South African Church Railway Mission.

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LETTER FROM THE HEAD.

The Vicarage, Germiston.

My dear Friends,

In the absence of the Head it becomes my duty to write a few lines to you so that you may not think that you are entirely forgotten. We have had many letters from Mr. Rogers and you may rest assured that he is doing his utmost in England to find men, and, shortly, we expect the many gaps in the work will be filled up. In the meantime you must possess your souls in patience if you find that services are not so regular as they were. We are terribly short of clergy, and I venture to ask for the prayers of Railway people in all districts that Mr. Rogers may be blessed in his efforts to find the right men. Half our difficulties would be removed, however, if more laymen would come forward in the Railway Camps and isolated districts and conduct our beautiful Church Service Sunday by Sunday. There are many along the Line fully qualified to do this; the pity is that more of them do not make a start. There are many fair sized places, too, crying out for Sunday-school teachers.

Changes in the Staff.

The Rev. C. G. Douglas, after two years' strenuous work in Grahamstown and Rhodesia, has returned home, and his place has been filled in Rhodesia by the Rev. E. Greener Holden, who will be tremendously missed in the O.F.S. and at Vereeniging. We were fortunate in securing the services of the Rev. G. A. Lejeune, who is temporarily in charge of Fordsburg and who is at present being ably assisted by one who is very well known by many down south, Mr. J. J. Coombs. After Easter, Mr. Coombs will be working along the Line in the Transvaal and O.F.S. Provinces, and I am sure all who come in contact with him will find in him a staunch friend. It is to be hoped that the Head will soon find the right man for the Waterval Boven section, for Mr. Hopkyns is due to leave for England in June and it would be a disaster indeed if a man were not available to follow up his work there. During this quarter I was happy to be able to visit the Grahamstown districts, to be with Mr. Faunce for a Sunday and to see something of Mr. Griggs and Mr. Turner. There is no doubt that their districts are being well looked after. Mr. Coles is with me at Headquarters, and though he is not able to get out along the Line as much as he would like, he is doing very necessary and useful work here as secretary in Mr. Rogers' absence.

Women Workers.

I know how grieved the Railway people in the O.F.S. will be at the loss of Miss Watson, but we are all cheered by her promise to return. She only means to be away for six months and before her return, we expect to see back again another strong worker in the person of Miss Attlee. I know something of the welcome that Miss Attlee will receive from the people at Fordsburg, if it is arranged for her to work there. The women's part of the
work has not been allowed to suffer in her absence owing to the devoted labours of Miss Holmes, who is also on furlough.

Fordsburg.

The Bishop of Pretoria has asked the Rev. C. Weaver, of Queenstown, Cape Colony, to become Vicar of the Good Shepherd, Fordsburg. He will, therefore, have entire charge of all that district and it will no longer be directly connected with the Railway Mission. I would ask the people of Brixton, Fordsburg and Vrededorp not only to give him a warm reception, but to come forward and give all the assistance in their power in pushing forward the hard but fine bit of pioneer work which he has undertaken.

Mr. Rogers' return.

The Head of the Railway Mission expects to be back at his work by the end of August.

Yours sincerely,

O. W. Laurie Skey,
(Vice-Head).

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**DIOCESES OF GRAHAMSTOWN, KIMBERLEY AND KURUMAN.**

**Alicedale, Cookhouse and Midland and Eastern Sections.**

There is little of special note to record this quarter. Mr. Bickerdike left us at the end of the year to take up his studies in S. Paul's Hostel, Grahamstown, prior to his Ordination. His place was taken by Mr. Turner, who is spending a few months in "Sunny South Africa," but we shall have to say "good-bye" to him at the end of April, as he is returning to England to enter upon the ministerial life. You will notice in the heading that the Diocese of Kimberley and Kuruman is added; the reason of this is that I am doing duty (which may only be temporary) at DE AAR. This, as everyone knows, is an important railway centre and for some time has been without a resident priest. For the time being I am going there once a month—the only English Church ministration that it gets; surely all too little for the size and importance of the place. I have been able on my return to take Evening Service and administer the Blessed Sacrament at REIT.

At COOKHOUSE we have lost some good workers, Mr. and Mrs. Wise and Miss Vera Jones: Mr. Wise having been local agent for the Light for the Line and Mrs. Wise the collector of the Sustentation Fund. Mrs. Cowling has kindly taken up the agency, and Mrs. Vincent the collecting. Miss Jones, organist and Sunday-school teacher, has left for Grahamstown. A choir consisting of seven boys has been started at Cookhouse which promises to be successful and helpful after persevering practising. Donations towards the cost of the cassocks are asked for—the surplices we have in hand.

An opportunity is being given to the camps to enter into fellowship of the Master's sufferings. Services are being held every day during Holy Week, as well as on the Queen of Festivals. I trust that when these lines are in print we all—priest and people—shall be able to feel that we have been drawn into closer union with our dear Lord, and shall have gained new hope and courage from the Easter Message.

Since the last issue of the Quarterly I have been able to hold services—generally evening as well as Communion—at COEGA, BELLEVUE, BUSHMAN'S RIVER, COERNENY,
BARKLY BRIDGE, SHELDON, HALESWEN, MORTIMER, CONWAY; also, at the request of the Bishop, a Sunday at STEYNSBURG, as well as a visit to the extension line from LADY GREY to MODKOP. I found the construction camp had been broken up for a time, but the station people appreciated a visit and some literature. Mr. and Mrs. Underhill, of Mortimer, who always very kindly grant us the use of their dining-room for services, have been suddenly bereaved of their little boy. They have our sympathy and prayers. We lose two faithful churchpeople from Conway in the persons of Mr. and Mrs. Higgs: they have always been very kind in hospitality and arranging for services. Mr. Higgs has been appointed S.M. of Le Roux.

SYDNEY R. GRIGGS.

NAAUWPOORT.

Christmas and New Year passed very quietly, many being away from camp. It was a pleasure having Mr. Coombs with us (after nearly eight months' absence) for a few days at Christmas. On Christmas Day and the Sunday following forty-six Communions were made, while some fifty-four people in all were present at the Holy Eucharist. On Christmas Eve carols were sung at various houses, as also in Church on Christmas Day and Sunday following. A new feature this year was a team of hand-bell ringers, viz., Messrs. Leggett (leader), Hitchcock, Gordon Francis, Hurst and Smith, who rendered such well-known favourites as "Christians awake," "O, come all ye faithful," "While Shepherds watched," etc., in a very creditable manner. On New Year's Eve the usual Watchnight Service was held, and some twelve persons started the New Year by assembling at God's altar the next morning. On January 7th it was our great privilege to join together as man and wife Mr. Greenway and Miss Winnie Firling. Simplicity, joy and (best of all) the beauty of holiness characterised the whole proceedings from start to finish. The day began in the best of all possible ways with the Holy Eucharist at 7.30. At 2.15 p.m. came the marriage service proper, simple, happy and intensely reverent service, in which it was a pure joy to take part, and a real privilege to officiate. The bridal party was met at the door by priest and choir and, headed by the Processional Cross, proceeded up the aisle singing "The Voice that breathed o'er Eden." The service was fully choral throughout, Mrs. Dale—in the absence of our regular organist (Miss Hilda Firling who, with Miss Isabel Greenway, sister of the bridegroom, acted as bridesmaid)—presiding most ably at the organ. The bride was given away by her mother, Mrs. Firling, while Mr. Hitchcock—Mr. Greenway's oldest friend in Naauwpoort—acted as bestman. A beautiful service! and may God's blessing rest in ever-growing fulness on Mr. and Mrs. Greenway in their new home at Pretoria.

On Monday, February 3rd, the departure of Mr. Freischl, so long threatened, became an actual fact. He and Mrs. Freischl, with their ever ready sympathy in practical support of the Church, are bound to be missed. Before this we had to deplore the loss of one of the most regular attendants at Church (weekdays and Sundays included) in the person of Mrs. Harrison, transferred to Rosmead; the Hardman family with their five children, one in the choir (Herbert) and the rest most regular at children's service; and Mr. Cawood, a staunch churchman whom we can ill spare. Since then the English Church community in Naauwpoort has suffered heavily. Mr. and Mrs. Richard Townsend also, with five children, have left us. On Thursday,
February 27th, Mr. and Mrs. Greenhalgh, with their three nice girls, departed for Port Elizabeth on route for Lancashire, England. On the Sunday previous to their departure, a few friends assembled after evensong in the Parish-room, where light refreshments were served; and farewell speeches, expressing gratitude for the ready help always given to the Church by Mrs. Greenhalgh and her daughters, regret at their impending departure after their long sojourn in Naauwpoort, and good wishes for their future welfare, were made by the priest-in-charge and Mr. Odoire, and responded to by Mr. Viney, speaking in the absence of Mr. Greenhalgh on behalf of Mrs. Greenhalgh and her daughters.

May God's protection rest on them in their journey across the sea, and His blessing follow them through life in the Old Country. As if all this thinning of our already depleted ranks were not enough, the same afternoon which witnessed the departure of the Greenhalgh family saw also the last of Mr. Kelf, as far as Naauwpoort is concerned, his wife and little son Leslie having already left us last December. The exigencies of his position as district inspector caused him, much to our regret, to withdraw from his position as church officer, and gave him very few opportunities of worshipping with us; but his sympathies were, we firmly believe, always with us, and he was, from first to last, a generous and faithful supporter of the Church.

Roughly speaking, since my appointment as priest-in-charge here, dating from 1st November, 1911, up till the time of writing, March 10th, 1913, we have lost some thirty-two adult members of our congregation and some twenty-seven children. As a set-off to this, there has been, certainly, a few gains (and we take this opportunity of extending a welcome to the latest arrivals, Mr. and Mrs. Casten, Mr. and Mrs. Home and their respective families, and Mrs. Hicks)—some fourteen in all—but the balance is very much against us. And yet, in spite of all, the Church in our midst goes on. It only remains for each of us that is left to do his or her best, and the doors of our Church shall not be closed.

Death also has been busy in our midst. Ethel Victoria Miller was called to rest on December 30th after a brief sojourn of six and a half months and in January God claimed three others of His lambs, Susan Margaret Kathleen and Alfred Henry Seach, both just over a year old, and Aletta de Lange, aged two years. May God grant them light and peace in Paradise and comfort the hearts of their sorrowing parents.

Guild of the Good Shepherd. On Thursday, February 13th, a short service was held in Church, when badges were handed to sixteen members who had joined the Guild in February, 1912. The service was followed by games, Miss Elsie Johnson, whom we are glad to welcome, no longer as a monthly visitor, but as a resident of Naauwpoort, during term time at any rate, the major part of the year, kindly assisting in amusing the children.

The Bible Class is all but dead! With the departure of Alice and Leah Greenhalgh, two of the original and most faithful members, and of Mary Delafield, a more recent, but none the less faithful one, and a gradual dropping off of most of the other lads and lasses, only two remain: Alice Salvesen and Willie Orton. Unless in the course of the next few Sundays more put in an appearance I shall be reluctantly compelled to give up the Bible Class, after struggling for fifteen months to keep it going.

Boy Scouts are still going strong, thanks to the steady persistence of their scoutmaster, Mr. Gordon Francis, and the real keenness of the boys themselves. Monday by Monday they hold their meetings in the Parish-room;
Wednesday by Wednesday gymnasium or veld work claims their attention with unfailing regularity. The scouts are now the proud possessors of their badges, and the roll-call amounts to twenty. Not bad this for a small community like ours in Naauwpoort. We regret to chronicle the loss of two of our number, Herbert Hardman and Edward Harrison, who have left the place.

Mr. Skey paid us a flying visit, all too short, arriving here on Saturday, January 11th, preaching at Evensong the following night and leaving by 3 down for Grahamstown and Port Elizabeth. His love for Naauwpoort and all things connected with it, especially the Church, still runs as strong as ever, and is most refreshing to come in contact with. It was a pleasure also to have Miss Beckwith with us for a short spell and the people along the Line were no doubt delighted to have a lady worker to visit them once more. Of the Christmas Tree and Lantern Services and all her other doings I will leave her to speak herself. Miss Holmes passed through Naauwpoort on Monday, February 17th, and sailed thence for England. Many of her old Naauwpoort friends assembled at the station to catch a last glimpse of her and wish her good-bye.

NORVALS PONT was visited on February 17th and 18th (another visit is impending on March 24th and 25th) and services held for both Europeans and Natives, which were well attended. It was my privilege to administer the Holy Sacrament to some twenty-five Europeans and ten Natives in the course of these three visits—a fact that in itself far more than justifies any little expenditure of time and effort entailed in making these visits. At all these places you are always sure of one thing, a kindly welcome, and yet another, which is better still, real sympathy and interest in one's work.

T. DE LAUNE FAUNCE.

THE RAMBLER.

It's jolly nice to receive such a splendid welcome wherever one goes. That is a great tribute to two groups of people: former members of the Mission, and the men along the Line and their wives and children; whether they are S.M.s, foremen, drivers, inspectors, guards, pumpers, gangers, firemen, they are all alike in this respect. (I was always keen on engines; I am glad that those connected with them also share in the attraction.)

I have had to introduce myself hundreds of times and my introduction has always taken the same form, a form which I know will be acceptable, "I am so-and-so of the Railway Mission, taking the place of Mr. so-and-so," and that has always opened wide front door; has always produced tea and a cordial welcome. And that makes one enjoy the country—so much so, that anyone who asks my opinion of the Colony and colonials always receives a very conscientious and complimentary reply. I have written this, publicly, so that those whom I have met and those whom I am about to meet, may know that this kindness is really and truly appreciated.
During January I have held services at WITMOS, RIPON, COMMADAGGA, MIDDLETON, STORMBERG, THEBUS and SCHOOMBIE, and have also paid a flying visit to CONWAY and BELLE VUE. Then in February I had a trip along the Graaff-Reinet line—spending a Sunday at WOLVEFONTEIN, and another at KLIPPLAATS (where I much appreciated the Church), and also holding services at GLENCONNOR, KLEINPOORT and MOUNT STEWART. The week-ends at ALICEDALE and COOKHOUSE always come as an agreeable change, if only because of the splendid Church at each. And if the services at those places were as warmly appreciated by all as they are at the smaller stations down the Line, why then, one would rejoice exceedingly.

I am more sorry than I can say, that my time here is drawing to its close. Your country has given me a healthy and a happy—I think I may say—holiday; and I shall leave it without saying "good-bye" because I shall hope to return.

H. V. TURNER.

PRETORIA DIOCESE.

WATERVAL BOVEN DISTRICT.

WATERVAL BOVEN. Considerable alterations have recently been made in the Church. A new door has been put in at the end of the building, the small cost of about £5 being defrayed partly out of the proceeds of the bazaar, and partly by a kind gift of £2 from an anonymous donor. Our congregation is not noted for punctuality; with the new door late comers can come in quietly at the back instead of, as formerly, disturbing everybody by having to come in at the front of the congregation. It is to be hoped that the new door will not encourage unpunctuality, though some people cannot avoid being late. The new pews which replace the old broken-down chairs also seem to meet with approval: their cost too has been met by the profits of the bazaar. A proper cover for the font, which is badly needed, is also in course of execution. Congregations, on the whole, show some improvement. The large amount of Sunday work must always affect the attendance at Church; but many who could come still neglect the plain duty of worshipping God. Fully half the English-speaking population never attend a place of worship, and contribute nothing to the support of the Church. Yet these are the first to claim the privileges of the Church for baptisms, weddings and funerals. Is this "playing the game"? is it even worthy of decent-minded people?

We much regret losing Mr. and Mrs. Lee, who have been transferred to Pretoria. Mrs. Lee has been closely connected with Church work in Boven for eleven years, and we sadly miss her services. She has been teaching in the Sunday-school, and so far no one can be found to take her place. Mrs. Colbourn, helped by Mona Watts, still carries on this most important, perhaps the most important, part of the Church's work. One or two additional teachers are badly needed. Christ has commissioned us to "feed His lambs," and it is surely disgraceful that in a place of the size of Boven no one should volunteer for this work.

MACHADODORP. The usual Sunday-school and services have been held here on the fourth Sunday in the month. Both have been fairly well attended, but we should be glad to see more men present at the services.

BELFAST. Here again the usual services have been held, and the congregations maintain a fairly respectable average. The number of really regular communicants, however, might
be much larger. The Prayer Book, by ordering that “every parishioner shall communicate at the least three times in the year,” certainly does not intend to discourage more regular communions.

By the time this is in print the Confirmation will be over, though we hope that its effects will remain apparent in the lives of those who shall be confirmed as well as of those who witness the conferring of the holy rite. Ten candidates from Belfast hope to be presented to the Bishop. The preparation classes have taken up a great deal of time, and other duties have had to suffer in consequence; but surely one ought not to grudge the time given to this important work.

WORK ALONG THE LINE. During the last quarter nearly every station on the main line has been visited, and services held at RAYTON, BRONKHORSTSPRUIT, WILGERIVER, CROWN DOUGLAS, BALMORAL, PAN, WONDERFONTEIN, DALMANUTHA, WATERVAL ONDER, GODWAN RIVER, NELSPRUIT, CROCODILE POORT, MALELANE and KOMATI POORT. At Crown Douglas and Balmoral I had the pleasure of the company of the Bishop’s Chaplain, the Rev. H. L. Bell, who kindly preached at both those places.

T. Gray Hopkyns.

FORDSBURG, VREDEDORP AND BRIXTON.

I cannot this quarter write under the heading “The Rambler,” although I have done not a little rambling since my return from England. I was hoping very much to have been able to return to my former work in the Grahamstown Diocese, but the Head thought that the work up here was more pressing and I was, of course, willing to come and do what I could. At first I was extremely unhappy; I suppose partly from the fact of leaving old friends and places in the Colony and then coming up to this not very beautiful or interesting place. Still, it is not the place, but the work, that has to be considered, and I am settling down (if that is at all possible). At first everything looked black and not at all encouraging. Miss Holmes’ cheery face and manners and optimistic way of looking at things made me feel just a little ashamed. No one knows all the good she did in these places and she is missed terribly and chiefly by Mr. Lejeune and myself. The Rev. G. A. Lejeune took over the priest’s work from Mr. Holden and he and I are doing what we can till Easter and then the parish will be taken over by the Diocese. I do not want to flatter Mr. Lejeune, but he has worked tremendously hard in spite of his not too good health. Some men cannot help working and he is one of that sort, and I am quite sure that his work will tell although it has been of so short duration. The services at Fordsburg have been well attended, the Choral Eucharists on Sundays particularly so; these services are most inspiring.

At Vredefort and Brixton the Sunday-schools have grown considerably, and I do hope sincerely that some good person will be found who will take over this most important work in both places; to have to close the schools would be little short of a disaster. Mission Services and Special Children’s Services have been held during Lent; the latter well attended and appreciated; the former—well, the least said about them the better: the one word I can write about them is disappointment. Bioscopes, theatres, dances and card parties are to many of our decent churchpeople much more important than coming to Church. I am sorry to put in this little grumble, but it is just as I feel, and I put it in in the
hope that some reader might see it and be induced to give up some small pleasure for the sake of his religion. May I ask your prayer for the future of these three places (which will be now one parish, i.e., The Parish of The Good Shepherd, Fordsburg cum Vrededorp cum Brixton), for the good priest who is coming and for the hard work he will have to do?

I should just like to say "thank you" to all my dear friends down south for all their kindnesses to me during the three years I was with them—three of the happiest years of my life. May God grant you all every Easter blessing.

JOHN J. COOMBS.

WOMEN'S WORK.

DIOCESE OF GRAHAMSTOWN.

April, 1913.

It seems a long time now since the Christmas Festival, but we still recall with pleasure a tour made in the Mission coach during that season in the company of a certain mysterious personage who appeared on the label of our carriage alternately as Father and Mother Christmas. The children on the Line from Cookhouse to Alicedale had quite a good time that afternoon, and during the following week the Graaff-Reinet Line was visited and pleasant evenings spent in connection with Christmas-trees at Glenconnor, Wolvefontein, Mount Stewart and Klipplaat. It is to be hoped that all those who enjoyed them will remember with gratitude the many rosy and clever fingers which had been preparing for them months beforehand, of friends both in England, Grahamstown, Port Elizabeth, etc. Perhaps some disappointed ones may also see this page—if so, they had better remember that even Father Christmas cannot get all round every year, but as Christmas is coming again, they should write a petition to him soon, addressed "Editor of Light for the Line," so as to ensure a visit from him next time!

Since the New Year opened I have been very busy taking over the Northern and Eastern Sections of the Line from Miss Holmes, while she is having a well-earned holiday in England.

In January Christmas-trees were held at Fish River, Sherborne and Hanover Road, while a "lucky bag" was shared amongst the children at Mortimer School. When Lent began I showed lantern slides (first on the Old Testament and Pilgrim’s Progress) on the De Aar Line at Riet, Hanover Road and Dwaal in turns, also paying visits to the camps of De Aar, Naauwpoort, Rosmead and Cradock; and for the first time in my life calling at Henning, Stormberg, Steynsburg and Sterkstroom on the Eastern Line. It was pleasant to find a few old friends in these places as well as to make many new acquaintances and to hear their enquiries after former visitors of our Mission Staff.

Now in Passiontide I am trying to reach as many places as possible with slides of our dear Lord’s sufferings, and feel it a real privilege every evening that attentive and reverent audiences assemble to hear the sacred story of Christ’s last week on earth.

Both at Sherborne and Naauwpoort the Boy Scouts played a prominent part in making preparations and proved themselves most useful and handy—and in spite of a stormy evening there was a good attendance at Norvals Pont.

May we all be enabled so to follow along the Way of the Cross in our daily life as to ensure our sharing in the bliss of Eastertide and a glorious resurrection.

M. JOSEPHINE BECKWITH.

Grateful thanks are due to the kind friends from Port Elizabeth, De Aar and Cradock who supplied us with
magazines and papers for distribution during this quarter.

A goodly supply of books has also lately come from England, so new readers are recommended to make requests either in person or by postcard to the Mission Staff for either Sunday or weekday reading.

It is to be hoped that many children will give in their names this month for the Scripture examination to be held in May on the Books of Genesis and S. Mark.

The chief thing to chronicle this quarter about our work is Miss Beckwith's desertion of us for a few months to take up Miss Holmes' work during her absence. Of course we are all very sorry; but it was impossible for two of us to be working here while the other part had no one, and the quickest and best way to bring her back is to pray for the needed workers to fill up the gaps. At the present time every department of the work is short-handed, and while the Head is in England we can really help him by asking God to send him the right men and women for our needs. You will understand one person cannot do the work of two and consequently visits must be shorter, if not less frequent, than last year.

The Alicedale G.E.S. entertainment really came off in December and was very successful. The children acted their little piece prettily and knew their parts well, thanks to Miss Wood's careful rehearsing. It was a pity the voices would not carry in the big hall. Father Christmas presiding at a lucky tub formed a seasonable finish to the evening's entertainment.

Christmas was a busy time with us: so many kind friends had sent us presents to distribute, and I doubt if there have ever been so many Christmas trees. Mine were at Coega, Barkly Bridge, Bellevue, Ripon and Thorngrove, while the children at other places had toys left for them. The heat just then, with the extra rush, made my holiday at Sea Point all the more welcome and I enjoyed it most thoroughly, going in for a complete 'rest cure' on the sands, which sent me back fat and brown and very full of energy again.

Since then it has been a case of running around—really running—paying flying visits, and trying to do as much as possible in the time. Cookhouse and Alicedale may still expect me once a month to keep up the regular classes, etc. Smaller places in alternate months and branch lines every three months. So with that programme to work to I hope no one will find themselves left out. I was down the Alexandria branch last month and at the present time showing the Passiontide pictures with lantern from Kareiga to Kliplaat. The coach is in use elsewhere, so I have many kind hostesses to thank during these visits, and I value these opportunities of becoming real friends. Alicedale will have the Lantern Service on Good Friday. Cookhouse choir is showing signs of life and growth; it is nice to see the boys so keen over the practices. I should be glad to find a better attendance at the Mothers' monthly Bible reading there. The same thing has been re-started in Alicedale and at both places all 'grown-ups' of the right sex are welcome, to think over and talk over and perhaps learn a little more of the things of God.

P. Glasier.

WOMEN'S WORK.

BLOEMFONTEIN DIOCESE.

Mr. Holden's sudden transfer to Rhodesia dashed my hopes of regular work on the Line to the ground once more, and this unfortunate section is again left without a priest-in-charge.

Some of our Sunday centres have not
had any Celebrations since October, which means, of course, that most of our communicants have had no opportunity of making their Christmas Communions, and now prospects for Easter are very vague.

I hear that the Diocese and the Railway Mission are doing all they can to supply our needs, but the work is bound to suffer until we have our own Chaplain and regular services again. We look anxiously to England, hoping that there may be a speedy response to our Head's efforts to secure new workers and that it will not be necessary to drop this promising bit of work in the Free State.

So far there have been services on only three Sundays this quarter. Mr. Holden gave a whole day to Vereeniging just before going up to Rhodesia, and had very good congregations both at the Holy Communion and at Evensong, when there was rather more than a churchful. There were, at any rate, fifty-five present, inside and out, and thirty of these were men. The population of Vereeniging still grows; the collectors go their monthly rounds and have handed in quite a fair sum to the Treasurer, so that everything is in readiness for the coming of the much-wished-for priest who is to take charge of the two centres on the banks of the Vaal. At Viljoen's Drift the sustentation fund has also improved; there are several new subscribers and payments are made fairly regularly on the whole.

Mr. Coles gave us Evensong here one Sunday, but unfortunately it was a stormy evening and very few were present. The Sunday-school at the Drift is not good; numbers have been down as low as thirty, which is very poor for this place of many children. I am glad to say this is the only place where the Sunday-school is decreasing; everywhere else my classes are growing healthily.

Wolvehoek children are splendid. The last Sunday I was there ten children came in from the cottages north and south, which meant for some of them a trudge of about six miles. The weekday class for examination preparation is also well attended, and I hope to have quite a large number of candidates from here in May. Kaffir River School sends an urgent request for Catechisms, so I suppose it is also hoping to keep up its good record.

Although Christmas seems so far away, I think I can still say "Thank you" on behalf of the children to all the many friends, both at home and out here, who so gladly remembered us. Many children did not get their parcels till well on in January as a splendid case of things from Yeoville got delayed and was rather late in coming, but then the surprise was all the greater, as they had quite given up expecting them.

Several more signal-boxes have been given out, but I still have quite a number waiting for good homes.

K. Y. Ramadge.

April, 1913.

Although we seem to have got so far into the year this is the first opportunity there has been to mention the Christmas and New Year festivities and also to thank the very many friends who, by their gifts of toys and garments (new and old), fruit, sweets, crackers, and more substantial provisions, of bread, butter, cakes, etc., helped to make Christmas merry and New Year happy to many children and older people as well, who would otherwise have had little or nothing to mark those festivals.

My own New Year's Day was a very delightful one, and was marked by what we called the Lindley Road Sunday-school picnic, though those who joined it were not at all limited to the Lindley Road Sunday-school. The day was stormy, though no one really got wet, for we had the great advantage of
a passenger coach for our special benefit, sent down from Kroonstad on the goods train and detached for us at Vythoek Siding, where we spent the day, the coach serving as a refuge for the weary as well as shelter when the clouds looked extra threatening. Thanks also to the kindness of the S.M., we had a big “sheet” spread on the grass, on which we all sat for meals, with the table-cloth laid in the middle of it. As usual at a picnic, the meals were a very important feature of the day, and Mrs. Holmes, Mrs. Burns and Mrs. Wright were indefatigable in preparing and dispensing them. Luckily, perhaps, for our digestions, there was a nice rocky kopje on which everyone climbed about between meals, and which was the scene of a “treasure hunt” in the evening, just before the arrival of the goods train which picked up our coach and us, and brought us safely home again. For those who have never taken part in a treasure hunt, I must explain that at this one every hunter, if he or she hunted long enough, found a small parcel tied up in coloured paper (and labelled with his or her own name) concealed somewhere about on the kopje tucked away in a crevice, under a stone or among some grass and leaves. Apparently, in most cases, the parcels when unwrapped gave great satisfaction to the finders. This was not by any means the only Christmas festivity in which I took part, but I have neither time nor space to describe the others.

As most of my Railway friends know, I spent all February and half of March in the Mission Coach, touring round my district and paying farewell visits at nearly every house, and incidentally, collecting a delightful number of presents, mementoes and curios to take home with me. I am hoping now to sail in the Balmoral Castle on April 16th and, all being well, to come back again about the end of the year. For those who may want to write to me, and have not got my address written down, I will add that my headquarters address at home will be 6, Moorgate Street, London, E.C., and I need hardly say how very glad I shall be to get letters from South Africa and that I will do my best to answer them.

M. E. Watson.

OUR PRIVATE PRAYERS.

I.

Never in this life shall we learn all that Prayer means; never appreciate its real value. The Christian must always feel that on this subject at least he is still at school, and must never cease to apply his mind and body to the study. Alas, how many of us forget this! Not until we have passed into Paradise—and see the Master interceding, and see also something of the result that the prayer which we offered up on earth (however poor and imperfect it may have been) has had, both upon our lives and the lives of others—shall we learn what prayer really means; and then we shall be moan that we set such little value upon it when we lived on earth. Yet however little we can understand the meaning of prayer on this side of the grave, we Christians do feel that prayer makes a difference. When in our better moments we pray more earnestly, we do feel as we rise from our knees, that whatever the answer to our petitions may be, our prayer has reached the Throne of Grace, and the assurance of this is not a little comforting. The earnest Christian, although he may not be able to give any explanation, feels sure that the prayer which he offers, reacts:

(1) upon his own spiritual life;
(2) upon his home, social or business life;
(3) upon the coming of God’s Kingdom.
Who of us has not longed to have that “spirit of prayer” which is such an outstanding feature in the Master’s life? Praying as he comes up out of the water at His Baptism. (S. Luke, 3.21.) Rising up in the morning, a great while before day, and departing to a desert place, in order to pray. (S. Mark, 1.35.) Going up into the mountain and continuing all night in prayer to God before the election of the twelve Apostles. (S. Luke, 6.12-13.) Going up again into a mountain with His inner circle of disciples in order to pray, and becoming transfigured as He prayed. (S. Luke, 9.28-29.) Interceding for Himself, the Apostles and the world, in that last sad week. (S. John, 17.) Pleading in Gethsemane that the cup might pass from Him. (St. Matt, 26.39.) Praying on the cross for His murderers. (S. Luke, 23:34.) How we wish that prayer meant to us something of what it meant to Him—“Lord, teach us to pray,” we cry, and our hearts answer back “Learn of Jesus how to pray.” Christ is our example. Why, we may reverently ask, was Jesus such a successful pray-er? The answer surely is to be found in the fact of His intense burning love for God and man. We shall grow in the prayer life just in so far as our love for God and man develops. Prayer is the outcome of love; let us never forget this. And if we do look to the Master as our example in prayer we shall come to feel the need of frequently lifting up our heart to God in prayer during the day. The Master was not always on his knees and alone when He prayed. He prayed during His work, and before He spoke. How different life would be to us, if, at our work when some difficulty arose, or a temptation came to us, or we were called upon to offer some word of advice or comfort, we just darted up a silent prayer for help and guidance. Even if we needed no special help at the moment, what a tremendous help it would prove if, as we walked or as we worked, we just for a moment turned our whole being to God—realised his presence, took as it were a snapshot of God. Some such expression as “O God, help me to love Thee more,” would be appropriate but not necessary. The following words of a great writer are worth quoting: “The more real our formal prayer becomes the less can it remain merely formal. It inevitably develops into ejaculatory prayer—prayer darted up arrow-like, at no stated time and seasons, in no stated form of words, but whenever our impulse moves us, or a joy or sorrow strikes us, or a crisis calls to action, or an interval to thought. And as this kind of informal prayer becomes increasingly habitual, the prayerful character is slowly formed, the character of which prayer is the real mainspring, the first necessity, without which it could no longer exist, and whose entire tone and temper is constituted by the fact.”

We have but touched the fringe of our great subject, but further considerations must be held over until the next issue of the Light for the Line.

**CHURCH FINANCE.**

All through South Africa finance forms a difficult problem for the English Church. Money has to be found for church building, church repairs, and church expenses, as well as for the stipends of the clergy. All sorts of methods, good and bad, are resorted to for the raising of funds, and people continually complain that they are always being asked to give. Yet hundreds of parishes are in debt, and a large number of clergy are never paid the full amount of their already small stipends. To what are we to attribute this deplorable state of things?

The majority of our English church-people have come from England or Wales: there, in their town or vil-
lage, they have their parish church, built probably hundreds of years ago; they have their Rector or Vicar, whose stipend is derived from endowments, that is, from rents or certain charges on land or interest on money given to the Church by generous private benefactors, in some cases recently, in most cases centuries ago. Not a penny, it must be remembered, comes from the State, as a Cabinet Minister recently declared in answer to a question asked in the British House of Commons. Thus in the Old Country churchpeople have nearly everything ready found for them; they are simply asked to contribute to church expenses to maintain the services of the Church, and occasionally to give to such objects as Home or Foreign Missions, hospitals, orphanages, etc. These same churchpeople come to South Africa, a new country where all is different. They come to live in a place where there is no permanent church building or perhaps a half-completed church. The priest who ministers to them is in many cases responsible for several other places where similar conditions prevail; his stipend has to be provided by the people to whom he ministers, there being no old endowments for this purpose. Church buildings, maintenance of services, stipends of clergy, all have to be provided by the people themselves. In the home country they were never called upon to find so much money for Church purposes, and it is often difficult to persuade them to give now in the altered conditions.

The main support of South African parishes and mission districts is the Sustentation Fund, to which people contribute, as a rule, between 2/6 and 10/- a month. We will assume that they contribute the same amounts in the ordinary Church collections, though the majority do not give nearly so much. Out of the money raised by collections and Sustentation Fund clergy and services have to be main-

tained. Thus we may say that some churchpeople give a total of between 5/- and £1 a month. Few of them earn less than £12 a month, while in some parts of the country £50 is not an unusual monthly income. If we apply a little simple arithmetic to these figures, we shall see that the average churchpeople give only one-fiftieth of their income for Church purposes. Many give more than this proportion, many give less, many give practically nothing; and yet these latter are constantly claiming the services of the Church for the baptism of their children, for weddings and funerals, and are highly indignant if they do not receive frequent visits from their clergyman. It is noteworthy that members of other religious bodies, who have been better taught the duty and privilege of giving, do often contribute generously to the funds of the English Church.

The position, then, is this: some pay for their religion, some do not; those who pay help to provide the ministrations of religion for those who do not pay and yet are perfectly able to do so. It is generally considered a sign of respectability to be able to "pay one's way," but many of these "respectable people" allow others to pay for their religion. Most of us are too proud to live on charity: still hundreds who could afford to pay prefer to have their religion on that principle. It would be interesting, it would certainly be painful, to find out how much each family spends on amusements, dress, drinks, or holidays, and to contrast these amounts with the sum paid for the upkeep of their religion. Will each reader try to work out the proportion for himself?

In conclusion, we may just remind ourselves of one serious result of the niggardliness of so many churchpeople. The priest is almost always harassed by financial anxieties. The Church Council, with more or less energy, con-
fines its efforts to raising money: services must be maintained, and the clergyman must be paid, for he cannot live on air, as in some instances the people seem to think he can. The spiritual work suffers in consequence. Instead of being a true pastor of his people, and a faithful minister of the Word and Sacraments, the priest is forced to become a beggar, and, worse still, an organiser of various entertainments for raising money. The only remedy is regular, systematic giving in proportion to their means on the part of churchpeople.

CRUELTY TO FOWLS.

"Amongst the noblest in the land,  
Though he may count himself the least,  
That man I honour and revere,  
Who, without favour, without fear,  
In the great city cares to stand,  
The friend of every friendless beast."

Longfellow.

For a considerable time past the various Societies for the Prevention of Cruelty to Animals have been making strenuous efforts to mitigate the cruelty which takes place in connection with sending poultry to market by rail. There are elaborate Railway regulations which set forth the size of crate, the number of fowls permitted in a given space, the number of drinking and food vessels, etc. It has been found that in the majority of instances those who forward fowls by rail do not comply with these regulations. The secretary of the Port Elizabeth and District Society for the Prevention of Cruelty to Animals is now in the habit of reporting every case of infringement of the Railway regulations in regard to poultry, to the Divisional Superintendent, so that he may call to account the various stationmasters who are at fault, for it seems they have no right to accept crates of poultry which do not comply with the Railway regulations. There is a difficulty, however, for many of the stopping places for trains are not provided with a stationmaster. The crates of poultry are dumped down by the owner, who forthwith leaves for home. The guard of the first train which passes takes the crates into the van and carries them to their destination. The Societies for the Prevention of Cruelty to Animals are determined to put a stop to the cruelty which is daily occurring in this connection. It is a common occurrence for poultry to be sent crowded so closely together that on arrival at their destination several are found to have been trampled to death. The worst form of cruelty, however, is the appalling state of thirst which the poor creatures suffer from, for there are either no drinking vessels, or those provided are of such a nature that their contents spill when the crate is loaded on the train, with the consequence that the poultry are often without water for a day and a half to two days. Most of the crates are loaded on the tops of trucks outside the canvas covering, exposed to the blazing summer sun, so that the fowls must certainly be in a mad condition of thirst. Sometimes the crates are not sufficiently high, and when the fowls are removed they are in a more or less paralysed condition owing to being compelled to stand for long periods of time in a stooping position.

It is earnestly hoped the railway officials and missioners will co-operate with the societies whose endeavour it is to protect our animal friends from unnecessary suffering.

F. W. FitzSimons,
Hon. Sec. S.P.C.A.,
Port Elizabeth.

[This appeal for care for dumb animals will, I am sure, not be in vain. It is put in by special request and as many of our readers have opportunities of helping in this matter, I am glad to draw their attention to it.—Editor.]
CHILDREN'S PAGE.

My dear Children,

The time for the Bible Examination has come round once more. Those of you who have not yet sent in your names must do so before April 20th. When you get the questions in the first week in May you must try very hard to think about them before you write any answers. First, just your name, age and the Standard you are in at school, at the top right-hand corner of the page; also the name of your school. Then write as nicely as you can and answer all that you know. Do not forget to put the number of the question so that the examiner may know what question you are answering. If you rule a narrow margin on the left-hand side of the paper, that will do to put the number of the question in. Always begin a new answer on a new line. There are quite a lot of little things to remember when you are writing an examination paper, but I hope not too many for you to think about. If people, even quite little people, do things in a tidy way, you know it means they have tidy minds and when they grow up will have nice orderly houses. So I want you to think about all these little things when you are writing your answers. Some of you, I hear, have been working very well all the year. Of course those are the children who will feel quite happy when they see the examination paper. Do the best you can, all of you.

I want to tell you what I think of the little compositions some of you sent to me. Muriel Peche and Agnes Ewing have given the best reasons for giving presents at Christmas. They will have a prize. They both say it is because we want to show our love to Jesus Christ and to other people. That is good as far as it goes, but we must not forget that it really is gratitude—that is, thankfulness to God and to Jesus Christ that makes people want to be kind and loving most specially on Christmas Day. It is because we know what great love God showed to man by sending His Son into the world to help and save us that we want to thank Him. And the best way to thank God is to show love and kindness to other people. What did Jesus Himself say about this? Some of you talk about "eternal fire." I wonder why? Jesus Christ never said that He came to save us from "eternal fire." What He said was that He came to save us "from our sins." Sin is the evil we have to fear. You know the Lord's Prayer—there we ask God to "deliver us from evil"—it does not say from "eternal fire." I want you all to think of this, and not to talk about "eternal fire." When we sin we grieve God and we forget how much He loves us and what a great blessing He gave and still gives to us in His Son. It is because we can never feel thankful enough to Him that at Christmas especially we try to remind ourselves of all the help He gives us through Jesus Christ our Lord and to do something to show how grateful we are. It is not always easy to remember how much we owe to our good fathers and mothers whom we see every day—and it is not at all easy for children to think much about anyone who is not seen at all—but even you children can understand something about the unseen God because you know there is something that helps you to choose the right and not to do wrong. You feel that, however small you are, your prayers will reach God just as surely as will those of your mother or father.

A great many of you enjoyed toys and other gifts which were sent you by C.O.V. members from England and from South Africa. I should like a long list of names of children who will write letters to thank the good little people who sent them. Please put your addresses.

One word more. Some of you at any rate will have heard about the deaths...
of Captain Scott and his companions. Will you write and tell me why in England and other countries people are saying they were heroes? And mind you begin by telling me what is a hero. The best answers will get prizes—but you must think well about it and try to give really good reasons.

I wish you all success in the Bible Examination—that is those of you who are sure you deserve it.

Your friend,

The Editor.

VICTORIA BIBLE EXAMINATION,
to be held in May, 1914, in connection with the S.A.C.R.M.

1. The Examination is for both Juniors and Seniors. Juniors are those who at the time of the Examination are in Standards 1, 2 or 3 in day school; Seniors, those in Standards 4, 5, 6, 7, and above standards.

2. Besides the Bible knowledge according to the Syllabus, Juniors will be expected to know the first four answers in the Church Catechism; the Lord’s Prayer, and the Creed.

Seniors, in addition to these, must know the answers from “How many Sacraments, etc.,” to end of Catechism.

The passages arranged for daily reading can be had from the Editor or from any of the Railway Missioners. The Reading begins on May 1st.

Names for the Examination in May, 1913, must be sent in by April 20th to Miss Burt,
The Hermitage,
Grahamstown.

Girls’ Friendly Society.
The G.F.S. at Naanwpoort still thrives, under the kindly supervision of Miss Anderson and Miss Seabrook. But here, also, the dreary burden of losses makes itself felt. The departure of Miss Greenhalgh and the Misses Alice and Leah Greenhalgh, and of Miss Mary Delafield, Beatrice, Winnie and Dorothy Hardman, and Doris and Violet Townsend, makes a considerable gap in our ranks.

Meetings of the G.F.S. are held the first Wednesday in each month in the Parish-room.

On February 5th Miss Beckwith was present and spoke to the girls on the rules and objects of the Society, and afterwards read aloud an account of the life and customs of the women of Palestine, while Miss Seabrook superintended the needlework. The girls are now starting upon white pinafores to be worn on Sundays by the orphans at St. Peter’s Home, Grahamstown.

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Badges Given.


Advertisers are reminded that this Magazine is read in every diocese from the Zambesi to the Cape.

Readers are asked to deal with advertisers and so help the Railway Mission.
**BAPTISMS.**

**DIOCESE OF GRAHAMSTOWN.**

Dec., 1912.
19—Shirley Acheson Blackburn, at Hales­owen.

At Naauwpoort:
15—William John Colon Davis.

Jan., 1913.
8—Edward James Saunders.
Henry John Saunders.

Mar.
9—Ethel Charlotte Huebach.

Feb. At Norvals Pont:
17—Benjamin Arthur Sonti.
Ruth Thomas.
Rebecca Ethelina Louw.

**DIOCESE OF PRETORIA.**

Dec., 1912.
13—Sybil Sotheran, Waterval Boven.
28—Albert Royall Collingwood-Tarrant, Machadodorp.
29—Edward Quinto Lowden, Waterval Bvn.

Jan., 1913.
6—Peter Henry Merwe Parsons, Dalmanu­tha.

Feb.
2—Frances Gwenneth Yates, Belfast.
17—Walter Gilbert Hobson, Malelane.
19—Irene Mary Chambers, Breyten.

Mar.
2—Ena Ellen Mostyn Cody, Belfast.

**CONIRMATIONS.**

At S. Philip’s Native Church, Grahamstown.

From Alicedale:
Basita Ngqondela.
Nonstutu Ngqondela.
Kohliewe Ngqondela.
Martha Mbenda.
Lench Gumbe.
Nontike Santi.
Esther Santi.

**MARRIAGE.**

At Naauwpoort:
Jan. 7—Theophilus Ernest Greenway and Winnie May Firling.

**BURIALS.**

**DIOCESE OF PRETORIA.**

Jan. 27—J. M. Stodart, of Alkmaar, at Waterval Onder, aged 38 years.
Feb. 13—George Henry Bell, of Nelspruit, at Waterval Onder, aged 34 years.

Mar. 9—Patrick Gilbert Hoban, Waterval Boven, aged 2 months.

**DIOCESE OF GRAHAMSTOWN.**

Dec. 31—Ethel Victoria Miller, aged months.
Jan. 6—Susan Margaret Cathleen Seach, aged 1 year and 12 days.
Jan. 6—Alfred Henry Seach, aged 1 year and 5 days.
Jan. 20—Aletta de Lange, aged 2 years.

**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.

Subscribers are requested to notify any change of address.

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

Members of the Staff are asked to send in to the Editor, every quarter, names of new members of *Guild of Good Shepherd, Mothers’ Union, and G.F.S.* for insertion in *Light for the Line.*
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Edenburg—Mrs. Cochrane.
Paardeberg—Mrs. Brierley.
Lindley Road—Miss Lily Burns.
Aberfeldy—Miss Fairly, Pumper’s Cottage.
Witpoortjie—Mrs. Davis.
Wolvehoek—Mr. Burnett.
Bethlehem—Miss Wiggill, Railway Book Stall.
Springfontein—Miss Lily Burns.
Lindley Road—Miss Alexander.

Thaba ’Nchu—Mr. Davidson.
Fouriesburg Rail—Mrs. Kendal.

RHODESIA.

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Bwana Mkubwa—Mrs. Lewis.
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Bellevue, Johannesburg—Miss Turner.
Pretoria—Miss Heys, Melrose House.
Grahamstown, C.P.—Miss Anstey, Bishopborough.
Port Elizabeth—Mrs. Edward Brown; Miss H. Hannam, Park Drive; Miss S. Smith, Collegiate School.

SERVICES AND COLLECTIONS.

DIOCESE OF GRAMHAMSTOWN.

December—Coega, 6/3; “Limehurst,” 14/3.

January—Witmoss, 9/2; Commodagga, 5/6; Middleton, 4/11; Ripon, 4/5; Stormberg, 4/6; Thebus, 7/3; Schoombie, 3/5; Bellevue, 3/4; Bushmans River, 9/9; Coerney, 7/-; Barkly Bridge, 9/3; Collecting Box, 6/-; Offerings, 2/6.

February—Wolvefontein, 11/5; Glenconner, 4/10; Kleinpoort, 5/6; Mount Stewart, 6/3, 4/9; Klipplaats, 8/7; Halesowen, 3/-; Mortimer, 8/5; Conway, 9/5; Reit, 5/3.

Donations.—Mr. Thackem, 3/–.

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Signal Boxes. — Mrs. Raath, Vet River, 12/-; Mrs. Saunders, Vereeniging, 8/-; Mrs. Cross, Kopjes, 5/-; Mrs. Burnett, Wolvehoek, 3/1.

Collecting Books. — Mr. Saunders, Vereeniging (2), 10/-.

Offertory. — Ventersburg Road Sunday School, 2/6.

DIOCESE OF PRETORIA.

WATERVAL BOVEN DISTRICT.

December. — Nelspruit, £3/3/3; Bronkhorstspruit, £2/2/3; Belfast (part), £1/5/0; Waterval Onder, 2/6; Machadodorp, 6/3.

January. — Crocodile Poort, 5/-; Malelane, 8/6; Komati Poort, 15/6; Balmoral, £1/1/-; G.C. 454, 5/6; Rayton, £2/0/6; Wilge River, 3/-; Pan, 7/9; Wonderfontein, 6/6; Dalmanutha, 6/-; Machadodorp, 12/3; Godwan River, 9/6.

February. — Nelspruit, £2/17/-; Machadodorp, 15/3.

Total, £17/14/6.
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Mrs. J. H. Brink, Killourny Farm, Limpopo, Transvaal.
Mrs. Joanna Smith, 26 Frere Street, Cape Town.
Mrs. C. A. Wood, Grove Road, Gardens, Johannesburg, Transvaal.
Mrs. H. Dippenaar, Spitskop, Moffit Road, Bloemfontein, O.F.S.
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<td>3ft. 7in.</td>
<td>4ft. 8in.</td>
<td>1ft. 10in.</td>
<td>13 stops</td>
<td>£26 5s.</td>
</tr>
<tr>
<td>No. 4479</td>
<td>3ft. 3½in.</td>
<td>4ft. 3½in.</td>
<td>2ft. 5in.</td>
<td>13 stops</td>
<td>£31 10s.</td>
</tr>
</tbody>
</table>

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