference between the North and South Poles? A world of difference.

WHAT WOULD YOU DO?
One little girl without any doll,
And one little girl with two.
If you were the girl with two little dolls,
What do you think you’d do?

BAPTISMS.

DIOCESE OF PRETORIA.
December 9th, 1919, to June, 1920.
At Elandshoek, Dec. 9th: Lucas Cornelius Parsons. Charles Henry Parsons.
At Rayton, Dec. 14th: Mary Joan Hatch.
At Dalmanutha, Jan 5th: Daniel Jacobus Kotze.
At Waterval Boven, Jan. 25th: Ernest Louis Glaus.
At Koedoespoort, Feb. 24th: Carel Philippus Jakob Kriel.
At Wonderfontein, March 2nd: Anna Johanna Pretorius.
At Erasmus, March 28th: Edna Ramur.
At Hatherly, April 11th: William Norman Strike.
At Waterval Boven, April 25th: Adam Johannes Botha Smith.
At Waterval Boven, May 23rd: Doreen Gladys Bretagne.

DIOCESE OF SOUTHERN RHODESIA.
At Dett, April 19th: Julia Lee.
At Wankie, April 20th: Harold Frederic Joe Webb.
At Essexvale, April 20th: Ruth Standers.
HOLY MATRIMONY.

At Wankie, April 20th:
George Nelson Sturgens and Elizabeth Alice Rostron.

DEATHS.

At Raylton:
Hugh Alec Turner; 3 years.
Anna Susan Keyser; 7 years.

COLLECTIONS, &c.

DIOCESE OF PRETORIA.

Collections for quarter ending June 8th, 1920 (excluding Waterval Boven): Bonnefois, £1/5/10; Machadodorp, £5/2/3; Trichardts, £2/1/10; Delmas, £2/1/1; Bronkhorstspruit, £3/10/2; Pan, 8/9; Silverton, £1/13/3; Hatherly, £2/4/6; Rayton, £2/9/5; Leslie, £2/2/1; Nelspruit, £4/1/8; Malelane, £1/8/3; Hectorspruit, £2/4/6; Elandshoek, £1/9/6; Kinross, £1/5/6.—
Collections total £34/5/7.

Sustentation Funds (excluding Waterval Boven): Machadodorp (February to May inclusive), £4/7/6; Bronkhorstspruit (March and April), £2/15/-.

Offerings: £1/0/6.

Contributions: £1 (Miss R. Brain), £1 (Mr. Vicary), £2/2/- (Anon.). Light for the Line, 4/-.

Grand total, £46/15/1.

DIOCESE OF GRAHAMSTOWN.

Light for the Line: Naauwpoort, 1920, £3/9/6; Cookhouse, 1920, £1; Cookhouse, 1919, 15/-; Mr. Bishop, Taibosch, 1920, 2/6. Total, £5/7/—.

Memorial Fund: Taibosch, £5/1/-; Naauwpoort, £8/12/6; Anon., £25; Cookhouse Children’s Memorial, £2/5/5. Total, £40/18/11.

Ember Pence, Mr. Robertson, Hanover Road, 4/-.

Grand total, £46/9/11.

DIOCESE OF GEORGE.

Lantern Collections: St. Winifred’s, George, 13/3; All Saints’, Mossel Bay, £1/5/-; Great Brak River, £1/5/7.

Local Agents “Light for the Line.”

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Cookhouse—Mrs. Wise.
Cradock—Mrs. Judd.
Naauwpoort—Mrs. Williamson.
Port Elizabeth—Miss Hannam, Sundridge, Park Drive.
Queenstown—Miss Porter, St. Monica’s Home.

PRETORIA DIOCESE.

Volkstrust—Mrs. Milton.
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Bethlehem—Miss M. Buhler.
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Reverend C. W. S. Stensen, Bulawayo.

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General Secretary in South Africa—Miss Blundell, Grahamstown.
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Pretoia—Miss Brustowe.
Bloemfontein—Miss Biden, St Michael’s School.
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ENGLISH CHURCH STUDENTS' HOSTEL, CAPE TOWN.

A Boarding House for Boys over 12 will be opened in Cape Town in July for the purpose of providing a Hostel for school boys in connection with the English Church.

A house has been bought in Schoonder Street, Gardens, which will accommodate 30 boys and which has good sized grounds.

Fees: £16 a Quarter.

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