



Deanery of Ewecross PARISH MAGAZINE.



Diocese of Bradford.

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Deanery of Ewecross.

A Communicant's Prayer.

O GOD, Who art good to all Thy creatures,
as we receive this bread and wine
we are reminded of all Thy bountiful provision
for our bodily wants,

and we give Thee thanks.

But when we look on these elements,
the appointed symbols of Christ's dying love,
we thank Thee especially for Thy care for our
spiritual necessities,

for we live not by bread alone.

As we see the bread broken we remember
how the body of our Lord

in the days of His flesh

endured weariness and weakness and pain,
was spent in our service,
and offered up in anguish for our guilt.

As we see the red wine poured out we remember
that, having loved His own, He loved them to
the end, and that His blood was shed.

Behold the amazing gift of love.

O God, we thank Thee and adore Thee.

We bless Thee, O Father, for that union we
have with Christ

if we abide in Him and He in us.

Sitting at His table

may we be taught, encouraged, humbled,
strengthened.

Make us glad in Thy salvation,

Fill us with the assurance of Thy redeeming
love.

Partaking of this sacrament

may we indeed have communion with Christ and
with all Thy saints

Here let us know ourselves at one,
not only with those here and now beside us,
but with angels and archangels,
and with all the company of heaven
and with the whole Church of God,
through Jesus Christ our Lord. Amen.

We hope that all communicants will keep this
prayer, so beautiful in thought and phrase, at
hand for use. It is copied from a booklet, "The
Mystery of the Lord's Supper," by the Rev. R. W.
Stewart, B.D., B.Sc.

The Ruri-decanal Chapter will meet at Clapham
Vicarage on Wednesday, June 27th, at 2-30 p.m.,
and will study chapter v in *The Relevance of
Christianity*.

The Editor asks for MSS for July on June 14th
—15th, that the Magazines may be issued on the
23rd.

Bentham Parish Church.

The Men's Society enjoyed a long and interest-
ing visit to Lancaster Castle on May 5th by the

invitation of Mr. Crook, the custodian, who
personally conducted us round and showed and
told us many things of great interest: our party
numbered more than 30, who appreciated very
greatly the opportunity to see parts of the Castle
not usually open to visitors.

The Sunday School has had a visit from
Deaconess Bullock, the Sunday School organizer
of the Bradford Diocese: she gave an excellent
lesson to the elder scholars on the Sunday after-
noon, May 6th, and suggested various ways in
which she thought Sunday School work might be
improved.

The Burial took place on May 12th of JOHN
CARR PARKER, whose death, the result of a motor
accident, came as a sad shock to the village: his
age was only 31 years, and he leaves a young
wife and two little children, for whom, and also
for his parents, great sympathy is felt. We have
also buried on April 19th CHRISTOPHER WATSON,
aged 72 years, who died in Collingwood Terrace.
May they rest in peace!

Coming events. The Horsforth (St. Margaret's)
branch of the Church of England Men's Society is
to pay a visit to the Rectory on Saturday, June
30th; and the Bradford Cathedral branch of the
Mothers' Union is to come on Monday, July 2nd:
each visit will probably close with a short Service
in our Church before going home.

The Trip to Chester on June 8th will be enjoyed
by some of the day school children, the choirboys,
and our Mothers' Union members who will make
it their annual outing.

The Choir have received an invitation from the
Provost of Bradford Cathedral to go to Bradford
and sing the evening Service at a Wednesday
Service next Advent in the Cathedral: this is a
compliment of which we feel not a little proud:
we believe we are the first village choir to receive
such an invitation; and we have accepted gladly
the opportunity to visit and sing in 'our'
Cathedral: the Provost very kindly and truly
uses the word 'ours' in speaking of the Cathedral.

Sidesmen in June: June 3rd, (M) Wm. David-
son, (E) T. Slinger; 10th, (M) T. E. Dodding, (E)
Jos. Turner; 17th, (M) T. D. Batty, (E) Jas.
Slinger; 24th, (M) Jas. Parkin, (E) Wm. Ashton.

A Garden Fete is to be held in the Rectory
Garden on Saturday, June 16th, to which everybody
is invited to come to give their support, for the
funds of the District Nursing Association. There
are to be many attractions, including a Baby
Show; and a Bowling match between the High
Bentham and Low Bentham bowlers.

The Mothers' Union Festival at Kirkby Malham
on May 9th was very greatly enjoyed, and it was
a large party of our members who took part in it:
the drive, the Service, the Bishop's address, the
tea and the visit to Mrs. Dudley Illingworth's
beautiful garden will be remembered for a long
time.

Bentham St. Margaret.

Calendar for June.

3rd, 1st Sunday after Trinity. H.C., 8 and 9-30 (Sixteen +).

10th, 2nd Sunday after Trinity. H.C., 9-30.

11th, St. Barnabas, Ap. H.C., 10.

17th, 3rd Sunday after Trinity. H.C., 8 and 11-30 (plain).

24th, 4th Sunday after Trinity, Nativity of St. John Baptist. H.C., 8 and 9-30.

29th, St. Peter, Ap. & M. H.C., 10.

Altar Flowers. June 3rd, Mrs. Grocott; 10th, Mrs. Monkman; 17th, Mrs. Morphet; 24th, Mrs. T. Thompson; July 1st, Mrs. Troughton.

The **Welcome Social** to give the Vicar and Mrs. Kilbey an opportunity of meeting the Church people was held on April 19th, in the Sunday School Hall, at 6-30 p.m. It proved a very pleasant gathering, though rather a tax upon the newcomers' memory. Both the Churchwardens and Mrs. K. Wilcock introduced the Vicar and his wife to all present. Mr. Cooper as Vicar's Warden and Mr. Park, People's Warden, on behalf of the parish extended a very kindly welcome; and expressed the hope that much useful work would be done for the Church in a spirit of hearty co-operation. The Vicar expressed his thanks and appreciation of the homely and encouraging way in which they had been received; and asked for the whole-hearted help of all who desired to further the Church's work and influence in this part of the Bradford Diocese.

"**Sixteen +.**" A short meeting was held at the Cosy Café on Monday, May 7th, at 7-30 p.m. The Vicar was present and addressed the members on the aim of the Fellowship; and asked that all who were really keen to do everything they could to pass on to those who had become lukewarm some of their enthusiasm. This could be done by example and personal touch. It was fully recognised how very helpful such a Fellowship of Youth could be in providing friendship as well as amusement for many young people who often had much time on their hands in the evening. The Tennis season has commenced, and many of the members are showing very good form.

Mothers' Union. A meeting was held on Tuesday, May 1st, in the Sunday School Hall, at 6-30 p.m. The attendance was good. The Vicar took the Devotional Service; and spoke to the mothers upon the regularity of attendance at their Corporate Communion, which must be a source of spiritual strength. Then there followed a discussion on the Branch's work in the parish. A very inspiring united Service for the branches in this Deanery was held at the Parish Church of Kirkby Malham on Wednesday, May 9th, at 3 p.m. That fine old interesting Church was taxed to its

fullest capacity to find accommodation for the hundreds of mothers who attended. The Lord Bishop of Bradford gave a most inspiring and thought-provoking address on the text, Psalm 69, 23. It was a perfect afternoon: the sun shone brilliantly and made the countryside look very attractive.

Pew Rents. This formed one of the subjects discussed at the P.C.C. meeting held in the Sunday School Hall on Friday, May 11th, at 7-30 p.m. It was pointed out that a sum of £40 a year was available from this source a year or so ago. It has gradually dwindled down to £27 a year. If the system of Pew Rents is to be maintained, then it is needful for our Churchpeople to be much more alive to their obligation in this matter and bring the sum to be collected from this source up to the necessary amount. The Dilapidations and Rates and Taxes on the Vicarage are paid out of these monies.

Holy Baptism: May 13th, Ann, daughter of Frank Oldfield and Edith Fisher.

Holy Matrimony: April 23rd, Richard Hamilton and Edith Dickinson.

Ingleton.

"Great services reveal our possibilities: little services reveal our consecration."

Rev. G. H. Morrison, D.D.

The **Holy Communion** will be celebrated on the Sundays of this month as follows: on the 3rd and 17th, after Morning Prayer; on the 10th and 24th, at 8 a.m.; and on the 24th after Evening Prayer also.

To our Communicants. The writer of these notes was present at a Church in Surrey a few Sundays ago, when the clergy recited the first part only of the words that should be said when the bread and the wine respectively are delivered to the communicants. This curtailment is unauthorized, destroys the purposeful balance of the teaching of our Church, and robs the communicant of much that goes to the very heart of the meaning of the Divinely-appointed Sacrament of Remembrance—for the Office of the Holy Communion manifestly reaches the focal centre at this point in the Service.

What is the history of the Words of Administration? In the first Book of Common Prayer (1549) the first part of the words now so familiar stood alone: in the second Book of Edward VI (1552) the second part alone. By a most happy compromise in Elizabeth's reign (1559)—one of the few compromises that have been really felicitous—the two parts were put together, as they stand now. The first part of each sentence is, in its grammatical form, a prayer, an exquisitely beautiful prayer, looking back to the Fact of Calvary: the second part—as the elements are delivered—

is the bidding to the act of thankful Remembrance (Eucharistia)—“Take and eat this,” “Drink this”—with the spiritual strengthening and refreshing definitely involved in the approach of the communicant *by faith* to the Saviour now Ascended and Reigning. The instructed and devout communicant feels that he cannot afford to miss a single one of the carefully chosen words that are said as he kneels before the Holy Table. What a responsibility rests, therefore, upon the celebrant to recite with equal care, audibly and reverently, the words that mean so much! And what blame is due to him if, by curtailment, by fussiness, or by slovenliness and haste, he gives the communicant less than his Lord wills that he should have in so holy a Service!

June 10th will be our **Hospital Sunday**. The offertories will be for the Leeds and Lancaster Infirmaries: gifts of eggs and fruit at the afternoon Service will be sent the next day to the Lancaster Infirmary. We will hope for really generous giving—especially from those who do not contribute through any other channel: all who are absent from Church on the date named will please send in their offering afterwards. Everyone knows how many Ingleton people go to one or other of the Infirmaries for cure or relief at a critical time: do not let us fail these beneficent institutions in their very great financial need.

Hospital Sweeps and Charity. Lord Londonderry said the other day: “We are very fortunate in the splendid response the people of this country give to appeals made to them for charitable purposes; and if we rely on fortuitous circumstances that will be engendered by the establishment of lotteries we shall find that the fountain of charity will inevitably be dried up. That would destroy one of the finest qualities and best instincts of which we have now every reason to be proud.”

A **United Open-air Service** will be arranged, if possible, for Sunday evening, June 17th, in the Square. Window-bills and notice in other ways will give the necessary reminder. Christian people ever since Pentecost have been under orders to give their witness to the Faith: the canvass of their neighbours and their own presence at the Service will be means within the reach of almost everyone of them to answer to the call.

The **Sunday School Treat** will be held on Saturday, June 2nd. The teachers and scholars will assemble at the Church School at 3-30 p.m., proceed thence to the Institute for tea at 3-45, and, weather permitting, go afterwards to Broadwood for sports and games. Parents and others who would like to have tea after the scholars, before going down to the field, will please come *not later than 4-15*, that the teachers may join the young folks without undue delay. There will be athletic contests, with the offer of prizes, for the

parents of our scholars, as well as for the children who have attended regularly.

The net result of the **Jumble Sale and Tea** on May 5th, with donations, came to £10-15-7. Our best thanks to all who helped by their gifts and labour to finance the School Treat.

At the Meeting of the **Parochial Church Council** on May 17th Mr. J. E. Smart was re-elected Vice-Chairman and Mr. H. H. Howson Treasurer. Mr. G. Harrison and Mr. P. E. Roberts, Sidesmen, and Mr. James Tomlinson, a member of the Choir, were co-opted to serve on the Council: the *personnel* is now complete.

We have gratefully added further gifts to the **Church Fabric Fund**: £3-3-0 from Mrs. Slee, £1 from an anonymous parishioner of St. Clement's, Bradford, and 5/- from another friend.

Flowers for the Holy Table have been kindly promised as follows:—April, Miss Lockett; May, Miss Ogle; June, Miss Dodgson; July, Miss Newsholme; August, Mrs. R. Gill; September, Mrs. J. W. Smith; October, Mrs. Nash; and November, Miss Hibbard.

The **Ingleton Church Registers**, containing the entries of Baptisms, Marriages and Burials from **1607 to 1812**, were transcribed some time ago by Colonel W. H. Chippindall, of Kirkby Lonsdale. They were privately printed last year for the Yorkshire Parish Register Society; and a copy of the volume, with carefully compiled indexes, was duly presented to us. We had it bound, and have it now in safe keeping at the Church.

In Memoriam. Everyone is very sorry indeed for MR. AND MRS. T. FLETCHER, who have lost their son Willie on the eve of his 14th birthday. EDWARD HEARSUM, an aged and respected parishioner, has left no blood-relations. The relations of RICHARD STAVELEY lived a long time among us: while ANTHONY MCGUFFIE, who died near Chorley, lived formerly near Ingleton and was related by marriage to some of our people. We offer our sympathy to all who are in sorrow.

Baptism: April 5th, William Edward Greaves, son of William and Mary Hunt; May 13th, Edward, son of Denis and Margaret Gill; and May 16th, Celia, daughter of Robert and Amelia Tennant Pollard.

Marriage: May 21st, George Eric Slater and Doris Bradshaw.

Burials: April 28th, Richard Staveley, aged 52; April 29th, William Fletcher, aged 13; May 22nd, Edward Hearsum, aged 83; and May 23rd, Anthony McGuffie, aged 71.

Chapel-le-Dale.

I am pleased to be able to give this month a hearty welcome to the **Rev. C. H. Lambert**, the Rector of St. Clement's, York, and the new warden-designate of Whalley Abbey. He will be taking my place here from May 29th onwards till



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THE motto of all the Mongoose family, says Rudyard Kipling, is "Run and find out." They are "eaten up from head to tail by curiosity." The same is true, at times at least, of many other animals from monkeys to magpies.

But such curiosity is almost purely pragmatic, the desire to have a safe hiding-place, to find a new source of food, an escape from probable if not present enemies.

Only man seems to be curious simply for the sake of knowing; only man can in a sense set himself beyond his universe and consider it from the outside; only man can ask not only What and How but also Why. Only man, in short, can "wonder."

There are many other things that distinguish us from the other animals, e.g. a sense of humour. I do not mean the power to make or enjoy a practical joke. Most monkeys can beat men at that. I mean rather the power to laugh at oneself—a much rarer gift! But wonder is perhaps the most fundamental of all.

Even what the religious teacher would call "the power of communion with God" has wonder as its basis. Wonder at life, and the desire to know the powers that influence it, mean the conscious or unconscious search for a God.

Wonder is curiosity with some added quality. It approaches, if it does not always reach, awe, reverence, or at least a recognition of something beyond or behind the thing wondered at.

Curiosity may be selfish or even purposeless; wonder never is. The subject of it may excite admiration, fear, disgust, any variety of emotion. But along with these wonder adds something that gives it a worthiness that mere curiosity often lacks. Because of that, one may almost say that even primitive wonder has behind it the beginning of the idea of a universe with a single purpose.

The capacity for wonder is the supreme distinction of human self-consciousness.

If you ask any half-dozen people what is the use of education, you will get very varied answers, some of them amusing, if they were not tragic. You will find some so keen on "vocational" education that they think a man, whose calling is likely to be dust-carting, should from the age of twelve or so learn about nothing but dust and the correct method of carting it!

But, if wonder is so fundamental to human life, its cultivation and development are the main purpose of education, whether so-called "religious" or secular. It is also the chief means of anything worth the name of education, if it is not to be a mere storing up of facts and "practical" instruction.

The answer to the final question that wonder asks, i.e. Why am I here? is the biggest thing in any man's mental and spiritual life. Even every part of his physical life will be influenced by it. Whether it is

the form of a life's work, or the colour of a suit of clothes, his answer to that question will naturally and inevitably be the deciding factor.

Children to-day are not discouraged from asking questions. Fifty years ago they often were. But even now most of us, parents, teachers, preachers, are content rather to satisfy their splendid curiosity than to stimulate their wonder. Yet what is the value of an education which does not at least stir a child to ask, even if it hardly begins to answer the question, What is the meaning of my life? If the teacher has constantly at the back of his mind his own ideas as to the answer, or even the thought of the search, this will colour all his teaching. His pupils will realize it even when he is teaching arithmetic or geography!

The world's greatest Teacher spent very much of His time in arousing wonder in His followers. Miracle, "hard saying," unexpected action, all alike served this main purpose. Nothing so disturbed Him as a blind contentment with surface knowledge.

His use of paradox must have had as its object the provoking of His hearers to ask themselves or to ask Him the vital question. Surely too He was not forgetting the child's perpetual questions and the child's elasticity of mind when He said, "Of such is the Kingdom of Heaven." A child can accept a new fact, even when it turns his conception of the Universe upside down. Only those who can in the same way wonder, and accept "wonders," can see that Kingdom.

Obviously to Him this was the very basis of all education. One may well consider how much of what passes for education to-day has the same aim. If it is to be in any sense preparation for life, it must not be content with mere instruction, or even with arousing and satisfying curiosity. It can only be really successful in so far as it stirs men to wonder, to seek the meaning of life, and helps them in their search.

It would be a tragedy if a student of music came to the end of a five or six years' course with a good knowledge of the mechanics of music and its production, but having never so much as heard of harmony, never having been encouraged to wonder what purpose the individual sounds and the separate instruments were intended to serve. It is a far greater tragedy that so many boys and girls leave school with a more or less complete knowledge of the mechanics of the world and life, but almost blank as to any underlying harmony, and with their inestimably valuable childish wonder suppressed or grievously starved.

Heaven flies down on little wings.

ANGELS to me no message bring;
I cannot hear their harps accord;
But often from a sparrow's wing
There falls the glory of the Lord.

LANGBRIDGE.

Religion in Postage Stamps.

By the Rev. C. C. DOBSON, Vicar of St. Mary in the Castle, Hastings.

The Pope and the Stamp.



RELIGION has had an influence on the design on many postage stamps, and some of these stamps have played an interesting part in the story of their country.

A postage-stamp issue in Spain, for instance, strongly influenced the revolution, which cost King Alphonso his throne. Spain was dominated by the Roman Catholic Church. Protestantism was negligible, and only existed on sufferance under many disabilities. Beneath the surface, however, was seething discontent mainly directed against the strength of the Roman Church's hold over the national administration. It was popularly said that the Pope ruled Spain, and not the government. Discontent was mainly due to the fact that the King was so completely under Papal control. A new set of postage stamps was issued, known as "the Catacomb set." These stamps bore two portraits upon them, those of the Pope and of King Alphonso. These stamps proved a spark, which helped to light the fire of revolution, for here, it was said, was the evidence of the dominance of Rome over the country. The Pope was shown with power equal to that of the King. The storm burst, and the King fled. The Pope was at the same time defied, for the Church was disestablished, monasteries were closed, Church property was widely confiscated, and freedom of religion was proclaimed.

The Open Bible in Italy.

A history-making stamp has recently been issued in Italy under the sanction of Mussolini. It forms one of a Fascist commemoration set, and bears as its design an open Bible. On the Bible is written the word "Evangelium," and the flags of Italy are bending over it as if in homage. Behind is the Cross, and underneath is the word "Credere." The stamp thus asserts the nation's belief in the Bible, and gives it a definite place in the country's history. Under Mussolini, complete freedom of religion has been given to the country, and for the first time for many hundreds of years Protestant bodies, such as the Waldensians, are permitted to build their own Churches. The Roman

Church has hitherto refused the open Bible to Italy, and the writer learns from one resident in the country that strong protest was made against the stamp by the Vatican, and its withdrawal was demanded. The demand was refused. The writer has not been able to corroborate the statement. The stamp is certainly epoch-making for the country.

The Serbian Death-mask Stamp.

Serbia provides us with a stamp that preaches a sermon, known as the "Death-mask" stamp. King Alexander and Queen Draga were assassinated in the streets of Belgrade, and Peter, the representative of the ancient rival line, ascended the throne. He was King when the war broke out. Several nations refused to recognize him, on the charge that he had been implicated in the crime. A year later, on the occasion of his coronation, a set of stamps was issued bearing his own head, and behind it the head of the first of his house, King Kara George. Soon after the stamps were issued they were withdrawn from circulation, and steps were taken to recover all the specimens possible. The designer was a Frenchman, M. Mouchon, and it was found that he had secretly drawn into the stamp the death-mask of the murdered king, which became visible when the stamp was reversed. The crime, which it was hoped had now become relegated to the past, was brought afresh before the public eye at a time when it was most desired it should be forgotten. Thus does conscience keep alive the past, and make cowards of us all. Whether Peter was himself implicated or not, the crime had been committed by his party.



A recent stamp issue of Italy showing the Open Bible.

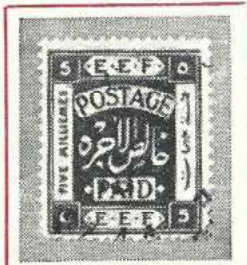
The Stamps of Palestine.

The stamps of Palestine tell the story of the country since the early days of the war in suggestive manner.

The British Army of invasion, assembled in Egypt, issued a series of stamps for military use bearing the letters E.E.F. (Egyptian Expeditionary Force), some of which are now very valuable. After the fall of Jerusalem, and pending the issue of a permanent set, the remainder of these stamps were surcharged "Palestine," at the top in Arabic, in the centre in English, and at the bottom in Hebrew. To the Hebrew



Pope and King stamp of Spain which helped to bring about the Revolution.



The Egyptian Expeditionary Force Stamp.

word, however, were added the two Hebrew letters standing for the expression "Land of Israel." This gave great offence to the Arabs, who contended that here was the evidence that Britain had conquered the land only to dispossess them and give it to the Jews.

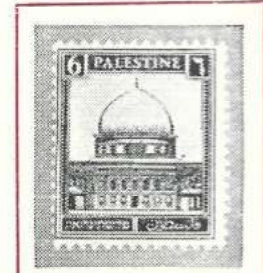
Meanwhile, a permanent issue was being prepared. This issue was designed to illustrate the history of the

past, and the country's various masters. Rachel's tomb represented ancient history; the citadel reminded them of Roman occupation; and the Mosque of Omar more recent Moslem control. The stamp still bore, however, the Hebrew word "Palestine, Land of Israel." Arab feeling had been gradually rising, and was to burst forth later in the riots against the Jew and massacres. The government delayed the issue, but in 1926 occurred the earthquake, which so much occupied the attention of the country. The stamps were put into circulation, attracting no adverse criticism, and are still in use.



The Egyptian Expeditionary Force Stamp Surcharged.

True to her promise, in process of time Britain severed Trans-Jordania as a separate kingdom under Abdullah, an Arab relative of the old kings of the Hedjaz. A very beautiful set of stamps was issued bearing his portrait. A little later the new kingdom was ruined by a plague of locusts. To fight the plague with flame throwers, trenches, spraying from the air, and other methods



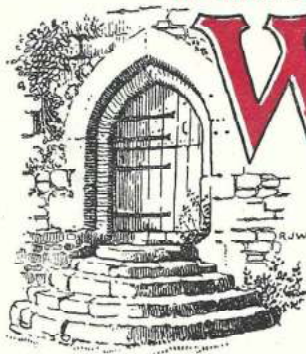
The permanent issue, Palestine.

money was needed, and in order to raise what was required, two of these stamps were surcharged with the words "Locust Campaign," and sold for this purpose.

The Bible declared that the locust would be sent as a punishment for idolatry and disobedience to divine law. It is somewhat significant that during the war, Turkey was seriously impeded in Palestine by vast swarms of locusts, which swept the land of all vegetation, leaving no sustenance for their camels and horses, and in recent times the parts that have suffered most are Arabia, South and East of Palestine, following the Arab opposition to the Jewish immigration.

Vesper Verses : By A. Morgan and Priscilla Praise.

I. EVENTIDE.



WHEN day is passing into night
It can evoke as dear delight—
With just as sweet emotion bless—
As in its first, fresh loveliness.
Though evening hath not morning's mirth
It hath a charm of equal worth :

It would be grief to be denied
The graciousness of eventide.

Poets upon the witchery dwell
Wherein the evening doth excel :
In verse most memorable we find
It is enduringly enshrined.

When dusk steals over earth and sky
The child draws to its mother nigh ;
And all who, each to each, are dear
Are fain, at eve, to draw more near.

O'er lovers keeping tryst, alone,
The spell of eve is strongly thrown :

When dim becomes earth's sensuous show
Love's flame more fervently doth glow.

Men feel—yea ! even pious men—
In fitter mood for worship, then :
And in the sun's last, level beams
The sanctuary more sacred seems.

Those hours are truly very sweet
When day and night at even meet :
It was at eventide that God
The paths of Eden's garden trod.

A. MORGAN.



II. THE LOAN.

IF I should borrow from a friend
Some prized possession he will lend,
Infinite care I shall bestow
That it no harm nor ill shall know ;
Nor shall I rest till it once more
Perfect to him I shall restore.

So let me learn that each new day
Is loaned to me in just that way :
A precious trust which I must guard
Lest its fair beauty should be marred
Ere I return at evening's end
The treasured loan to GOD—my Friend.

PRISCILLA PRAISE.

LISTENERS TO HIS MOST HOLY WORD.

By H. F.
TOMKINSON, M.A.

LAST February, in an article entitled "Admitting we are in the Wrong," we were looking at the old words of the "Exhortation" which precedes Morning and Evening Prayer in our Prayer-book. There it is stated that when we "assemble and meet together" in Church we should be engaged upon at least five activities; and perhaps if we always expected to be spiritually and psychologically active in Church, we should no longer regard our Church-going as a dull or stagnant occupation. Five activities at least should engage us:

1. Confession: "humbly to acknowledge our sins before God";
2. Thanksgiving: we "meet together to render thanks for the great benefits we have received at His hands";
3. Praise: "to set forth His most worthy praise";
4. Listening: "to hear His most Holy Word";
5. Praying: "and to ask those things which are requisite and necessary as well for the body as the soul."

There is so much to be said about each that each needs an article to itself; but we reserved No. 4, "Listening," for fuller consideration.

First of all, consider *the Bible itself*.

The Bible is not a book, but a whole library of books,¹ with hundreds of years between the first and the last.

Each book contains the religious experience of this or that man, or of this or that generation of men. The whole Bible is the spiritual experience of a thousand years put on record. So it forms the history of how the Invisible God revealed Himself to the human mind. And the light came gradually; the first books of the Old Testament are the story of the dawn, and no thoughtful person looks for full noonday light at dawn; then come the later books, with the light increasing as time goes on. At last, the fullest light breaks in Jesus Christ; for He is the Light of the world, and all the earlier light that men had seen came from Him; for it was His Spirit in them that led them towards the Truth. "He is the Light that lighteth every man that cometh into the world."

Every truth, every beautiful thing, whether in nature or in any literature, or elsewhere, is a message of God for those who have ears and eyes: but the Bible contains the clearest and the fullest message—in fact, the complete message; for as there is more gold than miners have yet found, so "God has yet more truth to break from His holy Word."

Secondly, consider *how to listen*.

The Bible is divided into two parts:—(1) the pre-Christian, or Jewish part, called the Old Testament; this shows the light dawning and growing; (2) the Christian part, the New Testament; this contains the fuller light.

When you read the Old Testament, watch how God used for great purposes all sorts of men *in spite of* their many failings, just as He consents to use them to-day; and notice how, by the experiences through which He

¹ Our word *Bible* (and the Latin *Biblia*) comes from the Greek title *Ta Biblia*, meaning *The Books*.

passed them, He trained them for further service and fresh knowledge.

But if you have not much time, read mostly the New Testament:

The Gospels are four accounts or portraits of Jesus Christ as different people remembered Him.

"*The Acts*" is the story of what Jesus Christ went on doing through the Church after His earthly life.

The Epistles are letters, not written to make people Christians, but written to make them better Christians; for they had already become Christians through the teaching of the Church.

The Revelation is a vision (or insight) into Christ's continual interest in and care for the Church, and a prophecy of the victory of good over evil. Its language is symbolical.

Thirdly, consider the *clue to the Bible's importance*.

As we listen to the Gospel story, we are hearing not about somebody in the past, but about Some One in the present; and in that fact lies the importance of Bible-reading and Bible-hearing. The whole of the New Testament tells us not only of a Redeemer Who died, but of a Saviour Who lives—our Master now. While you sit in Church and hear what Jesus did on earth, you are hearing what Jesus is like to-day; as He acted then, so is He now. The story of His life on earth is a living picture shown once for all of the character and nature of God.

Realize this and at once the Gospel concerns you to-day; realize this and at once the Gospel becomes unique; realize this and at once the Gospel is not a thing of words, but it is *the Word*. And one purpose for which we assemble and meet together is "to hear His most Holy Word."

A Suggested Help:

Sometimes we find words and verses in the Bible not easy to understand. For though the Gospels are, as we have just said, a living picture of God to us to-day, yet the Revelation was given at a definite time in history and at a definite place in the world; and the customs of those times and the setting of that place are very different from ours; therefore we shall be wise to use any help which scholars can give us to fill in the background and to explain old customs and to elucidate difficult passages. After all, we find in the Bible itself the record of a man who felt he needed help in understanding Holy Scripture; an officer of the court of Queen Candace of Ethiopia was reading the book of Isaiah in his chariot when Philip met him; they fell into conversation and Philip asked him if he understood what he was reading. The officer replied, with a humility which some hasty critics to-day might emulate, "How can I, except some man should guide me," and he asked Philip to get up into the chariot and sit by him, and Philip then expounded the passage.

Something of what Philip did for that officer, the Bible-Reading Fellowship, suggested in the January Number, might do for us. To knock on the doors of spiritual knowledge day after day is just as effective as knocking on the doors of any other knowledge. The doors will be opened to our knocking. "Seek, and ye shall find," is a very definite promise, and it would not be good for us if the seeking were made too easy.

Round the World.

By OUR OWN
CORRESPONDENTS.

"The World is my Parish."



An International Anthem

IN a recent issue you had an item in reference to the National Anthem, suggesting the addition of a new verse. I wonder if you know of the version which appears in the Canadian Church Hymn Book and is quite commonly used (at least in British Columbia) on National occasions:

- Verse 1. "God save our gracious King" . . . etc.
" 2. "Thy choicest gifts in store" . . . etc.
" 3. "Our loved Dominion bless With peace and happiness From shore to shore; And let our Empire be United, loyal, free, True to herself and Thee For evermore."

Then there is the "International Anthem" which is frequently sung along the Pacific Coast where representatives of the British Empire and of the United States are both present:

- Verse 1. "God save our gracious King" . . . etc.
" 2. "My country 'tis of thee" . . . etc.
" 3. "Two Empires by the sea, Two nations great and free,
One anthem raise,
One race of ancient fame,
One tongue, one faith we claim,
One God Whose glorious Name,
We love and praise."

I would like to add that although my family left England twenty-one years ago and have not visited there since, we still receive our old Parish Magazine from Emmanuel Church, Forest Gate, and find many articles of interest in it.

Miss E. M. BURROUGHS.

The Greatest of These is Charity.

KATIVA had done most of the difficult art of making his canoe, but others launched it to-day. His fellow-villagers said, "Truly his work remains to help others." Kativa left his wife and family last month and went to a mountain place to get a log for his canoe. He and his friends had to seek a suitable tree sufficiently near the river to be dragged into it. There was hard work for two weeks cutting and rolling to get the timber to the bank. There it was roughly carved. Then Kativa helped his friends to get their logs. Four were floated and bound in pairs.

There had been heavy rains and the crude boats glided easily between the high jungle banks. When they got to the mouth of the river the tide was running strongly. Kativa and two friends, Manu Tamate (named after

Chalmers) and Sekura, were trying to steer their double-craft across the bar when it turned over in the breakers. The men left it to wash ashore and swam back toward the river-bank. They swam strongly in a line through smooth water. Suddenly Kativa's body was lifted and his companions saw a big brown shark with jaws clamped in its victim's hips. There was one shriek and tumbling blood-stained water, then stillness.

Manu and Sekura turned on their backs and floated motionless for a time, then gently propelled themselves to the shore. They clambered up and lay panting with weariness and shock.

Runners brought the story to me and I went to their village to see the widow and the old mother. They were on the beach wailing and doing the slow steps of a dance for the dead. The mother was waving a garment of the lost man, while the widow swung a kettle and a cup offering the spirit of Kativa tea, which had been one of his latest discoveries. It was barbaric and sad. They stopped to let me speak to them and then resumed the dirge to quicker steps.

Many men went to bring the drifting log to the village beach. There they finished the work and gave the boat, outriggered, to the widow and her son.

It is floating nearby now amid lapping water which seems to sing sorrowfully of work unfinished by one, then joyously of those who with kindness completed the task. The fatherless son is sitting in the prow facing the reef. One end of a perfect rainbow is resting radiantly amid the sparkling surf.

The Rev. HAROLD SHORT,
F.R.G.S.

The Clever Monkeys of Siam.

A MISSIONARY who knows Siam well has some interesting stories to tell about the many monkeys of various kinds and sizes which are kept by the people of that country as pets. One of the things many of the apes do is to act as cashiers for the merchants who come to sell their wares in the market-places. Siam is a country where at times there is a great deal of bad money in circulation. Monkeys have been trained to detect the difference between genuine and counterfeit coins. It is most amusing to watch a merchant about his business with an ape sitting beside him. As soon as a payment is made the money is instantly handed over to the monkey, who proceeds to test it with his teeth. If the coin is all right it goes into a basket by the side of his master, but should the money be bad, it is thrown back at the customer with violence; meanwhile the monkey snarls and shows his

teeth at the one who has tendered counterfeit coin. The monkeys are extremely clever at their work as cashiers and never make a mistake, no matter how well the bad money has been moulded. Just how the monkeys are taught to distinguish between the coins is not known by Europeans. When questioned on the matter the Siamese merchant will give some evasive reply which does not satisfy in the very least the curiosity of the one who is interested.

S. L. BASTIN.

Curious Bibles.

THE largest Bible in the world is said to be that in the Royal Library of Stockholm. The covers are made of solid wood 4 inches thick. The outside measurement of the book is a little over a yard square and the pages are made of parchment. There are three hundred and nine pages in all on which the text is written by hand. The famous Thumb Bible is the smallest copy of Holy Writ. This is to be found in a theological college at Washington, U.S.A., and it can literally be held on the thumb. In spite of its size it is quite a complete Bible. A New York cripple spent two years in neatly writing out the whole of the Bible. There is not a single mistake and the headings are beautifully engrossed in red ink. When finished, the copy was bought by a collector and handsomely bound. Probably few people could copy the whole Bible without making one mistake that called for alteration. A Bible, in a quaint kind of shorthand, is also in the hands of a collector. This was the work of an apprentice in the reign of James II, when even to possess a Bible was held to be an offence. This shorthand Bible must often have come under the eye of the authorities without there being any suspicion of the real nature of the book. In an American family there is treasured a Bible which, at one time, was baked in a loaf of bread. The ancestors of the owner were living in England at a time when a house-to-house search for Bibles was being made. As the searchers approached the house the master and his wife tried to think of some hiding-place for the book they valued so much. At the time some large loaves of bread were about to be put into the oven and so the Bible was pushed right into the centre of one of these. High and low did the men look in the house without avail, never thinking that the Bible was safely in the middle of a loaf which was in the oven.

S. L. BASTIN.

*** We shall be delighted to receive contributions to this page especially from correspondents abroad.

The Way of Transgressors

Our Powerful Serial by George Goodebild.

Chapter XII.—The Return.

VIRGINIA awoke the next morning to miss the familiar environment of a bell tent, the odoriferous heating-stove, and the sensation of intense cold on the other side of the blankets. With a start she recalled that that kind of existence was temporarily suspended, and that she was in a very inelegant bedroom, from the walls of which peered down the most terrible coloured prints—fortunately only vaguely visible owing to the closed shutters.

On opening the shutters and rubbing the frost from the windows she gazed out on the ramshackle buildings opposite, and brought to mind the incidents of the night before. Speculation as to Jake occupied her whole mind while she was dressing. To her his quest seemed hopeless in that wide welter of snow, and even if he succeeded in finding the Praters she could not see what he could achieve, short of a dreadful physical encounter. Because of this possibility she hoped he would fail, and leave the issue in the hands of the Sheriff.

After a hurried meal she went to the Sheriff, and found him amid a gathering of men, dogs and sleds, outside his house. That he now accepted the fact of having been deceived was obvious by his face and actions. At last she caught his eye.

"May I speak to you?" she begged.

"Sure! But I can't give you much time. We're off after those people."

"May I come with you?"

"I guess not. This is official business, so to speak. But I can't prevent you and Carrick from following up."

"Jake's gone."

"Gone where?"

"After Prater. He left last evening."

The Sheriff looked mildly annoyed.

"I wish that fellow would mind his own business," he said. "All he will do is put them wise they are suspect."

"He is very capable."

"Yep? I guess it will take more than one man to handle this business. Crooks like that don't give up their spoils without causing a whole lot of trouble."

"You think—?"

"I can't say what is going to happen. We've three good teams here, and one of 'em ought to be able to locate that gang. I'm sorry I can't take you. It wouldn't do."

She saw that he was adamant, and that his men were anxious to be moving.

"You just lie up and wait," he said finally. "You sure need a rest, and this is going to be tough work."

She watched the teams pass down the street, where most of the inhabitants of Silver Falls had gathered, and then went back to the hotel. The day passed and night fell, without a word of information concerning either Jake or the Sheriff. When she retired she left instructions to be called in case Jake returned, whatever the time might be. A last glance through the window before she closed the shutters reduced her to despondency, for it was snowing hard outside. It seemed to her that all the powers of evil were aiding

and abetting Prater. He needed snow to cover up his tracks, and here it was!

She rose early the following morning to find it still snowing and the street knee-deep with it. Since she had not been called, it was obvious that Jake had not returned, and her fears became magnified. While she was dressing there came a knock on the door, and she was told from without that she was wanted on the telephone downstairs. Hastily she donned a coat and ran down to the telephone. The early caller was the Sheriff—just back from a futile search.

"No luck!" he said. "Now this snow has come and made things even more difficult. Is Carrick back?"

"No."

"Hm! That looks bad."

"What are you going to do?" she asked.

"What can I do? The only thing I can think of is to send a messenger across to railhead, with descriptions of the gang. Maybe they'll be held up somewhere farther south. Cheer up! There's still a chance of recovering your money."

"I wasn't thinking of that. I was thinking of Carrick."

"Wal, I guess he was asking for trouble. Pity he couldn't mind his own business."

She hung up the receiver in anger. So Jake's courageous quest was merely looked upon as an unwarranted interference! She herself thought he had been foolhardy, but she could not but admire his indomitable spirit, his burning desire to vindicate himself in her eyes.

It was close upon noon when again the telephone called her. It was the Sheriff, apparently aroused from slumber, and very mysterious in his speech.

"Miss Ratelife?"

"Yes. The Sheriff speaking. I want you to come down here at once. Something important has happened."

"Is it about—Jake?"

"Yep."

"Not bad news?"

"Not so bad. You come right along."

She hurried along to the house, and was admitted by the Sheriff, who was garbed in an enormous dressing-gown.

"What is it?" she quavered.

"Carrick has come back."

"What!"

"Less than a quarter of an hour ago. He's in there, but you can't go in for a few minutes, as the doctor is with him."

"Doctor! Is he hurt?"

"Yes—gunshot wound. But not very serious."

"Was he found?"

"Yep—and only two miles from the township. I take back all I said about that fellow. He had crawled for over ten miles, with a useless leg."

"Did Prater shoot him?"

"Yes. I haven't heard the details yet. It was necessary to get a doctor at once. Still, there's nothing to worry about. As for the money——"

"Never mind about the money! It isn't that——"

"But you must listen."

"I don't want to. I am beginning to hate the very name of it. Why must men lie, and injure, and kill each other for money? Let it go. It won't break my heart."

The Sheriff smiled.

"You put me in a difficult position, Miss Ratcliffe," he said. "What am I going to do with this?"

He took an envelope from his pocket and exposed its contents—a great bundle of notes.

"You mean that—that is the stolen money?"

"Sure! Carrick made certain of that. I agree that money isn't everything, but don't ask me to burn it all the same."

"So he succeeded!" she muttered. "I'm glad. Glad for his sake—because that is what he wanted to do."

"He more than succeeded. When he was found he had with him the cause of all this bother—Oscar Prater."

"But you said he was wounded—crippled?"

"He was, but he never let go of his prisoner. Prater is in that room on the left."

Before she could completely recover from her surprise the doctor entered and stated that his patient was asking for Miss Ratcliffe.

"Yes—I'll go," said Virginia. "But is he—

all right?"

"Absolutely. The wound was a flesh one, and his chief trouble was loss of blood. But he is immensely strong, with marvellous recuperative powers. It won't be

many days before he is on his feet again. The bone isn't touched. A very nice clean wound."

She gave a little choke, and then went into the room where Jake lay on a couch. There was little of the invalid in his appearance, for his eyes were uncommonly bright, and a smile played round his fine mouth.

"Good to see you, Virginia," he said. "Has the Sheriff told you about—?"

"Yes. How can I ever thank you, Jake?"

"You don't have to—since it was my fault it happened that way. Well, I got him, but he played a dirty trick on me at the end. I offered to let them go if he would hand over the money. Oscar had a talk with the other two and they agreed. It was when he was handing me the money that he shot. I just held on to him, and told the others to beat it if they valued their freedom. Well, they went and I was landed with Oscar. I was able to render him harmless

before I had to get down on my ham-bones. Anyway, here we are."

"I think you're marvellous, Jake."

"Don't," he begged. "You just make a fellow dream."

"Isn't dreaming good—at times?"

"Sure! But then— Now you'll be able to get that little home right away in England. When will you be hitting the trail?"

"That is for you to say."

"Me? I'll be pinned here for over a week. You won't want to stay all that time. Maybe I could fix you up with a good guide—"

"Don't you think I can enjoy a week's rest?"

"You mean—you'll wait, until this old leg of mine is good enough to use?"

"Of course! There's no one here whom I could trust to see me all that way. Shall we go back over Devil's Elbow?"

"Not this time. It won't be necessary."

"I believe you're afraid, Jake."

"Sure I am."

Then they both laughed together, and the Sheriff took the opportunity to see what was happening.

"Howdo, Sheriff!" said Jake. "What are you going to do about me?"

"There's no reason why you shouldn't stay here."

Jake looked at Virginia, but she shook her head.

"If you could be got

to the hotel, Jake," she suggested somewhat timidly. "Perhaps I could nurse you. I know very little about it, but I would do my best and—"

"There's a trained nurse—" commenced the Sheriff, and then shut up like an oyster, as Jake shot him a killing look.

"Guess it's the hotel for me, then," said Jake.

"Sheriff, will you have me moved?"

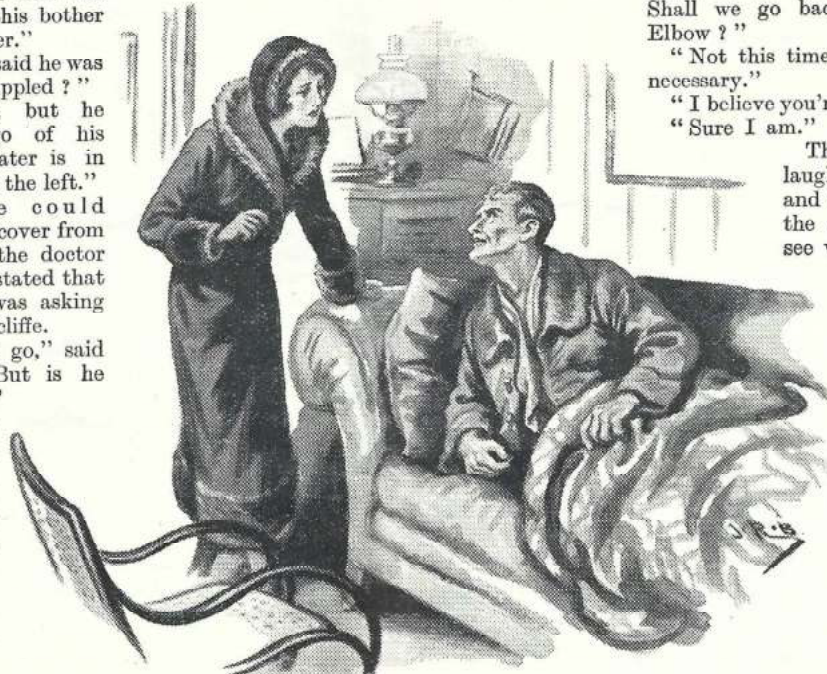
"Of course. To-morrow—"

"To-morrow!" roared Jake. "You run off right now, and come back with the ambulance. This place has the atmosphere of a jail."

The Sheriff smiled as he reached the door, but Virginia was too occupied with Jake to notice it.

Chapter XIII.—Conclusion.

A FORTNIGHT later a team of very mixed dogs were winning their way along the river trail towards Fen-



There was little of the invalid in his appearance.