Light for the Line,
THE SOUTH AFRICAN CHURCH RAILWAY MISSION MAGAZINE.

No. LXXXIX, Quarterly. October, 1920. 2/- Per Annum, 2/6 Post Free.

South African Church Railway Mission.

Staff.

Head of the Mission: Postal Address.
The Rev. Canon R. Thornely Jones, M.A., P.O. Box 133, Diocesan Office, Grahamstown.

Vice-Head:
Venerable Archdeacon Rogers, M.A. ... P.O. Box 1131, Johannesburg.

Reverend C. W. S. Stenson ... ... ... Poste Restante, Bulawayo.
Miss O. Stenson Stenson ... ... ... Poste Restante, Bulawayo.
Reverend R. J. Gardner ... ... ... Broken Hill, N. Rhodesia.

Miss M. J. Beckwith ... ... ... ... The Haven, 7 Henry St., Grahamstown.
Miss Andrewartha ... ... ... ... The Haven, 7 Henry St., Grahamstown.
Miss M. Porter ... ... ... ... St. Monica’s Home, Queenstown.

Miss G. E. Holmes ... ... ... ... On leave, for special work.
Reverend E. D. Smith ... ... ... ... Naauwpoort.
Miss J. Batcham ... ... ... ... Cathedral Cottage, Bloemfontein.

Reverend Vernon Rossborough, M.A. ... ... Waterval Boven.
Miss Gardner. ... ... ... ... Box 1131, Johannesburg.

Native Catechists, Readers and Teachers: Johannes Magzaka, Solomon Gitywa, Miriam Mdyesa, David Mgeni.

Hon. Editor and Children’s Secretary: Miss Blundell, Box 133, Grahamstown.
Light for the Line.

Subscriptions, 2/- per annum, 2/6 post free, can be paid to the Editor or to any of the Mission Staff or Local Agents, or sent to the Diocesan Office, P.O. Box 133, Grahamstown.

Local Agents are asked to send names and new addresses of any removals from their list, or change in numbers required, to the Editor, Box 133, Grahamstown, also to apply at once to the Editor if the Magazines do not reach them duly.

LETTER FROM THE HEAD.

South African Room,
Church House,
Westminster,
July 19, 1920.

Dear Friends,

Our outlook has very considerably brightened in the last six months; at the end of last year it seemed that the difficulty in obtaining workers for the Mission was to continue for a long time, but in this six months we have been able to welcome Mr. and Miss Stenson, who have gone to Bulawayo; Miss Batcham, who has taken over Miss Glasier's Section in the Free State; Mr. and Mrs. Smith for the Nasuupoort Section, and Mr. and Miss Gardner, the former to carry on Mr. Winnington Ingram's old Section, Northern Rhodesia and the Congo, and the latter to help Mr. Rossborough in the Eastern Transvaal. We have, indeed, more to be thankful for than we dared hope possible, and I feel confident that you will join with me in thanking God for this great goodness to us, and also make the best use of those He has given to help us in this job. You will, I know, give them all a real South African welcome, and make them each feel they are really wanted; this will not be so easy on account of the time you have been without anyone to help you, and so have, in many cases, got into the way of doing without; but a little thought and consideration will do a lot to help in the push. I had to sail before Mr. and Miss Gardner landed, and so could not welcome them personally, and set them going but our old and tried friend, Archdeacon Rogers, most kindly came to the rescue, so I know nothing was missed there by my being away. They will all doubtless be having their own tale to tell in these pages, so I will pass on, but I feel it is my duty to point out to you the position of things with which we are faced on obtaining all these helpers in so short a time, and it is this: the money our friends in England usually send us to help carry on the work has entirely been swallowed up in getting the new workers out; everything has so gone up in price that the cost of getting workers out now is practically double what it was formerly, and the mission must have spent not far short of £500 for the purpose this year, which means we can expect nothing just yet to help us with the ordinary work-
ing expenses. We provide these workers with food, lodging, and money to buy clothes, but nothing more, and in this spirit they accept the work, and come out to help us; I feel it is right that you should know the actual position of things, for then you will understand better my own position when I ask you very seriously to consider your contributions, both at the Services and donations to our Funds; we must take what care we can of them now they have joined up with us, and I confidently ask you at least to double your usual help, and more if possible. We have weathered the storms so far, and with a little thought, and a good deal of prayer on your part I do not doubt that we shall weather this one; we certainly have no cause whatever to be downhearted, but rather every reason for thankfulness and hope; so I leave the matter in your hands.

Now we come to my own wanderings, in which you may be interested. I told you that the London Committee sent a very pressing call to me, and that in spite of the difficulties in Africa I felt it my duty to obey the call. So on May 21 I left Capetown by the good ship Armadale Castle with fine weather and a calm sea; I should like to thank all those of you who so very kindly sent me good wishes for the voyage; the very last to come aboard not only brought me greetings, but also told me of the birth of a little one to some friends in a most distant part of the country. But one morning I was wakened up about 5 o’clock by the steward who brought me greetings and other most welcome news by a wireless message. The boat was very full, nearly 900 of us, so I was not surprised to find friends from all parts of the country; South West, the Congo, Rhodesia and the Union; almost every day of the voyage a new one was discovered, and not only on the last night of the voyage, but even when we had landed and were waiting to clear our goods at the Customs; tobacco was the only thing I had to pay on, and the duty for that is 10s. per lb. now. Canon Mayo and Father Calloway were with me, and we gladly accepted the duty of providing the ship’s Services, just the usual Services on Sundays and a Eucharist each morning of the week, and on two occasions we committed the body of a fellow passenger to the sea “in sure and certain hope.” What contrast that voyage of 17 days to the travelling of the past four years over the length and breadth of the country! Just the ordinary voyage of the olden days, the same old rounds of games and dances and sports, collections for Queen Alexandria’s Rose Day for Hospitals, the excitement of the ship’s sweeps; not much time to sit down, but a complete change, and therefore a gloriously restful time, and those of you who have done the trip can picture it all; just the same old thing, and those who have not can hardly understand it,
so I must hurry on. Now, early on the morning of the 7th we sighted land (fortunately we were late, or we should have done this part in the dark), then we reached the Solent, and made our way to Southampton; but what a lot there is to see! It is simply bewildering; "look there," "look here," "come round to the other side," and so in one’s efforts to see everything what a lot is missed, because one’s eyes cannot be everywhere at the same time. In addition to the ordinary (fancy calling them "ordinary") charms and attractions of the country, there are relics and trophies of the great war; the Kaiser’s racing yacht Meteor, scores and scores of surrendered boats, numberless boats of all kinds and shapes now going to scrap iron, but which a few months ago were making history, and guarding the seas and the world for you and me. Then on the shores were those enormous factories built by the Minister of Munitions, where thousands of women and girls had been doing their part, making and filling shells. "Excuse me, but with your glasses can you see —?" And so we made fast, and landed in safety, thank God! But was there ever such a sight of boxes, sacks, hold-alls, suit-cases, and packages of all shapes and sizes, as came out of that boat? What a scramble when the gates were opened, and we rushed to claim our own, and get them "through"; some of us had our whole kit turned inside out, and some of us didn’t, thank heaven! for they would never have all got in again. Then for the train, but as we had been without papers and news for so long we got the Times, Telegraph, Morning Post, etc., but they were never opened, and never will be; how could one keep one’s eyes in the carriage, with everything so radiantly beautiful in a glorious sunshine? The green, green fields and hedges, the abundance of wild flowers, more beautiful even than the memory of childhood’s day; the happy, contented cattle! But I must press on, for there is so much to write about; if you are tired of it, just skip over my letter and go on with the rest of the issue. At Waterloo there was the usual crowd to welcome us; I was met by my brother, a boy friend from South Africa, and Miss Mary Attlee, who is now our London Secretary, the latter with a bundle of correspondence and notices of engagements and meetings, only two for the following Wednesday (this was Monday), so I had one clear day to unpack and to get my breath.

Since landing it has been a busy time, and most days, apart from Sundays, have seen me going to, or returning from somewhere, but it has been a very happy time, and I have been most fortunate, in the midst of so much work, to have been able to see what I have. I dare venture to tell you of only just a little. On St. John’s Day, at St. Paul’s Cathedral, five Bishops were consecrated, including Neville Talbot for Pretoria; I was Chaplain to the Bishop of George, so was right “in it;” there must have
been two or three scores of Bishops (Bishops are counted by the score or hundred these days of the Lambeth Conference) taking part, and the chancel was crowded with hundreds of the personal friends of those who were being set apart as Fathers in God and Chief Ministers of His Church. It was a wonderful and inspiring gathering and service, of which the Archbishop of Canterbury was the leader; so many Bishops were present that only certain of them in each case could take part in the actual “laying on of hands.” Our chief interest was, of course, in the new Bishop of Pretoria; he was “presented” by his father, the Bishop of Winchester (who is well over six feet) and the Bishop of St. Alban’s, late of Pretoria (who is six feet four); as he is six feet six it is no wonder that "Punch" asks “why do they always send high Churchmen to Pretoria?” We are expecting great things from him, and he will need our prayers, for he will have a hard task before him to carry on where Bishop Furse left off.

Next day I was off for a meeting, but fortunately returned on Saturday just in time to get a real good stand outside Buckingham Palace, to see that most awe-inspiring sight, the passing of the Victoria Cross men on their way to the King’s Garden Party; I decided on the spot to stand, as I was in good time and could choose, though there were hundreds before me; it was not quite one o’clock, and the procession was not expected till shortly after three. The time of waiting, the experiences, and the people who gathered round one were no small part of the show; of course one has to be very respectable in London, but how very natural it seemed to sit down with the rest on the curbstone. On the right was a pilot, with his wife, from one of the ports, who had some most interesting experiences to tell of the war days; on the left, just a very little opening, till a good old soul came on and so nicely asked if there was “room for a little one;” of course there was, but when her quantity got there, well, there was none. Her old man was on the railway, and they could hardly ever get out together, so she had to come alone, and her “paw” feet, she did so suffer from “rheumatism,” but I must not tell you of all her suffering; how she entertained me with full details of her family history, meanwhile taking off her hat with which to fan herself; we cheered her up by calling a Sergeant of the Ambulance to assure her that he would look after her if she fainted. She was one of those good-tempered old dears who not only entertained, but amused, with her cheery goodwill and human heart. Not so the two old ladies behind us, who seemed to growl at, and quarrel with, everyone within reach. “’W’y don’t they take off their ’ats? He’s poking me in the back, an’ pushin’ somethink awful.” “’W’y don’t they come?” (it was then 15 minutes before they were due), so somebody tried to cheer
them up by saying they would be along in about an hour’s time; then he got it in the back of the neck, my word! When will some of these old ladies understand that they can get more in five minutes goodwill than in two hours’ solid nagging? But for the crowd taking it all good humouredly, they would have got little beyond being pushed out to the back; but there, a crowd is made up of all sorts, and so is the world. Then we could hear the Band of the Welsh Guards, and we all stood up, and soon there was a mighty cheer, for the King, with the Queen, Princess Mary, the Duke of Connaught, and a few others came out on to the balcony; but when the procession came on no one had eyes for anything else. I’m not going to try to describe it, why try for the impossible? There was nobody in command, and the order was, seniors first of the Navy, then the Army and the Air Force; these were followed by “next of kin” (they are officially described), and finally by those who could not walk. Three hundred of them, Michael O’Leary and the rest; do you wonder that one’s emotions got the better of one as we tried to grasp all that was passing before us? Sit down quietly, and think it out. Thank God, it was my privilege to be there, to have waited that two hours, and to have been enabled to offer that act of homage. My regret was that the Bishop of George was not there, his pen would have made you sit up.

July 3, on my way to see Mrs. Seacombe, I went to Canterbury Cathedral, where the Archbishop was to welcome the Bishops who had gathered from all over the world for the Lambeth Conference, which is called together every ten years. Do you know the Cathedral? Try to picture that procession of the three hundred Bishops moving up the Nave, and then the Chancel, and taking their places in the Sanctuary; and try to imagine what they represented. I had a very good place, and could both see the Archbishop, as he sat in the chair of Augustine before the High Altar, and hear him as he delivered his address. The music and everything else was most beautiful in its simplicity, but I could not help feeling the supreme moment came when those three hundred Bishops recited the Nicene Creed. When we go on with our twos and threes, as we so often do, and everything seems so very small, just think of the great army with which we are associated, and of which we are a part; I am sure it will help and encourage you.

On the 12th I returned to London to attend the reception of Lady Philipps at Chelsea House; it was to meet T.R.H. the Prince and Princess Arthur of Connaught,—the Prince is soon going to South Africa as Governor-General. About 100 of us were invited for 10.30, but who was there, and what we did, what we ate and what we drank, well, never mind just now, but be satisfied for the present to know that T.R.H. were
both charming and gracious; I felt it to be a greater honour to the Mission than to myself to be invited.

Just one more, and this must really be the last: the next day I was due to speak at a meeting down in Kent, but at the last moment it had to be put off; this sort of thing sometimes annoys one, but this one did not do so, for it enabled me to be present in Westminster Abbey for the funeral of Admiral Lord Fisher, one of Britain’s greatest sailors. It was all so glorious in its simplicity; everybody of note was there, or was personally represented, most of our own Admirals, representatives of most of the foreign Navies, the King and other members of the Royal Family, our great soldiers, members of both Houses of Parliament, with members of past and present Governments, crowds of our sailors who have fought for us, and the man in the street; I got in with the last, no tickets were needed. Do you know the old Abbey? Only in such a place could such a funeral have taken place; all so wonderfully simple and yet so stately, no fuss, no show. The coffin, covered with the Union Jack, on which rested his cocked hat and his sword and a sprig of myrtle, was carried by the sailorsmen he so loved, and it was placed (possibly by chance) close to his favourite seat in the Abbey, for he was a God-fearing, Christian man, who enjoyed opportunities of attending his Church, and so honouring His Maker. Thousands and thousands were there to show their affection, and to do him homage, and as the choir began to chant the opening sentences, “I am the resurrection and the life,” it seemed more like a family funeral than the State funeral of one whose whole idea of life had been the Commonwealth and a Navy to protect it in its hour of danger. After the psalm and the anthem we all sang together, “For all the saints who from their labours rest.” You may have heard it sung many, many times, but only in the Abbey, by such a crowd, on such an occasion, could you have heard it as it was sung that day. Then, after the prayers, we tried to sing “Now the labourer’s task is o’er”; I say tried, because it was not easy, we were getting near the end, but when we got to the last two lines of the last verse, “Father, in Thy gracious keeping. Leave we now Thy servant sleeping,” practically the whole congregation had given in, and only the choir in that vast building was able to finish. After the Dead March in “Saul,” the Last Post was sounded; again only in such a building as the Abbey could you have such an effect, you could almost watch the echo as it travelled, and one paper describes it as follows: “The Last Post lifted the service from the mournful depths of sorrow, and made it worthy of a most gallant and victorious warrior. It was played superbly, with triumphant blaring, joyously, as the glad call to rest for one whose day’s work was well and gladly done.” Then we went outside, “In lovin’
memory of the 'ero, only a penny;" the same old thing, and by the time I had got to Liverpool Street Station I was able to buy a paper giving an account of it all.

I am hoping to sail back on October 8.

R. THORNELY JONES.

PRETORIA DIOCESE.

Sept. 9th, 1920.

My dear Friends,

This must be my "good-bye" letter, and as such is not at all easy to write. Those who have had no experience of a Railway Missioner's work may perhaps imagine that owing to the vast area of country to be covered and the necessarily infrequent visits to the various centres it is impossible to get to know people at all intimately, and that the forming of friendships is not likely to be as easy as it would be, say, in a small parish in England. Well, all I can say is that I am sure that anyone who has had three years as a Railway Chaplain will agree with me that the exact contrary is very often the case. And the explanation is, I think, simple. In the first place, the "atmosphere" of the country is a friendly one, and then again, the fact that the Chaplain is continually staying with families in their own homes, living as they live, seeing them in fact much more as they really are in relation both to God and each other, many a time realising their difficulties and trials from the inside as a parish clergyman at Home cannot often do—all these things tend to produce such a mutually sympathetic understanding between priest and people that the formation of friendships is simply a foregone conclusion! And so it comes about that one leaves the Line with many a backward look of regret, regret that one is leaving so many whom one has come to regard as friends in every sense of that term.

A retiring Railway Missioner leaves his Section with many happy memories stored in his mind, memories of the homes where he has really felt himself as it were, one of the family circle, homes where the children, Tom and Billy, Susie and Ethel and the rest, have been something more to him than bright-faced attenders at the Children's Service or Sunday School.

Or again, how good it is to remember those Christian homes where he is always asked to lead the usual family prayers before the household retires for the night. Thank God, indeed, that there are such homes, though their number may not be large, and that in every place one visits there are some at least to bear witness for Him!

It is not an easy thing for me to say "good-bye" to all my friends along the Line, but I am certainly carrying away with me very happy memories of my three years amongst them. As to when I shall sail, I am not quite sure, possibly next month, possibly not till some time in November; it largely depends upon what arrangements may be made with regard to my successor.

Unfortunately, so far there is no one in view to take over the Section, but I am hoping each mail to hear from the Head that he has found a man.

Since I last wrote for "Light for the Line" I have been able to visit most of the Section. Though there are few outstanding things to record this Quarter, it has been a particularly encouraging one, and in most places congregations have been larger than I have ever seen them.

I was able to hold Services at the following places, viz.: KINROSS, TRICHARDTS, LESLIE, PAN, BRONKHORSTSPRUIT, DELMAS, ELOFF, WATERVAL BOVEN, MACHADO-
DORP, SILVERTON, HATHERLY, RAYTON, DALMANUTHA, WATERVAL ONDER, ELANDSHOEK, ALKMAAR, NELSPRUIT, MALELANE, HECTORSPRUIT and KOMATIPOORT, in some cases getting in two or more visits. The places visited without Service included BONNEFOI, KOEDOESPOORT, VAN DER MERWE, WILGE RIVER, GRAVELOTTE, and LEYDSDORP.

At HATHERLY and DELMAS the children at the Sunday Schools have had happy outings. Those of the former place had a day at the Pretoria Zoo, while in the case of the latter Mr. Dougal kindly provided transport in the shape of an ox-wagon, and took us all on to his farm, where everybody had a really good time. Sports and games of various sorts were the real order of the day, the energy of some of the older members of the party being really wonderful to behold! The children sang lustily practically all the way there and back! Grateful thanks are due to Mrs. McKay and Mrs. Dunbar for so kindly providing enormous quantities of good things to eat. The amount was such that even the boys at last could merely gaze at what was left with sighs of regret!

Many thanks are due also to Mrs. Higgins (of Hatherly) for so kindly taking upon her already overburdened shoulders the lion's share of the food problem in connection with the children's outing there. She is, indeed, one of the Mission's best friends.

Delmas, like Hatherly, has lately invested in certain helpful accessories to the Services, a small harmonium and a petrol lamp to light one Service room (the Court House) being amongst the number. Miss Brain, who happily seems, from all accounts, to be recovering from her recent illness, did most of the collecting for them, and we are very grateful for the help she gave. Many thanks, indeed, to the congregation at Delmas for the farewell party they gave me, and particularly to Mr. and Mrs. McKay for inviting us all to their house for it. I am very grateful for all this kindness shown to me.

At PAN, though it is only a tiny place, we had, I think, the largest congregation in its history.

The same may be said of the last Evening Service held at KINROSS. Here all have been grieved at the sudden death of Mrs. Du Bary, always a good friend to the Railway Mission. Our sympathy goes out to Mr. Du Bary in his great sorrow.

LESLIE, so far, has turned out practically "en masse" to Services, a most encouraging state of affairs. Leslie people seem to have voices and know how to use them, and I know of no place where the singing goes with a greater "swing."

RAYTON, DALMANUTHA, ALKMAAR and MALELANE, have all produced record congregations this Quarter, while at KOMATIPOORT the Service held on July 15th was unique in my experience from the fact that it was the first at which I had ever seen any but men present! This time, however, several women and children were staying in the place, it being the healthy time of year down there, and they practically all turned up.

The Selati Line, with its solitary train per week, is a difficult one to visit satisfactorily now-a-days. However, I managed to get up there during June, paying flying visits to GRAVELOTTE and LEYDSDORP. The former place is right on the very fringe of civilization, and the people in the district are very few. However, I am hoping to get round again for a Service before I leave. Mr. Travers at the store there has very kindly offered to beat up a congregation for me and to lend his house for the gathering. Whether I shall be able to
get up there again before the end of October is a problem which I am now trying to solve!

The neighbourhood west of Leydsdorp has, during the last few months, begun to be opened up for farming by the advent of "the 1920 Settlers," as the newspapers call them! I saw two or three of the first arrivals who are full of enthusiasm for the country and its possibilities, which one hopes may be justified by events.

At WATERVAL BOVEN we have now electric light installed in the Church, thanks chiefly to the helpful energy of Mr. Bullen, the Secretary of the Church Council there. Many thanks to Miss Martin for so kindly volunteering to teach in the Sunday School. Her help will be greatly appreciated.

My appeal by circular letter on behalf of the Bishop of Pretoria's Fund has, so far, met with a very cheering response from all parts of the Section, and I am very grateful to those who have contributed towards it. There may be others who feel they would like to give something; if so, I should be glad to receive their contributions either personally or through the post. On the Bishop's Fund depends all the forward work of the Diocese, and those who support it have the satisfaction of knowing that they are doing their part in helping on God's cause in a very practical way. Each parish or district is assessed at a certain amount by the Diocesan authorities. We, of the Railway Mission, have not yet quite provided our quota this year, but I am very hopeful that all the money will have been received before I leave.

And now I must close, but before doing so I do want to thank most heartily all those in the various centres who have been such a help to me in my work—the Sunday School teachers, the Sustentation Fund collectors, members of the Church Councils, and so on. Also, I owe a debt of gratitude to all who have so kindly given me hospitality as I have gone from place to place; their kindness I shall never forget.

And so I say "good-bye," say it in the full sense of the word—"God be with you."

Your very sincere friend,
Vernon Rossborough.

DIOCESE OF N. RHODESIA AND THE CONGO.

Broken Hill, N.R., August, 1920.

My dear Friends,—

Before the next number of this Magazine will find its way to you we shall have passed both Christmas and the New Year, a Christmas, I am afraid, which will lack that which reminds us of its Christian origin and meaning and gives it its Christian character and makes it of value; and yet I hope we shall commemorate the first great Christian festival of the Christian year at our Eucharist in the various places as near December 25 as possible. I hope all Communicants will endeavour to be present. Christmas does not seem to focus the great yearning of mankind, when stripped of its superfluous accumulation of superior trappings, to know God; not merely to know Him, but to be able to draw from Him more of the highest powers with which He has endowed man, and in gaining that to give ourselves to His service. Man needs God as much as God needs man.

Well, I wish you all a very Happy Christmas and a New Year with many blessings in store.
Now I want to speak about the Magazine, our Magazine.

Had I known the circulation of it in this Section (Livingstone to Bukana) I should never have ventured to have sent any letter for July, for the number of those who take it is very small, and makes it—at any rate from the point of view of a medium—of no value whatever. We can take no interest in each other unless we have some common means of gaining the knowledge of our interests and needs, and it does us good and gives a common bond if we know what valuable services are being performed in other places. Such news rarely travels; it is a case of the “good news tarrying ever far behind.” I hope the circulation of the Light for the Line will soon be very large, and I should be really grateful to any persons who would undertake in any place or district the enlarging of the number of subscribers and the distributing of the copies. Will any offer? I am grateful to Mr. Abernethy for undertaking some of this work at Broken Hill. The Magazine most certainly serves as a link with Home. I never pick up a copy without being reminded of England, the cover betrays itself.

I cannot say how much real pleasure it has been to go to the places which are the proud possessors of a school—Kalomo, Mazabuka, Lusaka and Broken Hill—one can feel that great work is being done by teachers capable of doing great work, who make their own characters felt in the atmosphere of the schools, and who realise, too, that no great work can be done unless it is based on the highest standard and ideals, the Christian life. I always try to make my first visit to these places the school, and that for a twofold purpose, sometimes threefold, for I may want the use of the building for Services.

Those who know Miss Brocklehurst and her work at Mazabuka School must be sorry that she is leaving. We can ill spare those who take up work such as hers with determination to make it go and be a value. I feel that, in relation to the school, both I and the R.M. have lost a friend, though we hope to find another.

While speaking of schools, I must not omit the Sunday Schools, though those who interest themselves in these do it for the love of the work and the children, I must thank you. Without this work the children would lack much, for I cannot do it myself, and when I get round to Broken Hill, Mrs. Macartney, Mrs. Thornhill and Miss Babcock, have all the children collected together. Miss Brocklehurst has them at Mazabuka and Miss Hindle at Kolomo. The weekly regularity is of value itself. No work repays one’s labours better than that with the children.

Our method of travelling does not lend itself to speed. Trains are cancelled at any old time and the R.M. coach left for the day—or more, if it is very unlucky. I was left like that at Lusaka, and not having been there before, went to see some of those living there. I had not been an hour ashore before the question of a church was raised. I hope it will not be left there. Lusaka, being an agricultural district, is of greater permanence than Broken Hill, which has its own church. Mazabuka, with schools and many new settlers, has a future before it, and could well do with its church. When will the need be felt and find expression? The needs of the living should surely be our first care.

I am afraid the editor will be grousing at the space I hope to have, so I must come to a close.

Yours sincerely,

R. J. Gardner.
**WOMEN'S WORK.**

**DIOCESE OF GRAHAMSTOWN.**

We all miss Mr. and Mrs. Lejeune greatly from Alicedale, but are thankful that Mr. Pattison can continue the fortnightly Services, and that new teachers are coming forward to help in the Sunday School. One of the choir boys has been mercifully restored to health after a most serious illness, so we trust he and his companions will all show their gratitude by their regular attendance at both the practices and Services in future.

At Sandflats church the Monthly Services are now taken by Mr. Banks, as well as at Addo. In the former place both teachers and pupils of the Sunday School are to be congratulated on their success in the recent Scripture Examination, which should encourage them to continue in their regular weekly attendance. They are now preparing for another concert to take place about Michaelmas. The G.F.S. Classes have been started again here and at Alicedale, also the Guild of the Good Shepherd (so active in pre-war days) has been revived in many places, and will again we trust do good work among the children along the Line. In Grahamstown the Children of the Veld are actively engaged in preparing for a Garden Fête under the able presidency of Mrs. Seale, and all the Railway girls at school and college there will be invited to attend this gathering.

From Port Elizabeth (where so many Railway girls reside) the Girls' Club Superintendent, Miss Mabel Smith, writes as follows in her first annual report:—"Already the size of these two rooms has proved insufficient to meet the needs of those who flock to them during their short luncheon hour for food and rest. There is a constant demand for residential quarters from those who live in the town as well as from passing travellers." In consequence of recent arrangements she wishes it to be known that she can now put up travellers for a few nights if early application is made to her at 13, Donkin Street, where the Club is open on weekdays from 8-30 a.m. till 5 p.m., except on Saturdays, when it closes at 1 p.m. The total number of members' attendances at the Club during twelve months has been 6,842, the daily average now numbering about 30.

All this entails much exertion on the part of the energetic Superintendent, so it is pleasant to record that a hearty vote of thanks to her was proposed at the annual meeting by the Rector of St. Paul's, and carried with acclamation by the Club members and Committee alike.

May this good work long continue to prosper!

M. JOSPHINE BECKWITH.

P.S.—On this Section of the Line we are most grateful to all the kind donors of books and papers, and especially for the perpetual supply kept up through Port Elizabeth friends who send them to the Girls' Club, where the members much appreciate the first turn of the magazines, &c., and afterwards pass them on for distribution as I go up and down the Line. Among those who have helped us in this way recently are Mrs. Garcia, Mrs. Goss, Miss Loscombe, Miss Keith, E. W., and other anonymous donors.

The Haven,
Grahamstown,
September 3rd, 1920.

My Dear Friends,

Since writing for the last Light for the Line I have been on a holiday to the Victoria Falls, and broke my journey at Bulawayo to spend a few days with our Workers there. The Falls are beautiful and beyond any description, all I can say is, go and see them for yourself,
At the Falls Hotel—a most luxurious place, with all the modern conveniences—I met a great number of my friends from down south who were able to keep me up to date with the movements of my section. I had a delightful trip up the Zambesi River to Kandahar Island, and much to the disappointment of myself and party, we only had a peep of the approaching hippos in the river; imagine our envy when it was published a few days later that the hippos had attacked the motor launch and had made a hole in the side, while one man had his arm seized by the animal's lips and dragged down until his face almost rested on the hippo's nostrils! While I was in Bulawayo we attended a football match on Raylton grounds between the B.S.A. and the Loco's; it was a good game, but unfortunately for the Railway men the score was on the B.S.A. side. At St. Cyril's Church—which is served by the Railway Chaplain—I was asked to take the Children's Service in the afternoon, and it was a delight to see so many keen little people, and I hope that they will respond to all the efforts Miss Stenson-Stenson is putting forth on their behalf. Everybody was interested in the Girl Guide movement, and it is hoped that Raylton will have a strong Company. As I write, Miss Behrens, the Deputy Chief Commissioner for the North of England, is trying to stimulate our ideas on the movement, and I for one think that if we could get Companies started in each Camp along the "Line," we would be doing a big bit of "our job" for the growing girls. Guiding makes for a developing of character on a religious basis. And I have asked Miss Behrens to put the Aims of the Movement in a very few words, so that they may be published in this edition of Light for the Line, and I do hope that everyone will read them, and do all in their power to forward the Movement amongst our Railway girls. It is my intention to have meetings in all the large Camps on my section during the month of October to explain to the parents the Aims and Objects of the Girl Guides. There need be no fear of any overlapping with the existing Societies, it will simply mean that they will become G.F.S. and Guild of the Good Shepherd Guides. The G.F.S. feel that for their girls this new system will widen their outlook, and bring fresh interest into their meetings and they have obtained leave to affiliate with the Girl Guides. Therefore, as all kindred Associations are making for the common good they should work in close co-operation, so that there be no overlapping, and that nothing be missed. Not only does the Movement help the girls in the Camps, but it also provides for those scattered along the "Line," and for those on the farms by enrolling them as Lone Guides. I have been elected on the Grahamstown Executive Committee as the representative for the Lone Guides, and will be glad to correspond with girls desirous of becoming members.

COOKHOUSE. We have had a lot of sickness in the Camp amongst the Native community, and a number of cases of influenza on the Camp side; it is to be hoped all the children will be well before the 16th Sept., the night of the staging of Red Riding Hood.

Mr. and Mrs. Wilson have been transferred from Fish River, and now live in the Dobell's old house. We wish them health and prosperity at Cookhouse.

CRADOCK. It was with much sadness that I heard that our good friend Mrs. Judd and her family had been transferred to Port Elizabeth. Mrs. Judd was our Light for the Line agent, and served the Mission faithfully for years; our best wishes and prayers will go with them in their new home. Mr. and Mrs. Taylor have quite settled down in this
Camp; we miss them very much at Naauwpoort, but I hope to see something of them from time to time as my work allows.

ROSMEAD. Mrs. Milne's son has arrived from England, after a very long time in a Military Hospital, where he received treatment for his wounded arm, and even after the three years there he is not yet able to use it. We do hope that he will be able to find work that will be congenial to him after the great price he has paid in the Great War.

Children's meetings will be re-started this month, and I hope that the children will be regular in attendance.

NAAUWPOORT. Mrs. Nolte, mother of our old friend, Mrs. Bibbey, of Somerset East, passed peacefully to her rest on Friday, 11th June, after a very long illness. When Mrs. Nolte had a house at Alicedale, it was always open to the Mission Workers; January 12th was her 82nd birthday, she expressed a wish to have her communion, "but was afraid that she would never be able to walk to Church again." However, Canon Jones was in Camp for the Sunday, so he celebrated the Holy Communion in her bedroom on the morning of her birthday, and we thank God that we were privileged to minister to her to the last. May she rest in peace!

Now that there is a Chaplain resident in the Camp, my visits will be on the second Sunday in the month, when there will be a Children's Service at 11 a.m., and Sunday School at 3 p.m. One other day during the week I hope to get to the Camp for G.F.S.; members of that Society will rejoice with me that Miss Anderson is to be enrolling Associate, and Miss Lettie du Plessis the Girls' Secretary.

Mr. Ormsby and his family have been transferred to the Transvaal. Mr. and Mrs. Mackenzie have gone to Rhodesia; we shall miss them all very much in the life of Naauwpoort. Our best wishes will go with them in their new homes. I want to take this opportunity of thanking them and all others in the Camp for the unfailing help and support which they have always given me, and especially during the difficult days when we were without a Chaplain on the Section.

Visits during the quarter have been to HANOVER ROAD, TAIBOSCH, THORNGROVE, CYPRESS GROVE, LUDLOW, and Lantern Services at CYPHERGAT, STORMBERG, COOK-HOUSE and KLIPFONTEIN, all of which were well attended.

There are a number of candidates preparing for the Sacrament of "the Laying on of Hands"—Confirmation, and sometimes their preparation classes are given under difficulties, i.e., in a goodsvan on their way from school, or on a platform of some lonely siding, so I ask you to pray always for them and for their teachers, who need your help and support that they may prepare more worthily to receive our Lord in the Blessed Sacrament.

The 29th September is the festival of the Holy Angels, and our prayer for you always is that the Holy Angels will watch over and keep you safe from all harm and danger.

ELISIE M. ANDREWARTHA.

St. Monica's Home,
Queenstown, C.P.

Dear Friends,

Three more busy months have passed with many opportunities for work and happiness. It is such a comfort and encouragement to know that if we are really honestly trying to serve our Saviour King, He will make good our failures if we will let Him, but of course we must give our wills up to Him without reserve,
Several children have joined the Guild of the Good Shepherd, and will be strong Christian soldiers, I hope, if they try to keep the rules. Just now, when the world seems full of war and unrest, we realise perhaps more strongly than at other times the necessity of training children from their earliest days in habits of truthfulness, honesty and self-sacrifice, founded on the two great commandments, the love of God and the love of our neighbour.

Yours sincerely,

MILICENT PORTER.

DIOCESE OF BLOEMFONTEIN.

Cathedral Cottage,
Bloomfontein,

My dear Friends,

New work always means a series of first impressions. Foremost amongst them was what seemed to be an almost insurmountable difficulty owing to the lack of accommodation, and the number of people wanting it all along the Line. So let me begin by saying how grateful I am to those who have "put me up," and who will do so as I come along the Line. There has been much of this kindly hospitality, which has made the two months work more possible. Fortunately, time was not wasted in hunting for a room here. Mrs. Smithdorp, whose interest in the Mission has never flagged since the days of Miss Ramidge, held this room vacant till I could come in on July 1st, so I have been able to plunge into work with a peaceful mind.

My aim has been to visit the Sunday Schools and to cover ground on both Main and Branch Lines, so as to see where best to concentrate one's efforts and to help where the need is greatest, especially as there seems to have been a general post in the way of transfers and promotions since Miss Glasier left.

One or two have written to let me know where they are, and this has made me feel much more at home on the Section, and I look forward to getting on with the work.

It is most encouraging to report that Miss Young is keeping a Sunday School going at THEUNESSEN, and Mr. Harris, who has just come to Kopjes, has undertaken to run a weekly Sunday Service on reformed lines, and that a lay-reader living in the district is having a Church Service fortnightly.

The children at Lindley Road have vanished, so I shall only go there occasionally.

We are starting what I hope will be a weekly Sunday Service in the Railway Institute at Kroonstaad, and I am going to help at Viljoen's Drift or Wolverhoek on the other Sunday in the month.

The other Sundays I shall go to BRANDFORT and TWEESPRIJT, where there are also Confirmation candidates, as well as at Marseilles, Dover, and Van Zyl's Tank.

The children at White's Siding have decided to become C.O.V.'s, and so in their turn help along the work.

On the MAIN LINE it has been possible to visit cottages and houses at Bethany, Riet River, Edenburg, Van Zyl Tank, Brandfort, Theunissen, Ventersburg Road, Vet River, Eensgefonen, Kroonstaad, Honing Spruit, Westleigh, Dover, Kopjes, Viljoen's Drift, Wolverhoek, Kaflir River. On the Branch Lines—Tweespruit, Marseilles, Waterworks, Thaba 'Nchu, Westminster, Modderpoort, Bethlehem, Lindley Road, and Vercoe Siding, Wepener and Meadows Siding. It is doubtful how regularly I shall be able to visit many of these places, but I want to ask you, at the beginning of this work amongst you, to back up these visits with your prayers. A lot of religious talk never strikes deep; but the fact that we are each one
called to be witnesses and to stand up for our Christian faith, and we have need to encourage one another to "hold on" through loneliness, discouragement, or whatever hindrance.

I have just had Miss Glasier's lantern mended, and hope to have lantern services at various places next quarter.

Several are going to new spheres of work, others for holidays, so I will end with all good wishes for new work and holidays when they come.

Julienne Batcham.

DIOCESE OF PRETORIA.

Sept. 2nd, 1920.

Dear Friends,

This is my first letter since meeting you on my Section, and I want you to know that it is increasingly happy work, and I hope as time goes on to really know and feel at home with everyone, as already I do with many.

At Waterval Boven we have been fortunate in finding a new teacher, Miss Martin, for our Sunday School. Miss Parkins was able to fill in a gap, but has found it necessary to give up, so we were anxious about this, our largest school on the Section. Now we feel confident that the spirit of love for Christ's little ones will guide and bless her work amongst them. Waterval Boven School is really in need of at least two teachers. We are looking in several places for a teacher to "carry on," so that the children need not be neglected in our absence, notably at Machadodorp and Trichardts.

At Rayton and Hatherley the Sunday Schools are quite a joy to visit, being in the hands of experienced teachers.

There are still several places I have not visited. Soon, I hope to know them all. It gives a new comer much anxiety to fit in trains, and so to make the most use of time. I have not wasted many hours in needless rest, but have wasted a great many on the Railway itself. However, practice should make perfect, and I hope my visits will be more frequent as time goes on.

On all sides, at every place I visit, I have heard how much Mr. Rossborough will be missed. The children are particularly fond of him, and many mothers have said they "can't think what they will do without him." I expect that all of us are praying that a good man and the right man may be found for this strenuous and important work, and I know we are all wishing Mr. Rossborough every happiness and blessing.

To-day I have come across just the thought I was wanting to express—I quote from "The Treasury" of July—"Some of us reject that particular relationship one with another which would make the Church visibly one. Why? I think that because we have not yet fully understood what love really involves. A man who loves God properly must be in his own proper relation of meeting interdependence with all others who love God. If then there is no visible unity of Christians, there is something wrong with the relations in which those Christians stand with God Himself. There cannot be a true 'invisible' relationship with all other Christians side by side with visible separation from this Christian and that. Were the disunion of mutual exclusiveness visible in a few places only we might well confine the guilt to some few individuals, but since it is practically universal we are wiser in confessing that we have all sinned and come short of Eternal Love's purpose for us. God is Love. Man is a created centre of responsive God-ward, and in God Man-ward, and the sum of all proper relations in which men stand to God is called the Catholic (e.g., universal) Church. Where love has been dominant the Church has lived as one family"—by the power of the in-dwell-
ing Spirit of Love. Shall we, remembering our ‘high calling,’ ponder that thought, and each one of us realize that love to God must be love universal to man, and remember that ‘Love thinketh no evil.’ We shall then gain a truer and a clearer vision of God Himself and His purpose in creating each of us. Each of us is called, in whatever position of life we may be placed, to bear living, loving, witness of God.”

“Thou hast made me for Thyself, and my heart can find no rest until she find her rest in Thee.”

Your friend and fellow-worker,
Kathleen Gardner.

---

**DIOCESE OF S. RHODESIA.**

Bulawayo,
S. Rhodesia,
September, 1920.

The hot weather is now beginning, and one realizes the power of God’s sunshine.

I have now got to love my work and this wonderful country of yours—Rhodesia.”

Things are gradually shaping very well in Raylton. The monthly subscription in aid of the Building Fund is improving, I hear, but there is still more room, dear people.

Our Sewing Party meets every Tuesday, at 2-30 p.m., at Mrs. Townsend’s. We give our most grateful thanks to Mrs. Townsend for the room of her house, and to all our members for giving of their time and talents. We give a hearty welcome to any other ladies who would care to join us. The old proverb, “Many hands make lighter work,” fits this case. The more members, the more work done—and it is, above all, God’s work we are doing.

A Dance in July gained us £23 for the Building Fund. To all the helpers we are grateful, and to our indefatigable secretary, Mr. Minter, for his able management. We rely upon him for more social gatherings in October.

In July our Vice-Head, the Ven. Archdeacon Rogers, came up North with the new Priest, and visited us at our little cottage. It is so very nice to really meet members of our staff instead of only knowing their names.

After this came Miss Andrewartha, our Children’s Own Missioner, who was upon her holiday, and broke her journey at Bulawayo to stay with us. I cannot say how delightful it was, and how we chatted and discussed everything. Comparing notes re work was huge fun! And showing Miss Andrewartha a little of my part of work was so interesting! I must say I feel proud of my spot! It was with great regret I said good-bye, but there is the satisfaction of knowing that we are now friends as well as fellow-workers.

The Girl Guides are progressing very well, and we are busy now doing “Morse,” etc., in our spare moments for our Second Class test, studying legends of flags, histories of birds, etc. It is so delightfully interesting.

I have just returned from Livingston, where I went up to give the ladies there a little help re forming a troop there. The Girl Guides are growing rapidly. It is such a wonderful and helpful organization.

Confirmation Classes are now on the way, but it is not yet too late for any children who are desirous of being confirmed to send in their names.

The Guild of the Good Shepherd members names for Cement Siding and Raylton I will put beneath my letter. It would be so nice if these children were remembered in the prayers of the faithful—for, remember, “More things are wrought by prayer than this world dreams of.”
My last two trips to Wankie have had to be postponed for various reasons, but I do hope in future difficulties will be a thing of the past.

To Cement Siding I go quite regularly, and my little friends there are very dear to me. To Mrs. Cagwell, at Cement, I am so grateful for her great kindness always, and welcome.

Next term at Raylton Day School Miss Morrison and I hope to get a little concert going. Don't you often wish you had two selves? I find life so full of interest and work, I am sure I could give two selves plenty of work.

I have also visited Essexvale and Fig-tree twice in July, and am gradually getting to know all our friends up and down our Section. The kindness one receives everywhere is wonderful, and so encouraging.

I should like to ask all my children to do the Competitions given upon the Children's Page. You will find them so interesting and you will learn so much Bible history. Don't be frightened of them. Just try hard. Au revoir!

Your friend,

Olive Stenson Stenson.

DIOCESE OF GRAHAMSTOWN

Nauwpoort,
Sept. 10th, 1920.

My dear People,

The July issue of "Light for the Line" had a blank space which should have contained Nauwpoort Notes and other Jottings from Sections 3 and 4. "Love's Labour's Lost" is written over my copy, as the manuscript somehow or other went astray and never reached its destination. We hope to be more fortunate with this. If not, we trust that those who murmured unkind suggestions last time will not repeat them, but remember that this MS., too, has failed to reach the Editor's den.

Most of the events, however, that should have been recorded by me were ably reported by Miss Andrewartha before she went on her well-earned holiday, and have since become ancient history, so we will leave them in the past.

I take this opportunity of thanking you all for the very kind welcome extended to Mrs. Smith and myself on our arrival. It was a great pleasure to find our old friend, Mrs. Willmott, still at the Parsonage. She has since left us, and is now living with her sons in Capetown. She takes with her our prayers and best wishes.

We are looking forward to a happy time among you when we are really settled. Four months is a long time to live more or less in boxes. First, we had no furniture, except that kindly lent to us by friends. When at last it arrived and was being put into position, our house was taken from us—or rather, we received notice to quit. Now, at last, after many delays and uncertainties, we have secured a house from Mr. Churchwarden Hitchcock, and are settling down on "the Edge o' the Beyond," from whence, free from smoke and the music of the trains, we survey the whole camp.

We are getting to know something of our Section and its requirements. Our congregations are so scattered that we feel it is utterly impossible to do all that ought to be done. Still, we will do what we can; and if we do not get round as often as you would like, please tell us or send us a postcard. But whatever you do, do not grumble or stay away from the Church Services. That is a poor compliment to the Master. And after all, we do not come to church because of, and to please, the Railway Chaplain. No! 'tis something far deeper than that. It is, that deep down in our hearts we
believe in God above, who loves and cares for us all, who made us to know Him, to love Him and to serve Him, who wants and rejoices in our praises and thanksgiving.

In cases where the Chaplain's services are urgently required I shall be glad if you will call, write, wire or 'phone, and I will do my best to arrive as quickly as possible.

NAAUWPOORT. I should be glad to see more people attending the Services at Naauwpoort. Where do our Communicants get to on the first and third Sundays in the month, when they ought to be at the Holy Eucharist? Surely they can't always be "on duty"! Then again, where are they at the weekly Sunday Evensong at 7-30 p.m.?

On duty ??? Well! the cold days are practically over. That is one excuse gone. The days are lengthening! That is another gone. We have scrapped the Gloria lights and have gone back to carbide, so now the church is beautifully lighted, and there is a light, too, outside the church.

We are glad to welcome some new members—men and boys—to the choir. Now let us have some new and old faces in the congregation. We have a beautiful church, good traditions, and, I think, room for all.

There are matters concerning the fabric of the church which need immediate attention. We are informed that the roof must be repaired at once—for, on closer inspection, it is not merely that a few tiles have become loose, but that the whole roof will have to be stripped, the tiles rewired, and probably the battens readjusted. Then, too, we need some new cassocks and surplices for the choir, and the books both for choir and congregational use are falling to pieces.

The Churchwardens and Sidesmen are meeting every month again—(a few, for other than church business, would like to meet oftener)—and we are discussing ways and means. By the time this appears in print a dance will have been held to raise funds, but we shall need a considerably larger sum than can be raised in one effort.

We are grateful to Mr. Paton, assisted by Mr. MacIntyre, for giving a small dance, by way of introducing to Naauppoort, a blind musician, Mr. J. W. Wolmarans, with the result that our funds were augmented by £3.

We regret to report that our Sunday School has recently lost some twelve children by removal. Some children attend very regularly, but there are others who are often absent. May I strongly urge parents to send their children every Sunday. We are taking a course of lessons on the Christian Faith, and it is most important that our children should be well instructed. They cannot be if they attend say, two Sundays out of four, and the omission of even a single lesson may make a serious break in the continuity of the teaching. Parents, please do send your children regularly and punctually every Sunday at three o'clock.

We have to report the departure of Mr. and Mrs. Russell to Port Elizabeth, Mr. and Mrs. Ormsby to Heidelberg, Transvaal, Mr. and Mrs. Kershaw to Upington, and Mr. and Mrs. Mackenzie to Rhodesia, all with their families. We wish them joy and prosperity in their new spheres.

We welcome to Naauppoort Sergeant and Mrs. De Reucks and Mr. and Mrs. Koeler.

COOKHOUSE. My first visit to Cookhouse in June was a brief one, as I was summoned back to Naauppoort to perform the last rites over a faithful communicant, Mrs. Nolte, who passed to her rest at the ripe age of 82 years. R.I.P.
The weather, too, was unpropitious, and the welcome, which should have been a Garden Party in the Church Grounds, had to be held inside.

Services are now being held regularly every second Sunday in the month, and the Sunday School weekly, at 10 a.m.

St. Barnabas' Native Mission is suffering a good deal from sickness, which is prevalent in the camp, and the Medical Officer has requested us not to hold Evening Services for the present, in order to minimise the risk of infection. Johannes Magwaza, our faithful catechist, is not idle, for he is holding open-air services, which are being well attended. As we go to press we hear that the sickness is diminishing.

CYPHERGAT and STORMBERG. The small congregations at these places are now visited every two months on the fourth Sunday. I had hoped, at first, to be able to give monthly services, but so far have not been able to do so.

NORVAL'S PONT. My plans for June 27th having miscarried, I paid a surprise visit to Norval's Pont, only to find that services had already been arranged by the Wesleyan minister from Colesberg. So we had Evensong on Saturday evening, Holy Communion on Sunday at 8 a.m., and Sunday School at 3 p.m., for Europeans.

For Natives—Holy Communion at 6 a.m., Matins and Holy Baptisms at 11 a.m., and Evensong and Sermon at 4-30 p.m.

Norval's Pont was visited again on the fifth Sunday in August, when I had a full day, and baptised the infant sons of Mr. and Mrs. Hughes and Mr. and Mrs. Nicholas.

It is a real joy to minister to the few Natives left at Norval's Pont. They do turn out well, and we wish that others would respond equally well.

Yours sincerely,

EDMUND D. SMITH.
Spur by goods train, and cycled back to Bulawayo. By doing this I was able to visit cottages and farms on the way, at Redbank and Pasipas. That week I paid my monthly visit to Wankie; we had quite good services, and very many people there are keen to have a church there; with a population of nearly three hundred people this should be possible.

At Redbank I baptised the little son of Mr. and Mrs. Taylor, and also of Mr. and Mrs. Law.

Mr. and Mrs. Taylor came to Bulawayo by the same train, which arrived at 1 a.m. It was awfully cold, and little Margaret Taylor was so sleepy, but nevertheless was determined that she wanted to go to Broken Hill. We hope their holiday there did them all much good.

On July 5 I started on a tour on the branch line. I used the "pill-box" for the first time! It was altogether a new experience.

We had evening service on Mrs. W. Rogers' stoep, and everyone at West Nicholson was there. I visited the Jessie Mine, but was unable to take any service because of an outbreak of small-pox. Then back to Essexvale for the weekend. I left the coach at the siding, and rushed back to Bulawayo to take a "railway" wedding at St. Cyril's, when Mr. Weelen was married to Miss Wile-smith. We all wish them much happiness.

Owing to the kindness of Captain Onyett I was able to get back to Essexvale in time for the Sunday services. We travelled there by buckboard, a distance of 36 miles. After the Holy Eucharist, I cycled to Bush Tick Siding, and gave Holy Communion to Mr. and Mrs. Jepha in their cottage, and returned for Evensong to Essexvale. The Church was literally packed.

On the Monday I journeyed to Gwanda, and while there called at the Abercorn Mine; there are only six men there at present, but every likelihood of greater numbers in the future. While at Gwanda I got vaccinated against small-pox; everyone seemed to be having this done, so I felt it was up to me to be likewise in the fashion! But a few days after, ah ——!

During my Sunday at St. Cyril's I journeyed out in the morning and took service for the first time at Cement Siding; there was a very good turn out, and the little daughter of Mr. Ray (the Manager of the Cement Works) was baptised.

On July 4 I buried Mr. Turner, of Raylton, who was killed while on duty. —R.I.P.

We would all extend our sympathy to Mrs. Turner in her sorrow. It was only a few months ago that she lost her little baby, Hugh Alec, and this double sorrow is very hard to bear. We pray the Divine Consoler will heal all pain. Mrs. Turner and her family are regular worshippers at St. Cyril's, and she herself is a very energetic worker for the Raylton Church Fund.

On July 25 I paid my monthly visit to Wankie, and on the return called at Umgusu Spur, and baptised the little son of Mr. Van der Walt, and then continued my journey to Sawmills.

During the next week I held services at St. Cyril's, Palapye Road, Mahalapye, and back to Figtree for the Sunday; it was nice to see so many from Sundown. As it was the anniversary of the declaration of war, we made the service one of thanksgiving and praise; we remembered too before God the souls of all who died that England and greater England might live, and concluded our service with the National Anthem.

We hope Mr. Adams the ganger at Figtree, is by now recovered from the trolley accident. I saw him in Bulawayo
hospital, where he was suffering from several broken ribs.

I took service at Nyamandlovu for the first time, and it was very cheering to see what a good number turned up, both at Evensong and at the Holy Eucharist next morning.

There was another very sad accident on the railway on Aug. 16, when Fireman Phillip John Jeffries was killed. I buried him in Bulawayo Cemetery on Aug. 17.—R.I.P.

We offer our deepest sympathy to his sister and relatives.

I started on the northern portion on Aug. 18, paying visits along the line, staying to take the usual monthly service at Wankie. From there I went to Matetsi, putting the coach off at the siding. I stayed a couple of days, visiting the farms round. From there to the Victoria Falls; the season was nearly over, and only a few visitors there, but the residents turned up well, and so on the Sunday evening we had a very pleasant service.

On the Monday I returned to Dett, and there, thanks to the energy of Mr. O'Sullivan we had a wonderful service. It was inspiring to hear so many men singing the good old hymns, "O, God our Help," and "Son of my Soul." Dett is a coming place, and with the new railway quarters being built, there will be a much larger community than formerly. I am looking forward to my next visit there.

I finished the quarter by calling at Intundhla Siding and baptising the little daughter of Mr. and Mrs. Venter.

So far I have mentioned nothing about Raylton Church news simply because I'm sure Miss Stenson will be telling you everything.

I would ask you to remember in your prayers all who preparing to receive the Sacrament of Confirmation; this is one of the great stepping stones in the spiritual life when Church children take on great spiritual responsibilities, but with them they have too the Holy Spirit filling their hearts and ever ready to influence their lives. Pray that they may "covet earnestly the best gifts."

* * * * *

There seems to be some ignorance as to the formalities necessary before marriage. I would like to mention the following points:

The Prayer Book notice is: "The Banns of all that are to be married together must be published in the Church three several Sundays during the time of morning service, or after evening service (if there be no morning service).

"And if the persons that are to be married dwell in divers parishes, the Banns must be asked in both parishes, and the Curate of the one parish shall not solemnise Matrimony betwixt them without a certificate of the Banns being thrice asked from the Curate of the other parish."

But the Cape statutes marriage law holds in Rhodesia, and a substitute for banns is a licence from the Resident Magistrate, for which a fee is paid to the Government. This does not necessarily mean the marriage is to take place in Court.

Banns and licence are just the occasion for asking necessary questions, and when one or the other has been obtained then the parties should proceed to church for the marriage.

Christian people always should use marriage by a priest of their Church in preference to civil marriage by a Magistrate. It should be remembered that marriage is one of the Sacraments of the Catholic Church. "Christ adorned and beautified by his presence" the marriage in Cana of Galilee, and surely at one of the most important steps in life, the marriage vows should be taken "before
God,” and his blessing invoked and given?
In certain parts of South Africa the law requires civil marriage by a Magis­
trate, but where this is so this should be immediately followed by marriage in
church.
There are certain other things to be remembered before marriage in church. Questions are asked, e.g., “Are you
baptised?” If this is not the case, the priest should be approached, and he can then put the person or persons under
instruction, then baptise and marry the contracting parties.
Clergy of the Catholic Church, and of our branch of it in South Africa, are not
allowed to perform a marriage between a man and his deceased wife’s sister, or
marry any person who has been previously divorced.
This is important: When a widow or widower wishes to re-marry, he or she
may not do so until a certificate has been produced signed by the Master of
the High Court, that any inheritance due to minor children of the previous
marriage has been paid into the “Guar­
dian’s Fund, or other arrangements have been made to secure inheritance for
them.
If there is anything in relation to any particular law or teaching of the Church,
please do let me know. I shall be only too glad to help.
I am,
Your sincere friend,
C. W. S. STENSON.

THE TRAINING OF WOMEN MISSIONARIES.

ST. GABRIEL’S HOME.
The Church of the Province now has a Training Home where students can be
received and be given technical training for work as Missionaries. The minimum
course of training will, as a rule, be one year, but under special conditions trained
nurses or teachers may be received for six or even three months. The fee is £5
per month, which includes board and lodging.
The first aim is the building up of character by guidance in devotional life,
training in discipline under a simple rule, and the cultivation of living and working
happily with others.
There is an Oratory in the Home, and St. Barnabas’ Church is within seven
minutes’ walk, and St. Paul’s 12, each with a daily Eucharist and Evensong, attendance at which would be optional.
The curriculum includes the study of the Bible, Prayer Book, Church Doctrine
and History, and Comparative Religions. Each Student, if not already a trained
Teacher, will be instructed in Elementary Psychology and in Theory of Teaching,
method of preparing lessons, etc. A beginning will also be made in the study of
Dutch, or of some Native language, according to the probable sphere of work
of the Student after training. Some teaching will also be given about the
care of the sick, household economy, etc.
In addition to this, opportunities will be given for practical work among the
Coloured People and Natives, Sunday School work, the care of Altar Linen, etc., in St. Paul’s Parish and elsewhere.
For further particulars application should be made to Miss Miles, St.
Gabriel’s Home, 24 Queen’s Road, Tamboer’s Kloof, Cape Town.

GIRL GUIDE MOVEMENT.

Here in Grahamstown, as elsewhere,
we have all been stirred up by Miss
Behrens, who is the Guide Commissioner
for the North of England. Miss Behrens
has been travelling throughout South
Africa, lighting torches by her enthusiasm, which we in our turn must try to keep burning. All who heard Miss Behrens speak are convinced that the Girl Guide Movement is just exactly the thing we want in order to help our girls. To-day, when thinking people are being forced to consider the welfare of the whole of the white population, and of their continuing to govern the world, all are agreed that it is of vital importance that the children must be trained here and now, for it is on the coming generation we depend for the continuance of our Empire, and the ruling of the world at large. I have the following from Miss Behrens herself as being the ideal for which the Guide Movement stands:

THE AIMS OF THE GIRL GUIDES.

The aims of the Girl Guide Movement are to fit each girl physically, mentally, morally and spiritually, so that she may be prepared to live her life at its best.

Be prepared to step in and lend a hand in any emergency.

Be prepared to be a real "guide" to the future generations, and so do her bit,

"To lift to-day above the past,
To make to-morrow sure and fast,
To nail God's colours to the mast."

Signed A. M. Behrens,
Guide Commissioner.

7th Sept., 1920.

POST CARD COMPETITION.—Any adult wishing to enter for this competition will see the rules printed immediately after the Editor's letter on the Children's Page. Adults are not expected to state their age!

CHILDREN'S PAGE.

My dear Children,

Though Christmas seems far away, you will not have another letter from me until the New Year, so I must wish you all now a Happy Christmas. Lots of you will be going away with your parents, and will have, I hope, a very jolly holiday; but remember that mother and father also need a holiday, and as they are trying to give you a happy time, so you must, in your turn, try to make their holiday a happy one, too. How can I?—you'll say. Well, one way will be by doing anything mother asks you to do cheerfully. Often, we know, things have to be done, and we do them, but we shrug our shoulders and drag our feet, and grouse, and fling ourselves about, and the person who has asked us feels wretched and thinks: "How I wish I had not asked her, she makes such a fuss!" So do what you are asked at once, and cheerfully, especially if mother wants you to look after baby.

You don't know what a difference this will make. If you don't believe me, you just ask mother if every word of this isn't true.

I have got something new for you in the way of a competition—a postcard competition. I hope a number will enter for it. Read the rules printed below carefully, and send in your postcard by December 10th. Don't post the card without first putting it into an envelope, as it may get spoilt coming through the post. A half-penny stamp on the envelope enclosed will be enough postage. Get your mother and father each to enter for the competition too. I think it will be great fun.

Frances, Florence and Harriet Killian, I received your letter, and you will see that you have been marked. As it was not your fault, not knowing the correct date to send in your answers, I should
have had to mark your papers. I hope you have all quite got over the whooping cough; it is a horrid trying thing to have. Thank you, Melba Herbert, for the riddles. Both are being printed, as you will see. Many thanks for your letter, Lawrence Hyslop. You must have had a jolly birthday. I think you were very lucky to get such a number of presents. Are your pigeons carrier pigeons?

Good-bye until next Quarter. I shall look forward to receiving shoals of postcards by every post!

Your affectionate friend,

THE EDITOR.

On the 18th the Grahamstown C.O.V.'s under Doreen Seale had a Sale of Work. It turned out a splendid success, and they were able to add £37 7s. 6d. to the Children's Fund of the Church Railway Mission. We give our warm thanks to Doreen and all her helpers.

POSTCARD COMPETITION.

Prizes will be offered for—
1. The most original drawing or painting on a postcard.
2. The best picture on a postcard in pen, pencil, paints or chalks, copied from another picture.
3. A special prize for adults also for the best picture postcard of any local scenery drawn by the competitor in any medium they may choose.

Competitors must state name, age, address, and if original 'or a copy.

Postcards will be received by the Editor, Box 133, Grahamstown, up to December 10th, and will be sold for the benefit of the Church Railway Mission.

ST. JAMES THE APOSTLE, July 25th.

This St. James is sometimes called St. James the Great, to distinguish him from St. James the Less. St. James the Great was the brother of St. John, "that disciple whom Jesus loved." Their father's name was Zebedee and their mother's Salome. In the prayer provided for this day we learn that St. James obeyed our Lord's call and followed Him without delay. Read St. Matthew iv., verse 21. St. James, we are told, was one of the first of the Apostles to be put to death for the Master's sake. This is the story of his death. King Herod ordered St. James to be "killed with a sword." On the way to his death, the man who had accused St. James watched him, and he repented, and longed suddenly to be forgiven by the Apostle, so there and then he declared himself a Christian. St. James, hearing the declaration, turned round and blessed his accuser, thereupon the people seized him and put him to death at the same time as the Apostle.

THE TRANSFIGURATION OF OUR LORD,
August 6th.

Read for yourself the beautiful account of this wonderful event in the Life of our Lord in St. Matthew's Gospel, xvii, verses 1-5.

ST. BARTHOLOMEW THE APOSTLE,
August 24th.

There is no mention of St. Bartholomew, save that his name is down as one of the Twelve Apostles. There are some people who think and say that Bartholomew is the same as Nathaniel, whom we read about in the Gospel St. John I, verses 45-51. After our Lord's Ascension into heaven, Bartholomew went out to preach the Gospel in the north of India. There is a story told that one ruler ordered St. Bartholomew to be put to death, but repented, and said that the order need not be carried out, so he was able to continue preaching the Gospel for many years; but in the end he was put to death in a place called Albano-
polis. We can learn from the life of this saint humility, for he must have been ready to follow and listen to our Lord, not always talking and asking questions. All he asked was just to be near Christ.

**ST. MATTHEW THE APOSTLE,**
September 21st.

Turn up the Gospels, and you will find that St. Matthew comes first of the four Evangelists. When our Lord first called St. Matthew to be a disciple he was sitting at the “receipt of custom,” for he was a publican. A publican in those days was a man who collected the taxes for the Roman Government, and as the Jews hated the Romans for conquering them they despised any of their own people who helped the Romans. Another thing was that the publicans very often took more tax than was necessary and kept the extra for themselves. Read Matthew IX, verse 9. You will read that Christ looked at St. Matthew and said, “Follow me!” and so great was the personal attraction of our Lord that St. Matthew asked no question, but was content to follow our Lord straight away. We should try and follow St. Matthew’s example, and do what God wants us to do without questioning or grumbling. Christ calls us, and we must follow if we wish to be really happy. St. Matthew preached the Gospel in Chaldea, and in the end gave his life for the Master.

**ST. MICHAEL AND ALL ANGELS,**
September 29th.

This day is kept as the festival of the Holy Angels. In the Bible we read that there was a war in heaven, and that Michael and his angels fought against the Devil and his angels, and beat them, and cast them out of heaven into outer darkness. The good angels are God’s servants and messengers, and we have learnt that God told us of the birth of our Lord “through the message of an angel,” and there are other places where we have learnt that God has used angels as messengers to warn people of great danger, or to tell them what to do, or to bring comfort. Now each of us has a “Guardian Angel” who is with us to look after us and protect us. This will help us to be good, and also if we are afraid of being left alone in the dark.

**ST. LUKE THE EVANGELIST,**
October 18th.

St. Luke was not one of the Apostles, though because he wrote one of the Gospels we often think that he was. He wrote the Gospel of St. Luke and also the Acts of the Apostles. St. Luke was a doctor, and it is interesting that in his description of miracles he uses the words that a doctor would use, and describes what takes place when the man is cured. St. Paul calls him “the beloved physician.” Besides being a doctor, St. Luke was an artist, so he must have been a well-educated and cultivated man. From his intimate knowledge of the Holy Family and the childhood of our Lord we think that he must have been a great friend of our Lord’s Mother, the Virgin Mary.

**ST. SIMON AND ST. JUDE,**
October 28th.

Like St. Bartholomew, we have nothing in the New Testament about St. Simon, except that he was called Simon the Canaanite, or Simon Zealotes. Now these men were banded into a very strong body, and they were to be very zealous for the law of God. Read St. Matthew 10, verse 4. St. Simon was truly the “zealous one,” and he used his zeal for the cause of Jesus Christ. St. Jude was an Apostle, and was the brother of James the Less. He is called Judas in Matthew xiii, verse 55, John xiv, verse 22, Acts i, verse 13, and elsewhere Lebbæus and Thaddæus, Mark iii, verse 18. St. Jude wrote an epistle,
which really is a letter to a body of Christians. In his epistle, St. Jude speaks to us of guarding the Holy Faith, "the Faith once delivered to the Saints." And we must remember that we are soldiers of the Cross, and that we have to fight for the Holy Faith.

**ALL SAINTS', November 1st.**

On this day we remember all those men and women who gave up their lives for the Gospel's sake. It is not a day on which we remember one or two saints, but many. No one knows all their names, for often they are poor unknown people, and even slaves. On All Saints' Day we remember all the Martyrs of God, and those who have lived humble, quiet lives, that have not been remembered of men. But God knows them, and the Holy Church throughout the world keeps their festival on All Saints' Day. It is a great festival, because it is a festival of one of the articles of the Faith. "I believe in the communion of Saints." That is to say, we believe that the Church on earth is one with the Church at rest in Paradise.

**ALL SOULS DAY, November 2nd.**

The day following is called "All Souls," and it seems right that we should use this day as a time of special prayer to God for those who have joined the Church in Paradise.

**ADVENT SUNDAY, November 28th.**

Advent Sunday is the first Sunday in the Church's New Year. It is a time of preparation for the coming of our Lord. Each child should try to do some one thing each day to help to bring in the Kingdom of God on earth. During the time of Advent we should "watch and pray," that we may be found ready when our Blessed Lord comes in His Glory.

**ST. ANDREW'S DAY, November 30th.**

We read that St. Andrew was one of the Apostles of our Lord Jesus Christ, and that he was the first to be called by our Lord to follow Him. St. John tells us in His Gospel (chapter i, verses 40-42) that when he found the Master, he went immediately to His own brother, Simon, and brought him to our Lord. Later on we hear of some Greeks coming to St. Philip and St. Andrew, saying, "Sirs, we would see Jesus." Read St. John xii, 20-21. After the Ascension of our Lord, St. Andrew went to preach the Gospel in Turkey and in Russia. Some learned men have said that he was the founder of the Russian Church, and that he consecrated Stachys the first Bishop of Constantinople. After many years of faithful ministry St. Andrew was brought before the Roman Governor at Patrae, and was forbidden to preach the Gospel; but he refused to obey the heathen judge, and he was imprisoned, and scourged seven times, after which he was tied with a cord to a cross and left there to die. In all the pictures that we see in these days, St. Andrew holds his cross, but it is not the same shape as the one on which our blessed Lord suffered. It is shaped like an X, and is always called St. Andrew's Cross. If you look at the Union Jack you will see that it is there with the Cross of our Blessed Lord. St. Andrew is the patron saint of Scotland.

One of the great lessons we learn from St. Andrew is that he is the disciple which brought others to our Lord—first, his own brother, St. Peter, and then the Greeks. There is very little beyond these two facts told of St. Andrew in the New Testament, but there is something very beautiful about his quiet life, spent in bringing others to Jesus. This is a lesson for us all. Bringing others to our Lord is the work of Missions, and on St. Andrew's Day the whole Church throughout the world prays for Foreign Missions. You all can do something for Missions by prayer
and giving a little money to the work being done, and so follow the example of the Blessed St. Andrew.

ST. THOMAS, December 21st.

In the Scripture Thomas is also called Didymus, and he was one of the Twelve Apostles. The impression we get from the accounts in the Gospels of St. Thomas is that he was a man with a warm heart, but found it difficult to believe all the things that he was told. After our Lord rose from the dead, He appeared to His Disciples in the upper room, but St. Thomas was not with them, and when he was told of our Lord's presence amongst them, he would not believe the statement unless he could put his finger into the prints of the nails. After eight days our Lord appeared again to the disciples, and this time St. Thomas is with his brethren; Jesus calls him and tells him to touch the nail-prints with his finger, and put his hand into the wound in His side. Thomas falls on his knees and says, "My Lord and my God," and Jesus says, "Thomas because thou hast seen Me, thou hast believed; blessed are they which have not seen and yet have believed." St. Thomas preached the Gospel among the Parthians, Medes, Persians and Chaldeans, and in India. St. Thomas was put to death in Sumatra. He was first stoned, and then he was pierced with a spear. The lesson we must learn from St. Thomas is faith in the unseen, which our Blessed Lord asks of each one of us. To some of us it is very hard to take a thing on trust, and often when we are told to do a thing for which we see no reason, we say to ourselves, "Why must I do this?" Let us try to do what we are told without always wanting a reason, and trust our parents and those over us. Ask our Lord Jesus Christ to help us by His grace by saying,

"O, Jesus, Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save and help us, we humbly beseech Thee, O, Lord."

(In Dutch:)

"O, Jezus, Zaligmaker de wereld, die ons door Uw kruis en dierbaar bloed verlost hebt, Red ons, en hulp ons, bidden wij U ootmoedig, O, Heer!"

DECEMBER 25TH, Christmas Day.

This is the greatest of all birthdays. It is the Birthday of our Lord, and is it any wonder that we wish each other "A Happy Christmas." Let us all on this day dwell on the picture of the Nativity scene, then we shall be like the Shepherds who came to worship the Child in His mother's arms, and as we wonder at all the beauty of that scene we shall worship our Saviour.

DECEMBER 26TH, St. Stephen's Day.

St. Stephen was the first Martyr for the faith of Christ, and like his Master prayed for his murderers. Read the account for yourselves in the Acts, chapter 6, v. 5-chapter 7 to end.

DECEMBER 27TH, St. John the Evangelist.

St. John is always called St. John the Evangelist, or St. John the Divine, and we know that he was the disciple whom Jesus loved. By trade he was a fisherman. St. John was the only one of the disciples who was brave enough to stand at the foot of the Cross, and it was to St. John that our Lord gave the care of His mother. We are told that he did not suffer death for his Master's sake, but he did suffer persecution. He lived to a great age, and when he was so old and infirm that he could no longer walk to church he was carried in a chair.

DECEMBER 28TH, The Holy Innocents.

All the children should love to keep this day in remembrance, because it is the Festival of those little children who were put to death by the wicked King
Herod. Read St. Matthew 2, v. 1-18. These little children were Martyrs, because they were put to death for the Lord's sake. This Festival teaches us how much our Lord loves little children, and none are too young to praise and glorify Him.

St. Luke viii, v. 21.— "My mother and brethren are they that hear the Word of God, and do it."

Last quarter we saw our Blessed Lord at Capernaum where He worked His first healing miracles. Read St. Mark's account of those first days, in Chapter i, v. 21-45. Probably our Lord and His disciples remained at Capernaum only a few days, and from there they went to Nazareth; see St. Mark ii, v. 1, and St. Luke iv, v. 16. Our Lord returns to the place where He had lived all His life. What a memorable visit that must have been. In St. Luke we have a graphic account of that visit, which no doubt the writer got from the lips of the Mother of our Lord. "As was the custom He went into the Synagogue on the Sabbath day, and stood up to read.” The attendant brought the Book to Jesus, and for a few seconds we see our Lord turning over the pages of the Book until He comes to the lesson for the day from Isaiah 61, v. 1-2, "The spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor.” These verses are one of the great Messianic prophecies, and the Jews in the Synagogue would have known them by heart, and reverenced them, and longed for the time when they should be fulfilled. After our Lord had handed back the Book to the attendant, He sat down and began to teach them the meaning of these words. At first the men of Nazareth were proud of this powerful Preacher, but when our Lord sought to arouse their conscience and to show them how selfish and how hard their hearts were, they were stirred up and angry, and seized Jesus and thrust Him out.

Picture to yourselves this scene at the Synagogue, when the hearts of His Mother and His friends were again pierced with sorrow and anxiety for Him, and how sad Jesus must have been when He was forced to leave the place where was the home He loved so well. From the accounts we have in the Scriptures we are not told that the Mother and brethren of our Lord followed Him out of Nazareth, and as far as we can read, they must have stayed in the old home in Nazareth for some time, pursuing their handicrafts. If we were to look into their home in Nazareth we would see how anxiously they were following up our Lord's movements, their anxiety and their rejoicing at the news of how the people in Capernaum received the word, and no doubt there times when this little party longed to leave all, and go to the place where the loved One was.

One day their feelings got the better of them, and they left Nazareth and went to the place where Jesus was preaching; it was during His Galilean Ministry, when Jesus was preaching the Kingdom of God, that they sought Him. They send a messenger to say, "Behold Thy mother and Thy brethren stand outside and would speak with Thee.” Jesus uses this request of His family to impress His wondrous teaching, which for all time would be our strength when we desire to draw near to Him. Stretching out His hand to His hearers, He answered, "My Mother and My brethren are these which hear the word of God and do it."

These words of our Blessed Lord have a very solemn meaning for all who take part in the Victoria Bible Reading Examination. As we read of our Saviour's work, let us pray that we too may be those who DO, and enter into
that Holy fellowship which He has prepared for us.

Rules for Victoria Bible Reading.

1. Write clearly your name and address at the top right-hand corner of the page.

2. Below your name give your age, date of your birthday, and the standard you are in at school.

3. In the left-hand corner of the page give the name of your school.

4. Send in your answers before December 10th, to The Children's Secretary, P.O. Box 133, Grahamstown, C.P.

Notice.—Marks will be taken off if there are signs of carelessness in the reading of the questions. Untidy writing and insufficient postage on the envelope (which you must address yourself) will also lose marks. Bibles and Prayer Books may be used when answering questions.

As no rules were given last quarter the papers which came in late are being marked with those which came in before September 10th. Don't forget to give your age and the date of your birthday. And where two or more of the same grade live together, don't do your work together. Several answered questions in the same words, and made the same mistakes. The whole value of the questions is that you should learn to think for yourselves, so please don't let this happen again.

Two questions in the Senior Grade puzzled a good many. To question 2, St. Mark i., 1-15, I wanted the answer that St. John the Baptist preached REPENTANCE, and the answers to question 5 were

(a) St. Luke iv, 16-20, Explaining the Scriptures.
(b) St. John iii, 1-13; iv, 7-15, Talks or Conversations.
(c) St. Luke x, 25-37, Asking and answering questions.
(d) St. Matt. v, 1-11, Sermons.

VICTORIA BIBLE READING.

JUNIORS, 12 AND UNDER.

Tell me the wonderful story of our Lord's power over the sea.
Print in coloured chalks or pencil what our Lord said to the waters.

(a). What does this, and all our Lord's Miracles show him to be?
(b). Who were the Gergesenes, and what happened in their country? Tell the story in your own words.

Tell the story in your own words being careful to keep the following points:
(a). The farmer goes out to sow the seed.
(b). The seed growing.
(c). The gathering of the corn.
(d). The mixed bundles of the wheat and the tares.
(e). The separation (see Matthew xiii, v. 39).

4. (a) What did our Blessed Lord mean by the Kingdom of Heaven?
(b) What does this parable teach us about the Church,—the Kingdom on earth?

5. Read St. Matthew xx, v. 1-16.
(a) What do you understand by the word parable, and how came this parable to be spoken by our Lord?
(b) Why did some of the labourers complain, and what was Jesus Christ's answer to them?

(а). Where was our Lord when He spake this parable? Mention some of the places where the good seed fell.

(b). Why did not the seed in the thorny ground come to perfection?

(c). What is the great lesson which God has to teach each one of us by this parable?


(a). To what city did Jesus and His disciples go? Tell me the story of the man whom they met at the gate?

(b). What may we all learn from the conduct of Bartimaeus?


SENIORS OVER 12.


The ways in which our Lord Jesus Christ taught were by WORD and DEED. Tell me some of the other people in the Old Testament who used a parable to teach their hearers a great truth.

2. Read St. Matthew, chap. vi.

What does our Lord teach us in the Sermon on the Mount,

(a). 1. In St. Matt. vi, v. 1-4, about ALMSGIVING;

2. St. Matt. vi, v. 5-15, about PRAYER;

3. St. Matt. vi, v. 16-18, about FASTING?

(b). Chap. vi, 9-15. What example of prayer did our Lord give to us all? Write it out in full.


(a). Tell the story of our Lord stilling the storm, noting carefully each of the following points:

1. On what Lake was the storm?

2. What had Jesus been doing that day? and

3. What was the disciple’s cry.

4. With what words did Jesus still the storm.

(b). Draw a map of the Holy Land, put in the Lake of Galilee and the towns Capernaum, Tiberius, Bethsaida.

4. In the Miracles we see that our Lord had power over all things; tell me some of the different things as recorded in the Scripture:

(a) St. Matt. viii, v. 23-27; St. Mark vi, v. 46-52, for example NATURE.


(c) St. Mark v, v. 1-20; St. Luke iv, v. 31-37.

(d) St. Luke vii, v. 11-17; St. Mark v, v. 35-43.

5. What lesson has the stilling of the storm for those in trouble?


1. Give me another name for the Kingdom on earth.

2. What kind of Kingdom did the Jews think that our Lord meant to set up?

3. What kind of Kingdom did he really set up?

4. Tell me one of the parables in St. Matt. xiii which explains what our Lord meant by His Kingdom.

7. (a) Who is the King that shall rule over that Kingdom? St. Luke i, v. 33. 

(b) Who are the officers of that Kingdom?


2. 1 Timothy iii, v. 2 and 8.

3. 1 Cor. iv, v. 1.


(c) What are the laws of that Kingdom? St. Matt. v, v. 1-48, Exodus 20,
(d) What is our duty in the Kingdom?
8. (a) Christmas Day is the Birthday of our Blessed Lord; for what four main reasons did GOD BECOME MAN?
(1) St. John iii, v 16.
(2) 1 Timothy i, v. 15.
(3) St. John xiii, v. 15.
(4) St. John x, v. 10.
(b) Make a Christmas card for your mother or friend, using the verse in St. Luke ii, v. 14. Use your own ideas in design.

Results of the Examination for July.

SENIORS
(Out of Possible 45.)

JUNIORS
(Out of Possible 45.)

THE GUILD OF THE GOOD SHEPHERD.
Now that so many children have joined the Guild of the Good Shepherd I think I ought to print the rules, so that anyone who may not know about this Guild, but who on reading about it may like to join, may know beforehand what is expected of the members.

RULES OF THE GUILD.
To read at least one verse of the Bible each day, and to think over it.
To pray morning and evening on your knees.
When possible little Guild meetings will be held every month, and the children will be asked to pay a small subscription. In the case of the scattered children, they will pay 3d. for their member's card.
Children will be encouraged to take the Children's Leaflet each quarter, and do the questions set therein. The cost is 2d. per quarter.
Badges have now arrived from England, and if any of the old members have not received the Badge due to them, please write to the Children's Secretary, Box 133, Grahamstown.

THE CHRISTIAN YEAR.

Advent tells us Christ is near:
Christmas tells us, Christ is here!
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent;
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter, then,
Tell Who died and rose again,
O, that happy Easter Day!
"Christ is risen indeed," we say.
Yes, and Christ ascended, too,
"To prepare a place for you:"
So we give Him special praise
After those "great Forty Days."
Then, He sent the Holy Ghost,
On the day of Pentecost,
With us ever to abide
Well may we keep Whit'suntide!
Last of all, we humbly sing
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity.

RIDDLES.

Q. Why is the figure 9 like a peacock?
A. Because it is nothing without its tail.

Q. Why is Lewis a very patriotic name?
A. Because L stands for London, E stands for England, W stands for Wales, I stands for Ireland, and S stands for Scotland.

CAN A FISH HEAR?

The question whether fish can hear has been lately testified by experiments, and the evidence shows that they cannot, as might be expected from creatures that have no ears.

But have they any other means of detecting sound? Apparently not, unless it is accompanied by such violent shocks as will stir the water, and then it is not sound but water movements that are felt.

Anyone who has been deaf from birth—and therefore dumb—can, when standing under a railway bridge, hear in a dull way the heavy shaking rumble of a train passing overhead. Only in some such way as that can heavy sounds come to fishes.

A great cannon fired 300 yards away does not cause fishes to show any sign of hearing, and if fired ten yards away it only causes them to give a momentary jerk, through the vibration.

MARCHING ORDERS.

The Duke of Wellington, after living many years in India, was asked, "Is it worth while going on sending missionaries? The people's conversion is so slow."

The Duke's answer was, "You have your marching orders, preach the Gospel to every creature!"

From the Eldermote Review.
LIGHT FOR THE LINE.

A FRESH START.

Polly had been to the Mission, and she was making a fresh start. She was a general. She did not mind the cooking, she was fine at the "washing," but she loathed sweeping and dusting. Her parish priest met her a month after the Mission, and asked how she was getting on. "Oh, sir, I'm dusting under the mats!"

What is the D.C.M.? The D.C.M. is the Distinguished Conduct Medal, conferred upon non-commissioned officers and men for services in action.

What does £ s. d. mean? The letters £ s. d. are the initials of the Latin words librae, solidi, denarii, which mean pounds, shillings, pence.

What is a Chargé d'Affaires? A chargé d'affaires is the official in charge of diplomatic business in the absence of an ambassador or minister. He ranks below these officers in dignity.

HOLY BAPTISM.

DIOCESE OF GRAHAMSTOWN.

At Naauwpoort, May 19:
Donald Sangster Harris.

May 24:
Zachariah Johannes Prinsloo (private).
George Johannes Prinsloo (private).

June 30:
Valerie Antonette van der Merwe.

Aug. 15:
Leslie Peter Howard.

At Cookhouse, April 25:
Johanna Maria Viljoen.
Thomas Dunisani Philips.
Joseph Mlomo.

July 11:
Alfred Lukas Willems.
Alfred Jamini Mtjolo.
Elsie Lanfeti.
Lilian Naniwe Noyo.
Maggie Yekiwe Magxaka.

Aug. 8:
Annie Ngozi.

Aug. 11:
Rebecca Kali (private).

At Norval's Pont, June 27:
Margaret Wilhelmina Malgas.
Sarah Elizabeth Malgas.

Aug. 29:
Norman Albert Hughes.
Raymond Nicholas.
Jessie
George
Stephen Sant.
Dinah
Rebecca
Margaret Wilhelmina Malgas.

At Stormberg, May 30:
Llewellyn John Boucher.

DIOCESE OF SOUTHERN RHODESIA.

At St. Cyril's, Bulawayo, June 6:
Errol Minter.

At Redbank, June 29:
Kenneth Taylor Low.
Walter Taylor.

At Cement Siding, July 18:
Benita Marion Ray.

At St. Cyril's, Bulawayo, July 18:
Thora Eileen Coppard.

At Wankie, July 25:
Joan Lilian Fletcher.

At Umgusa Spur, July 30:
Martha Kathleen Magdalene Van der Wat.

At St. Cyril's, Bulawayo, August 15:
Sylvia Ursula Noble.

At Intundla, September 1:
Mildred Rachel Johanna Venter.

MARRIAGES.

DIOCESE OF GRAHAMSTOWN.

At Naauwpoort, April 11:
Harry Mgqulwa and Catherina Zibulo.
May Kula and Annie Mandla.

July 7:
George Gordon Southgate and Hester Petronella Visser.

DIOCESE OF SOUTHERN RHODESIA.

At St. Cyril's, Bulawayo:
Ernest Kynaston Weedon and Alice Susan Wilesmith.

BURIALS.

DIOCESE OF GRAHAMSTOWN.

At Naauwpoort, May 17:
Daniel Kaube, 27 years.

May 22:
Robert M. Seithleko, 27 years.
May 24:  
Sim Honco, 5 days.  
May 26:  
Mina Mdoda, 50 years.  
June 13:  
Mary Magdalena Nolte, 82 years.  
August 19:  
Lily Lengwa, 19 years.  
August 21:  
Meta Davids, 60 years.  
At Cookhouse, August 21:  
Joseph Kali, 19 years.  

DIOCESE OF SOUTHERN RHODESIA.  
At Raylton:  
Ernest A. Turner, aged 40 years.  
Phillip John Jeffries, aged 27 years.  

COLLECTIONS, &c.  
DIOCESE OF GRAHAMSTOWN.  
Lantern Services for Church Railway Mission.—Stormberg, 12/6; Cyphergat, 5/7; Cookhouse, £1 0/9; less 5/0/0; Klipfontein, 12/4; total, £2 11/2.  

DIOCESE OF PRETORIA.  
Collections for quarter ending Sept. 8th, 1920 (excluding Waterval Boven).  
COLLECTIONS.—Trichardt's, £3 12/6; Pan, £1 2/-; Bronkhorstspruit, £3 5/3; Delmas, £2 15/8; Machadodorp, £3 0/6; Silverton, £2 0/3; Hatherly, £2 16/9; Rayton, £2 1/8; Dalmannitha, 18/3; Hectorspruit, £1 10/1; Komatipoort, £1 11/-; Nelspruit, £4 8/2; Waterval Onder, 12/-; Kirkosse, £1 16/6; Malelane £1 12/6; Elandshoek, £1 6/3; Alkmaar, 17/10; Leslie, £1 7/-; Eloff, 7/6.  
Collections Total, £36 19/8.  
Sustentation Funds (excluding Waterval Boven).—Machadodorp, £2 17/6; Bronkhorstspruit, £2 10/-. Total Sustentation Funds, £5 7/6.  
Offerings Total, £4 18/-; Sale of Books 5/9; Contribution, £1 (Mr. Brook).  
SUMMARY.—Collections, £36 19/8; Sustentation Funds, £2 7/6; Offerings, £4 18/-; Sale of Books, 5/9; Contribution, £1.  
Grand Total, £48 10/11 (excluding Waterval Boven contributions).  

Local Agents "Light for the Line."

GRAHAMSTOWN DIOCESE.  
Grahamstown—Miss Booth, Worcester Street.  
Alicedale—Miss Beckwith.  
Cookhouse—Mrs. Wise.  
Cradock—Miss Bratchell.  
Nauwoopoo—Mrs. Williamson.  
Port Elizabeth—Miss Hannam, Sundridge, Park Drive.  
Queenstown—Miss Porter, St. Monica's Home.  

PRETORIA DIOCESE.  
Volksrust—Mrs. Milton.  
Silverton—Miss Louie Schuch.  

BLOEMFONTEIN DIOCESE.  
Bloemfontein: Miss Batcham.  

DIOCESE OF KIMBERLEY AND KURUMAN.  
P.O. Box 133, Grahamstown.  

SOUTH-WEST AFRICA.  
Box 133, Grahamstown.  

DIOCESE OF N. RHODESIA.  
Reverend R. J. Gardner.  

DIOCESE OF S. RHODESIA.  
Reverend C. W. S. Stensen, Bulawayo.  

LOCAL REPRESENTATIVES IN SOUTH AFRICA.  
Preatoria—Lady Wessels.  
Port Elizabeth—Miss Savage, Park Drive.  

CHILDREN OF THE VELD.  
Secretaries for South Africa.  
General Secretary in South Africa—Miss Blundell, Grahamstown.  
Johannesburg—Mrs. Buckingham, 70 Muller Street, Yeoville.  
Preatoria—Miss Bristowe.  
Bloemfontein—Miss Baker, St. Michael’s School.  
Grahamstown—Mrs. Scale, Oatlands.  

Printed by GROcott & Sherry, Church Square, Grahamstown, Cape Colony.
MAKE YOURS A NO DRUDGERY KITCHEN!

Do it with a New Perfection Oil Stove. Think! No coal or wood to carry. No soot or ashes. A kitchen always clean. Cooks perfect meals. Has no equal for baking cakes, bread and scones.

New Perfection Oil Stoves.

Keep the kitchen cool in summer days. Are not costly to operate.

They burn best with LAUREL Paraffin Oil. Laurel is best for your lamps too.

Write to Box 685, Capetown, for free Cookery Book.
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.

FULL PARTICULARS FROM
THE REVEREND D. PARK,
c/o the deanery,
CAPE TOWN.