South African Church Railway Mission.

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Light for the Line.

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LETTER FROM THE HEAD.

There is not very much in the way of progress to tell you so far: our friends in England, supported and helped by Mr. Winnington-Ingram, are doing everything in their power to secure priests and other helpers to come out for the Staff and so set us on our feet again, but up to date nobody has so far arrived. News has been received that several men are in touch with the London Committee and we are hopeful that some will eventually be secured, but the difficulties at present are very considerable, not the least being the uncertainty necessitated by the times. One who had made up his mind to join us and who has been waiting for a berth on board to bring him out is now informed that he has no hope of getting one before November at least, and we can well understand what this means to any man who is really keen to be at work; six months' holiday is the usual thing with many people in this country in ordinary times, but it is almost unheard of in the Old Country, and any man waiting for six months there without settling down to a set job would feel himself to be a loafer—no wonder, therefore, that this priest has sent to say he has decided to take on parochial work again in England and must cry off with us. Other men are not certain when they will be released from the Army or Navy, so cannot say anything for the present. Where there is so much need for men at the very door, a man must feel he is really more wanted thousands of miles away before he would be justified in coming. However, when we remember what the world has gone through during the past few years and how in every walk of life everything has been upset, we are not surprised to find it is going to take a very long time for things to get right again and to settle down—certainly not as before, but—to the new order of things. In this country we felt the war so little and the ordinary, everyday life went on so much as usual that we were little prepared for the state of things now prevailing in Europe, especially in so far as they concern us. The last mail brought news that there were some 6,000 in the Priority List 1; then there are Nos. 2 and 3, and these lists are continually being added to, so we can imagine what chance those folk have who can claim no priority. So we must possess our souls in patience, and meanwhile hope and pray that the way may soon be opened for obtaining and bringing out the Workers we so badly need. After all, God in His mercy has
granted us a more glorious victory than we dared to think possible—twelve months ago our forces were being driven back and back—and therefore, if the clearing up takes longer than we expected it is not for us to grumble but rather with thankful hearts to look forward with hope, and meanwhile cultivate a most useful grace, the grace of patience. I have mentioned the position and the difficulties we are faced with just to let you know that everything possible is being done: I do know how many of you miss the ministrations of the Church and you may rest assured they will be restored to you as soon as it is possible.

Mr. Hobson, who has most kindly stayed on considerably beyond the time arranged, will probably have sailed for England before this reaches you. Those to whom he has ministered on his Section—Kimberley to Francistown—will know most what his going means and what a great loss it will be: he set himself out wholeheartedly for his job and counted not the cost to himself—if he could have stayed on there is no doubt he would have done so. It is hoped that he will, for a time, be able to devote his time to our interests in England, and this will help us in a measure to part with him—though we do so with the greatest reluctance. If the Workers would not give themselves so entirely to their job we should not mind half so much when the time comes for them to go. We are most grateful to Mr. Hobson for all he has done for us and we wish him a very pleasant voyage and glad reunion with his “folk at home”; we also wish him God’s richest blessing on whatever job he may eventually be called to.

Mr. Esdaile was unfortunately laid up in Windhuk just before Easter, and when he was able to travel the doctor ordered him to the coast: our good friend, Dr. Mallinson, most kindly took him to his Home at Port Alfred for the “Sick, Lame and Lazy,” and soon had him back to health and strength: we trust he may be able to carry out his wish, viz., to remain at his Section till the end of the year: by that time things ought to be taking permanent shape in South-West.

Miss Elsie Andrewartha has finished her part of “learning the road” and has now taken over the Section Cookhouse to Norvalspont and De Aar to Cyphergat: she has met with much kindness and we hope her time there will be a very happy one and a real help to those she is out to serve. Her headquarters will remain as before, “The Hermitage, Grahamstown.” Miss Beckwith, ever ready to fill gaps or to do anything helpful and necessary, will have charge of the remainder of the Southern Section and do a little pioneer work in her otherwise spare moments.

News has been received that Mr. Rossborough may be expected out “soon,” whatever that means these days: let us hope that it does mean soon in this case: he will find he is really wanted, and also a very warm welcome awaiting him. A few days ago I was informed by one who was at
the Depot in England until a month ago that by the end of June every man able to travel who had gone over to help, Contingent or otherwise, would have left the Old Country. So let us hope, for these men know a lot. When Mr. Rossborough last wrote he was working at the Prince of Wales' Hospital for Officers, Marylebone, where there were over 700 patients: the Hospital Ship on which he served so long having been put out of commission.

The actual fighting may be over, but the effects and suffering are not; the need for those who have suffered and are suffering will call for our care and help for a long time to come. When they went we promised them, and pledged our word, that we would stand by them if they were injured and in need, or care for those they loved if they were taken: it is so easy to forget these things in the rush for reconstruction when the excitement is over: it is up to each one of us to see our word is as good as our bond; it would be an everlasting shame to us and to our honour if in any way we fail to keep our promise. It is our business and we must see to it. The Governor-General’s Fund is out to help us in this matter and it is up to us to make it possible even, if need be, to the extent of “going without.”

The Church at Broken Hill, which Mr. Winnington-Ingram had so much at heart, was nearing completion when I was last up there and very, very nice it looks too: the material and the workmanship are of the best and the roof is said to be the roof in Northern Rhodesia: it is grass thatch and is the work of a master in the art—a son of one who in Scotland came from a family of Thatchers—who must have it in his blood: it looks almost like velvet, and is certainly the wonder of the Native thatchers who often stand and look and wonder “how it is done.” It was interesting while up North to see the extensive preparations which are being made for the Air Service in the England, Cairo, Cape route: at Ndola there will be a Customs landing place, but Broken Hill will be the largest—35 acres have been cleared for the purpose and it is expected that between 300 and 400 men will be stationed there, as it is about half-way between Cairo and the Cape. The grounds are now practically cleared and ready—they had nearly 1,000 “Boys” working on the Ndola site—and as soon as supplies can be got up we may expect to hear more of the new service. Fancy getting a copy of the London Times only four days old!

Our Easter Services were very happy ones: I felt I must spend Easter on Mr. Seacombe’s Section, and a very happy time we had; the services were held on Mr. Rorke's Farm and under the shade of the orange trees—in other parts of the world the younger members of the congregation might have been in danger of having their thoughts distracted by such surroundings, but all those present were quite used to them—as there was no room large enough to hold the congregation; a
great experience it was and I doubt if even in the grandest Cathedral there were happier services than ours in the quiet, still morning—the day was perfect; for, as one remarked afterwards on hearing about it, we were able "to look from Nature to Nature's God." And then afterwards, having made our offerings to God, well—you know—we were able and quite ready to enjoy the other things with which God had blessed us and in a very few minutes after the 10.30 service was over you might have found most of the congregation in the water. Put what construction you like on that. But I must not go on.

The Memorial Cross to the memory of Mr. Seacome has now been placed over his grave and the whole thing very nicely fixed up by Messrs. Nicholson Bros. of Bulawayo; the workmanship and the setting are a credit to their already honourable name. I hope it will not be very long before we can get on with the window, but of this more later.

Hoping soon to have some real good news to send you,

Yours very faithfully,
R. Thorneley Jones.

GRAHAMSTOWN DIOCESE.

NAUWPOORT.

The Bishop came to us for Confirmation on March 25th, the Feast of the Annunciation. Twelve candidates were presented from the Camp; two from outside were unable to come in. The Church was full of people and looked its best. The Service was most impressive. His Lordship spoke of the duty of following the example of the Blessed Virgin Mary, in loving, taking care of, and suffering with her Divine Son, a duty that we shall find many ways of practising in our church life. After the Service refreshments were provided in the Parish Room, and we all had an opportunity to meet one who came, as he explained, not as a stranger, but as a Father in God. The Bishop celebrated the Holy Communion the next morning and preached at a 4 o'clock Evensong. In the evening 19 candidates from Nauwpoort, Hanover Road and Norval's Pont were confirmed at St. Agnes' Mission. The Church was crowded, but fortunately it is lofty and of a good size. We must have better music next time, and be content with the harmonies as they are written. On Sunday, May 4th, after Evensong we held our adjourned Easter meeting. Votes of thanks were passed to Mrs. Hitchcock for acting as organist, to the Sunday School teachers and the outgoing officers. The balance in hand last year was £32, this year only £19. But as we spent £8 on two Gloria lamps, and paid £4 for organ tuning which really belongs to next year, our position is not much changed. And when one considers the influenza and the war charities, we can't complain. Mr. Hitchcock was re-elected churchwarden, and with him Mr. Ehrich, who takes the place of Mr. Odoire, who to our great loss is transferred to Port Elizabeth. As sidesmen Messrs. Fawdry and Van der Merwe were re-elected, and Mr. Lemon, an old Church officer, and Mr. Steinhöfel added to them. I must heartily thank the congregation for the Easter offering and war bonus. The Head spent Sunday, the 25th, with us and, acting as Commissary for the Archdeacon of Cradock, admitted the new Church offi-
It was our intention to give the Odoires a send-off, at the same time, but scarlet fever broke out in the family, and we must wait till the end of quarantine. Whenever they leave they may be sure they carry with them the best wishes of All Souls' congregation and priest, and very many others. Fortunately we have Mr. Ehrich to step into the breach as churchwarden, Mrs. P. van der Merwe takes over Mrs. Odoire's Sustentation Fund work, and Mrs. Fockens and Ellen Kelly will help in Sunday School. Then we hope to have Miss Andrewartha with us on the second Sunday to help with the S.S. and G.F.S. We would remind parents that on the second Sunday in the month there is a children's class in Church at 11, and Service always on the third Sunday at 11.

On Ascension Day we had quite a nice congregation at the early Eucharist, and about 70 children of the Sunday School for a short Service at 3, followed by a tea in the Parish Room. We have to thank the parents and friends for the many good things provided. Two other things about Nauppoort—one to thank Mr. Comley for getting a lamp fixed over the Church gate, the other to say that the credit of playing the name part in "Cadmon" belongs to Mary Ferguson and not Christina, as in the last Light for the Line.

COOKHOUSE also has had Confirmations during the quarter: one in St. Paul's on Friday, April 4th, in the afternoon, when seven were confirmed, and one in the evening in St. Barnabas' Mission, when 33 were confirmed, 14 of them belonging to the Order of Ethiopia. After the pleasant Service in St. Paul's, tea was provided in the Church grounds by the ladies of the congregation. The rain threatened, but held up. It came down heavily, with thunder and lightning, on the way to the Mission and continued, much to our discomfort, until we got back to our headquarters. In St. Barnabas' we were very crowded and some were rather damp—the vestry is not intended for rainy days—but everyone seemed happy, and we hope took away something of the spiritual grace poured out in Confirmation time. On May 11, after Evensong, we held the Easter Vestry meeting. The same Church officers were elected: Messrs. Eve and Wise as churchwardens and Messrs. Cock and Dobell as sidesmen. A satisfactory balance sheet was produced by the churchwardens, and a balance in hand of £17 10s. it was decided should be given to the Railway Mission. I think this is the first year that the Easter offerings have been given to the priest-in-charge—for which many thanks. At this visit and on the previous one we had quite good congregations, and a good number of communicants. In April the infant son of Mr. and Mrs. Druitt was baptised, and in May the little son of Mr. and Mrs. Kendall. At my visit in June the Church officers were admitted to office by me, acting as Commissary for Archdeacon Turpin. At this visit it was a great pleasure to find that the Sale of Work suggested two months ago was really taking place, and also a concert on the Monday evening. The proceeds of both are for the funds of the S.A.C.R.M. and amounted to £43 18s. 8d. A balance sheet will be found on another page. The principal stalls are: Fancy goods, Mrs. Eve and Mrs. Wise; cakes, Mrs. Bosch; sweets, Mrs. Cock, and tea, the Misses Dobell. I hope these and all who helped us so kindly in the many arrangements that had to be made will accept our thanks. The concert, for which I stayed over, I was unfortunately unable to attend. Dust and cold made it advisable to stay in and not aggravate a long standing cough. Everyone said it was a great musical success, and I'm told the efforts of Mr. and Mrs. Cree, Mr. Myer and Mr. Burchell were particularly appreciated. Cookhouse is fortunate in its musical talent.
At the end of March CYPERGAT had a full Sunday with fair congregations, and STORMBERG had Evensong on the following Monday. Rain spoilt the attendances at night and we had no one to come to Communion the next day. The previous Sunday I was able to give SHERBORNE a morning Service.

NORVAL'S PONT had a visit on a weekday, April 9th, when we had Evensong, and the baptism of the infant son of Mr. Fred Norval. Later in the month, the 29th, I was there again, but could only arrange native services: Evensong, with Holy Communion and Baptisms the next morning. I was again there for a native wedding, and was able to arrange for Holy Communion in English, but the only communicants were those who had the farthest to come. BURGHERVILLE ROAD had Evensong on April 25th—we have no communicants there—and the next day TAAIBOSCH with Holy Communion the following morning. On Saturday evening at HANOVER ROAD we had native baptisms at 6, English Evensong at 8, with Holy Communion on Sunday morning early, and Mattins at 11—over in time to get back to Naauwpoort for the evening Service. We are very pleased to welcome the new Station Master at Hanover Road, Mr. Robertson, and his family. I was asked at Hanover Road if we collected the Ember pence, and I had to say no, but we have now begun. There are twelve ember days in the year, when we pray for those who are to be ordained, and on each day those willing promise 1d., making 1/- for the year, and it is spent in helping to train candidates for Holy Orders. There are hundreds of returned soldiers in England and probably some in South Africa who are already in training; many no doubt in need of assistance.

E. T. WILLMOTT.

Naauwpoort, June 13th.

S.W. AFRICA.

Walvis Bay, Whitmonday, June 9th.

My dear Readers,

Just about the time this number of our magazine reaches you the Archbishop of Capetown, all being well, will have begun his tour of S.W., and possibly the Confirmations arranged for USAKOS on July 18th, WINDHUK on the 20th, LUDERITZBUCHT on the 24th and KEETMANSHOOP on the 26th, all of the same month, will already have taken place. Between now and then I hope to be able to pay a final visit of preparation to my candidates, from whom I have been unfortunately separated by an attack of tonsilitis which it took a month to put right. There will be many difficulties for people along the Line in the way of getting to these Confirmation services. Some of them will have to travel over a hundred miles and will also have to spend two or three days away from home. Obstacles like these are just made to be overcome, as a test of our earnestness. Are we ready to make sacrifices, to put up with inconveniences, in the cause of our religion? Do we feel that the Sacraments are so important that we are ready to do almost anything to make opportunities of receiving them? If we are only lukewarm about religion, Confirmation is not likely to help us much, because the chief value in Confirmation is what it leads to, the using and the stirring up of the spiritual gifts we have received through the Laying on of Hands with prayer.

During this quarter I have visited TSUMIS, KALKRAND, NARIB, KEETMANSHOOP (three times), LUDERITZBUCHT, AUS, KUBIS, GARUB, TSCHAIKAIB, FELDSCHUHRHORN, EBONY, USAKOS, SWAKOPMUND, WALVIS BAY and WINDHUK. The Protectorate is always changing, and there has been
recently a considerable German exodus, which has not yet finished. Military, police, civil servants, government servants, including railwaymen, post-office, etc., but not apparently teachers or Lutheran pastors, and undesirables, have all had to go. Some breach of the law constitutes an "undesirable." I believe, or a persistently troublesome attitude. I have not seen any desirable Germans yet. Some went of their own accord, and of these some wanted to withdraw at the last moment from the journey for which they had themselves applied for leave to undertake. Even a free passage to the Fatherland looked less rosy as the prospect drew nearer. They were not allowed, I understand, the exclusively feminine privilege. This German exodus has made little difference to us so far, except that as a result of the departure of the interned military prisoners, we have lost the Protectorate Garrison Regiment, and AUS CAMP is no more. There must be many a man in the Union to-day looking back upon that wearisome round of guard duty, month after month, trudging about in the deep red sand, who will breathe a sigh of relief when he hears that the Camp is defunct and realises that by no possible law of chance will he ever have to go there again. Doubtless those who were in at the death, so to speak, enjoyed the funeral wake. We are still left with a very large proportion of the German population, farmers, store-keepers, hotel-keepers, miners, etc. We hear that there are a great number of people desirous of entering the country, but it will mean a great expenditure to enable the vast unoccupied ranching country to be properly stocked, owing to lack of surface water. There may be interesting times ahead, when the day of peace comes, and with it a new army of invasion.

The day of Peace long looked for! Can the fighting spirit which has been so strongly aroused in our people, no less than in others, be put to sleep again? And there are so many sore places where the revengeful spirit is only too natural that one might despair of a lasting peace. But the Spirit of God broods over the troubled sea of the nations, and if we were only to demand in the true spirit of expectancy a fresh outpouring of that Holy Spirit upon the world, upon our Church, and ourselves, we should be able to cast out the evil spirit of revenge and hatred and replace it with the Christian spirit of justice tempered with mercy, the spirit of mutual service and goodwill. The odds against peace are formidable, but they are not so formidable as they were against the first spreading of the Gospel, when that little band of Christians waited in prayer in the upper room for the power that Christ had promised to send them.

I have been meaning for some time to say something about children's prayers. And if the Editor allows me the space I am going to insert at the end of this letter a plan of prayer for every morning and evening in the week, which could be simplified for children under eight. I have borrowed a great deal of the prayers without asking leave from some friends of mine who think, as I do, that no trouble can be too great if it is going to teach their children to pray. And I am sure that they will be glad to think that their trouble has not only made prayer time the happiest time for their own children, but that other children far away in lonelier places are going to share some of that happiness. Why are prayers dull? Why do we get slacker and slacker about them as we get older, and finally give them up altogether unless we have a very strong sense of duty? Partly lack of variety, partly lack of helpful externals. We are expected to repeat every morning and evening the same set prayers including perhaps "Our Father," "Gentle Jesus," and prayers for our relatives and that we may be a good boy or girl. Very rarely do parents encourage vari-
ety, even when they hear their children's prayers. Prayer then becomes a monotonous habit without meaning. What do I mean by helpful externals? I mean that every child should have a prayer-place or prayer-corner (several children can share the same prayer-place, of course). He would keep his Sunday books there, there would be hung on the wall pictures of Our Lord, of the Blessed Virgin Mary, a Cross or a Crucifix. Variety is wanted here too, not always the same pictures. A child needs the help of external surroundings, the atmosphere suggesting prayer. A little packing case covered with a cloth, with candlesticks and flowers, a mat to kneel on, with his books and pictures about him, a child would feel it was really a nice place and he would like to stay there and say his own prayers after he has repeated some set prayer. Given variety of prayers in suitable surroundings I feel sure that quite ordinary children will get interested in their prayers and that they will grow up to be men and women of prayer. The set prayers must be changed and expanded from time to time, but by having a plan for a whole week monotonous repetition is avoided. May we who are entrusted with the care of children's prayers never forget that it is the Holy Spirit who teaches children to pray, and may we do all in our power to lead our children in the way of prayer, in the spirit of joyous freedom, to perpetual loving intercourse with their Creator and Redeemer.

I remain,

Yours affectionately,

EVERARD ESDAILE.

KIMBERLEY AND KURUMAN.

28, Milner Street,
Kimberley.

(Gaberones, June 9th, 1919.)

My dear Friends,

So you must bear bravely with the infliction of another letter after all! It has been a very merciful relief to me not knowing the exact date of my departure, because it has enabled me to say at every place, "Goodbye for the present. Hope to see you again." I'm afraid that July must see the knock-out blow to these hopes, but you never know!

The Christian year. We have passed now through the fast and festival period of the Church's year, and are about to enter on the long route of the Trinity season which carries us up to next Advent in November.

Advent is the opening season of the Christian year; it sounds the trumpet note of warning and preparation for the Second Coming of the Lord in glory to be our Judge. It gives the motto of our earthly sojourn, "Prepare to meet thy God." Then at Christmas we thought of our Lord's First Coming in great humility, when

"God sent no angel to our race
Of higher or of lower place;
But wore the robe of human frame
Himself, and to His lost world came."

The Humanity He then took of Blessed Mary He carried through suffering, strife, and death (Lent and Passion-tide) to Victory (Easter), giving us the assurance that if we will but battle on, enduring the hardness of repentance and ready to run risks for Him, high triumph awaits us too. Then came Ascension Day, the Coronation of the King of Kings, His enthronement on High, the living Champion, the loving Advocate of His redeemed. But He left us not comfortless. Ten days of waiting, then came Pentecost (Whitsunday), the descent of the Holy Spirit upon the Church. And He is with us to this day, working in and through the Church, making every Sacrament a living and powerful act, and working too in each Christian heart, checking each fault, calming each fear and speaking of Heaven. It is in fact the Blessed Spirit of God Who brings
Christ to us and us to Christ. Try then to follow the course of the Christian year, not just to think of Christmas as a hot time, Easter as a holiday time, Witsuntide as getting cooler; but let the message of each season penetrate the mind and heart and work itself out into life. A good way of doing this would be to use the Prayer-book collect for each season in our daily prayer.

Praying homes and prayerless homes.

A home without prayer is a sad place, and why? Because it's the opposite of what God means a home to be. A praying home is a happy place because it is under the good pleasure of the Most High. A prayerless home is a dark and suffocating place, because it's not open to Heaven's light and air. A praying home is a healthy place, because light and air enter it from God's home. A prayerless home is not so far removed from a kennel, a stable or a kraal, for in those places prayerless creatures live and eat and sleep. We don't blame them though, since they were not made to pray. But we were.

"For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those that call them friend?"

(I believe Tennyson said that. But I am always afraid of poetry, afraid of quoting as from Shakespeare's "In Memoriam" what is really found in Browning's "Paradise Lost"—or some such howler!) A praying home is really a miniature Heaven on earth, where God's children live near to God.

Make yours praying homes, where to be on your knees in God's presence is as natural and obvious a thing as to be seated at the family table. What would we think of a man who lived his life with his hands bound, his feet tied, lips sealed, eyes blind-folded and ears plugged? Unnatural, we should say, not using the powers God has given him. But not to pray is more unnatural still. In a prayerless life the highest faculty of all is bound, the loftiest capacity unused. What a life! It's an existence, hardly a life.

I remember hearing a New Zealander on board ship boasting about his son. My word, he was a wonderful boy! He could ride a horse, drive a motor, sail a boat, do anything you like. I wish now I'd been brave enough to say, "Can he pray?" After all a well-trained monkey can do most of those other things. We have seen them in circuses sometimes, how they have been trained to put their hairy hands to almost anything. But prayer, that is the human occupation par excellence.

Lead the children then to pray. Don't drive them. If they are driven, then as soon as the reins of authority are loosened, they go the other way. Lead them to love their prayers. Make their prayers very simple, make them interesting, for example thanking God in the evening for any special happiness in the day. Let them see that prayer and life are one, not that prayer is a bit of extra, or rather a boresome one, that has to be tacked on to life. Above all, let them see that your prayer is like the breath of life to you, that you simply couldn't get on without it, and this spirit of prayerfulness in the home will most surely sink deep into the young hearts. They may for a time slacken off their prayers when they grow up, but they will get back to it right enough if every recollection of the parents in the old home is a recollection of a praying mother and father. Of course that is the only way you can teach another to pray, by being a praying person yourself. The spectacle of a prayerless person trying to teach another to pray is a hopeless fiasco. You might teach them parrot-prayers, that is to repeat certain words. But to teach another to pray is to introduce that one to God, and clearly that can't be done unless you know God personally your-
The Sacred Ministry. There is a great dearth of priests in this country and in the homeland, nothing like sufficient to cover the field. Yet we feel pretty sure that God, Who knows the need, is calling just the right number of young men into the ministry. There must be unanswered calls somewhere. And South African clergy to minister to South African people would be the ideal, yet there are very few priests who have been born and bred in this country. What is the cause? I suppose one cause is the “atmosphere” in which we live. It smells rather strongly of money, doesn’t it? These are the types of expression with regard to life in which multitudes grow up—“Making a good thing out of it,” “There’s money in it,” “Doing well,” “Getting his 50 quid a month,” and so on.

“Isn’t it terrible?” said a man to his friend during the blackest days of the European strife.

“What, the war?”

“Oh, no, business.”

Vocations to the priesthood can’t thrive in that atmosphere. And indeed we Christians ought to be rising above it, with the poverty of the Manger and the entire destitution of Calvary staring us in the face.

“What does God want my son to be?” that should be the first concern of Christian parents. In my native land, amongst the poorest of Irish families, it is always the proud longing of the parents’ heart that one of their sons may grace the sacred priesthood. There is not much in it, thank God, from the cash point of view. You would rightly scorn the ministry of one who went about his sacred duties to make a good thing out of it. But there are other and higher “points of view,” which must be taken into consideration. Think of it, will you, and “pray the Lord of the harvest to send forth labourers into His harvest.” And you might help to find Him one.

Thank you all, once again, for all the kindness and hospitality you have shown to me. But there is just one little word of warning in connection with that which I am sure you will take in good part, and that is, don’t rest in this as if it were the sum total of religion. Personal attachment to the Lord Jesus, that and that only is the root of the matter. Yet we find some people whose only connection with religion is that they knew the Rev. So-and-So. Others have a more remote connection still—“My father knew the Rector of ——,” or more distant still, “My aunt married the brother of the Vicar of ——.” In fact, I am almost prepared to hear someday, “Our cat and the minister’s were great chums”! All very nice but not soul-saving. “There is none other name given under Heaven whereby we must be saved,” except that One Name which you know.

So I commend you to God and the redeeming power of Christ and the guidance of the Holy Spirit, to the prayers of the Lord’s Mother and all His Saints, and to the protection of the Holy Angels; and wishing you every happiness and blessing here and hereafter,

I remain, your affectionate priest and friend,

A. C. Hobson.

WOMEN’S WORK.

DIOCESE OF GRAHAMSTOWN.

Poor old Coach 404! Look out for it again some day in a new coat of fresh paint which may at first make some fail to recognize it. Perhaps it in its present position in the Uitenhage Workshops may not feel an unwelcome rest after all its recent adventures were their tale fully told! Here, however, we can only attempt a slight sketch of our
wanderings together, of which Mossel Bay was the utmost limit. Here the 
coloured congregation assembled in large numbers to see "Bible Scenes and 
Stories" in the lantern slides, and contributed towards the Railway Mission 
as well as to their own Church funds. 
At Great Brak River temperance slides 
were shown after a Lodge meeting and 
another collection made towards the 
same object.

A Sunday spent in George was very 
enjoyable thanks to the kind hospitality 
of St. Winifred's School, where "The 
Vision and Mission of Womanhood" 
slides were shown on Saturday night 
and a number of friends visited the 
Coach, being much attracted by its 
arrangements and air of comfort as it 
stood still in the siding.

Oudtshoorn claimed three lantern 
shows, one at the Girls' High School, 
another at the Station, and yet a third 
in the Church Hall to their Missionary 
Guild. The congregations at St. Jude's 
Church on Ascension Day were most in­
spiring, especially at 8 a.m., when 
there were 65 communicants, including 
about 20 members of the Church Men's 
Society.

Another Sunday was spent among the 
beautiful mountain scenery at Zebra, 
where the scattered population quite 
filled the little school to see the sacred 
slides and sang hymns most heartily 
both in Dutch and English, and on the 
following Sunday at Klipplaat Junction 
both the Sunday School and evening 
lantern were again well attended. Both 
here and in other places it was a great 
privilege and pleasure to meet so many 
returned soldiers once again with their 
families and looking well and fit, even 
some who had passed through German 
prisons. Another cause for gratification 
was the glowing accounts they 
brought back of British hospitality, 
their treatment in hospitals, etc. 
Surely among the good results of this 
terrible four years' trial may be 
reckoned this bond of union forged be­
tween the two countries which will not 
easily be broken.

This Whitsuntide Festival was well 
oberved at Cookhouse, and a very 
bright time. Many willing helpers had 
been preparing beforehand for the Sale 
of Work and Concert, both of which 
produced quite excellent results, as will 
be seen in another column. Among the 
attractive gifts sent in from far and 
near were some charmingly made hats 
and baskets of coffee palm and mealie 
stalks, more of which can be procured 
at any time by writing to Miss Ger­
trude Ferreira, Railway Cottage, 
Bathurst, for further particulars. We 
should also like gratefulv to acknow­
ledge the numerous books and papers 
of all sorts sent in for use on the Mis­
sion Coach from various quarters, 
especially from the Grahamstown 
"Children of the Veld" and Miss Ryall 
of the Y.W.C.A., Port Elizabeth. If 
only the kind donors could have seen 
the scramble which took place for them 
in the various camps and even more 
especially the gratitude of those living 
in the small places for all sorts of 
literature they would never again let 
our supply run short. So with true 
Irish gratitude,

I remain, yours hopefully,

M. Josephine Beckwith.

P.S.—Pleasant expeditions on both 
the Alexandria and Kowie branch lines 
must not be forgotten, with special 
thanks to all those whose kindly hos­
pitality made up for the absence of the 
Coach.—M.J.B.

It was difficult for me to know quite 
where to begin when I was asked to 
write for the Light for the Line. I 
have been exactly like a large hold-all 
going over the huge Sections of Divi­
sions 3 and 4 and putting everything 
roughly into it and sorting all when I 
got back to Headquarters. The past 
three months have been most interest­
ing, and I do feel deeply grateful for
the kindness and hospitality shown to me by all the people on the Line. I have met many people whose names I have found it difficult to remember (I suppose I should have gone about with a little black book and entered everybody’s name into it as we were introduced, but little books are so frightening, aren’t they?), so please forgive me if I should have forgotten your name when next we meet.

On the 1st March, Miss Beckwith and I started out on my first long journey on the Line. We stopped at SANDFLATS for Sunday and found there a little band of faithful workers doing his or her “bit” to bring in the Kingdom of God on earth. I could not find time or space to write about all the little places we stopped at, and where we received welcomes and hospitality—it would be unending. In the space allowed to me I shall only be able to touch upon the larger places and the work done there. After Sandflats we passed on to ROSMEAD, and there we were met by a strong and keen band of G.F.S. members and candidates, visited some of the cottages, and met many friends of the Mission; of course we were not able to visit all the cottages during our time in the Camp, and I hope very much that it may be arranged for me to visit during the next month.

NAUWPOORT has been one of the places to which I have given a Sunday a month. Mr. Willmott has arranged for a Children’s Service at 11 a.m. on the second Sunday in the month; the Sunday School will be as usual at 3 p.m. I do hope that the children will come in large numbers, and regularly. Now that my Section is fixed I hope to give more time to visiting in the Camp, although there are a great many other places which I visit—from COOKHOUSE to NORYAL’S PONT and CYPHERGAT.

At KLIPFONTEIN Miss Beckwith had two Confirmation preparations, and while her classes were going on, the ganger kindly offered to “trolley” me up to see his wife. This was my first “joy” ride, and I was grateful for the kind thought, because it saved me a long, hot walk. At COOKHOUSE we had lantern slides, Sunday School and G.F.S. meetings, and at the Mission where Johannes Magxaka works so faithfully, I had a native women’s class, and in the evening slides of the Passion. I hope that during the next month I shall have visited all the cottages in the Camp and learnt a great deal more of keeping bees and how to make and paint the hives!

At MIDDLETON I had the wife of the Native Teacher (Felix Magxaka) for her final preparation class for Confirmation.

At COMMADAGGA, ADDO, COEGA, BLUECLIFF and MOUNT STEWART we gave lanterns and talked to the children in the schools.

KLIPPLAATS was the next big stop. Here we found very old friends, G.F.S. candidates and Sunday School children. Lanterns were held on the Station for whites and at the Native Mission Church. Down the Line to MILLAR for a lantern of the Passion slides, back to Rosmead for the Confirmation. To Cookhouse for Confirmation. The Service was beautiful, and the Church looked really festive, and all preparations had been made by the friends of those to be confirmed. After the Service we all assembled on the lawn outside the Church to meet our Bishop, and everything had to be carefully thought out, and all the tables were beautifully decked with flowers which were picked from Camp gardens; it was quite a sight to see all the members of the congregation grouped around, and being thoroughly social.

On Monday, April 7th, we both left for the Eastern Line, working our way down to EAST LONDON. On our way back we arranged to have two lanterns at BLANEY JUNCTION—one for the children in the afternoon, and one for adults in the evening, but unfortunately a breakdown prevented our
reaching the junction until quite late that night. We were sorry to disappoint the many who had walked and driven from the cottages down the Line; however, next day I stayed over to give the promised lantern, so that our children would not feel disappointed. Late that night I left for Toise River to meet Miss Beckwith, and we visited the school and some Railway friends. Back again to Naauwpoort, Rosmead, giving a call at Cradock, Cookhouse and Middleton. Headquarters for a few days’ rest, after which we went down the Kowie Line, giving lanterns at Bathurst and Trappes Valley. At each of these places we found old friends from higher up the Line, and “they were glad to see the Mission Ladies once again.” After a few more days off the Line, we started on the big run down to Oudtshoorn and George. Here again we found some of the friends of the Northern and Midlands who had come here to live. I could not help feeling how desperately lonely the people must be at those little stations in the very heart of the mountains, and I am glad Miss Beckwith will stop a day at each on her return journey. I had to return to Headquarters from George to make plans and arrangements for work on my Section.

Before I end I want to ask all mothers on my section to encourage their children to read and study for the Victoria Bible Reading Prize. A new scheme has been drawn up and I feel sure that the children will find it, if possible, more interesting than before.

Elsie M. Andrewartha.

Diocese of Bloemfontein.

During the latter part of Lent, Lantern Services were held at a good many places, especially on my new Section. On Good Friday I showed the Passion pictures in the Church when the Vicar, Rev. J. Dolltyn, gave a short address on them. It was unfortunate that the moonlight rather dimmed the effect of the pictures; we had not thought of it. On March 14th I went up to Vet River, having heard that Jackie Roath was worse, but was only in time to attend the funeral as he had passed away the previous day. He had been ill about three years, often suffering a great deal, but his patience and cheerfulness were wonderful. He was a faithful soldier of Christ and we can only rejoice that his suffering is over while sympathising with those who loved him.

There have been a great many shifts this quarter. The Harris family are leaving Theunissen, and the Sunday School, which Mrs. Harris kept up for more than a year, will be discontinued. I shall still pay a monthly visit, but unless other children come to the place it will not be on a Sunday. The Wadmores have moved to Greenlands, where I can follow them, and ganger Brown and his family have left the ungetatable cottage at Pompi for one nearer Glen. Most others are still within reach. At Klip River they are anxious I should keep on the Sunday School, and as just now Meyerton has a proper Service, I am doing so. Lindley Road, Thaba Nchu and Tweespruit children come well when I can get round. On my last trip I went to Kestall Road for a short visit. I hope to go again later on.

Kopjes shows an improvement. At our last Evening Service there I counted 28 present and the seats were too few. It does hearten one up to get such a result sometimes. Two babies were baptised also that afternoon. The Services are being held regularly every two months, and I try to fit in my visit so as to assist with the organ. An old Kopjes boy, Fred Smith, was confirmed privately at Modderpoort on May 2nd. He was unable to go to Kroonstad last October with his sister. Immediately after that I ran down to Capetown for
a week to see my sister off to England. I suppose I shall be following her early next year. Will you join me in prayer that a new worker may be found to take my place? It is so sad to think that it may all stop when I leave. So much is lost in even a few months' interval.

P. Glasier.

**VICTORIA BIBLE PRIZE EXAMINATION.**

May, 1919.

I hope the results of your Victoria Bible Prize Examination reached you all before you broke up for the holidays, for I am sure you were all anxiously looking for the results. The results were on the whole very good and really excellent papers were sent in by:

**Seniors**—Rupert Shelver, Walter Hogg (Cyphergat), and Mabel Wadmore (Middleton); **Juniors**—Edgar Hogg (Cyphergat).

The question “Why did our Lord call Himself the ‘Good’ Shepherd?” seems to have puzzled a good many. Turn to St. John's Gospel, Chapter 10, Verses 14, 15 and 16, and you will find the answer. Nearly everybody knew that the Fifth Commandment teaches obedience and I hope that this means that you realize that it includes all who are set over us, teachers, masters and mistresses as well as our parents.

When writing other examinations remember that the candidate's age as well as his or her school must be given at the top of the page. Attention given to these details saves the examiner a lot of time and helps to keep him in a good temper!

**Results of Examination, held May, 1919.**

All candidates who have gained over 70 per cent. of the marks receive prizes; those who gain 50 per cent. and over receive certificates.

**SENIORS.**

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**JUNIORS.**

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<td>Rosie Pahl, Rosmead</td>
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<td>Georgenia Selley, Cookhouse</td>
<td>...</td>
<td>13</td>
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Rules for Victoria Bible Reading.

1. Write clearly your name and address at the top right-hand corner of the page.
2. Below your name give your age, date of your birthday, and the standard you are in at school.
3. In the left-hand corner of the page give the name of your school.
4. Send in your answers before Sept. 12th, to The Children's Secretary, P.O. Box 133, Grahamstown, C.P.

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

Juniors (12 and under).
Read Genesis, Chapter 28.
1 (a). Tell me in your own words the story of Jacob's dream. Gen. 28, verses 10 to end. (b) What promise did God give to Jacob? Chap. 28, verse 15. Print the answer in coloured chalk or pencil. (c) What vow did Jacob make to God? Chap. 28, verses 20, 21 and 22.

Read Genesis, Chap. 28, verses 1 to 5, Chap. 29, 1 to 20.
2. Give a short account in your own words of Jacob's journey to Haran, mention specially why he went away from home, what he saw when he reached the well and the meeting with Rachel and her father.
Read I Samuel, Chap. 1, verses 27 and 28, and all Chapter 3.
3. Tell in your own words how God first appeared to Samuel.
Read I Samuel, Chap. 16, verse 11 to the end, and Chap. 17.
4. (a) What did David do to help his father as a small boy? I Samuel, Chap. 16, verse 11. (b) Copy out in full the two descriptions of David in I Samuel, Chap. 15, verses 12 and 18. (c) What does valiant mean, and what does prudent mean? (d) What did David do for Saul? I Samuel, Chap. 16, verse 16.

Seniors (over 12 years).

Notice.—Extra marks will be given if question 8 is answered well.
Read Genesis, Chap. 25, verses 30-34, Chap. 27, and Chap. 32, verses 3, 20.
1. Write as much as you can of the life of Jacob given in these chapters. Why were he and his brother Esau rivals?
Read Genesis, Chap. 29.
2. Give an account of Jacob's life in Mesopotamia and tell me of anything that you know has taken place recently in the same part of the country.
3. Explain with reference to the context, "Wherefor hast thou stolen my Gods?"
4. In the Old Testament prophecies the Saviour's birth is foretold that he shall be of the "stem of Jesse," born of a virgin, etc. Read Isaiah, Chap. 7, verses 14-15; Chap. 9, verses 2, 6, 7; Chap. 11, verse 1. Was this prophecy fulfilled by Our Lord's birth? See Matt. 1, St. Luke, Chap. 3, verse 23.
5. Look up in a dictionary the meanings of the following and write, or print with chalks; the answers:
Emmanuel, Messiah, Saviour.
6. God has called Isaiah to fulfil his vocation in the world. Read Isaiah 6 and describe his calling and his response.
7. David's son is anointed King, and is given a charge by his Father. I Kings, 11, 12 to the end. Tell what you know of this new King? Who was Jeroboam? Why did God leave two of the tribes of Israel with Rehoboam?
Chap. 11, verse 12.
8. In what respects would you say David was a Type of Our Blessed Lord? And by what quotation from the Psalms did Our Lord show that He was greater than David? St. Luke, Chap. 20, verse 41-44.
CHILDREN’S PAGE.

My dear Children,

This year you will see that we are going to study the Bible in a slightly different way from the way we have done so far, and I hope that you will find it even more interesting than before. Instead of waiting a whole year before you have an examination, you are going to have one every three months.

We all know that the Old Testament is God revealing Himself to the Jewish people and training them for the coming of Christ, who was to save the world and was the fulfilment of the promise which God first gave to Adam and then to Abraham.

To reveal Himself to His People God uses various ways and persons. His messages were first given through the Patriarchs, then through the Prophets, Priests and Kings. If you read carefully the different passages given you, you will find how wonderfully God’s plan was worked out though it took hundreds of years to accomplish.

You will have to do most of the work yourselves, so read the rules carefully and if you can’t quite understand them get some older person to explain them to you. A small card will be sent to each candidate who sends in a good careful paper. I want you all to send in the very best that you can do. Best thinking, best writing, best spelling, best everything, and not for the first time only, or even the second, but every time.

One other thing. Mr. Esdaile has very kindly drawn up some prayers for each day of the week. As he truly says in his letter (which I hope you will all read) we get tired of saying the same thing every day. I am sure these prayers will help you, so cut them out and paste them into a little book and keep them in the little prayer corner he tells you about, and then I feel certain that you will get to know Christ for the Friend who is always near, who always understands, and who is just longing to help each one of us if we will only ask him.

Your Friend,

The Editor.

P.S.—I am having the prayers specially printed on a separate page so that they can be cut out. If there is not room for all this time I will put the rest in the next issue of the magazine.

BAPTISMS.

DIOCESE OF GRAHAMSTOWN.

March 23, at Naauwpoort:
Wilhelmina Jeanetta Smith.
Job Ncayi.
Cornelius Richard Marny.
Lily Annie Mguqulwa.
George Eric Smith.
Martha Bonelwa Mjezu.
Esther Bonani.

April 3, at Cookhouse:
Wilson Jembani.
Esther Nquma.
Ruth Ngongwa.
Agnes Betshu.

April 6, at Naauwpoort:
James Frederick Pfister.

April 9, at Norval’s Pont:
Raymond Frederick Alexander Norval.

April 13, at Cookhouse:
Ethel Norah Druitt.

April 26, at Hanover Road:
James Tshantshana.
Samuel Kena.

April 30, at Norval’s Pont:
John Benjamin Newman.
Jacob Johannes Malgas.
Maria Shevwe.
Katherina Johanna Fileta.
Samuel Moses Jansen.
Katie Wilhelmina Steenekamp.

May 4, at Naauwpoort:
Shadrach Zameni Santi.
Helena Nomalanga Santi.
Reuben Mguqulwa.

May 11, at Cookhouse:
Harold Thomas Kendall.

June 1, at Naauwpoort:
Joseph John le Roux.

June 8, at Cookhouse:
Martha Tenjiwe Kumbisa.

ARCHDEACONRY OF DAMARALAND,
S. W. A.

June 1, at Usakos:
Eunice Daphne Lang.
CORRECTION OF CHRISTIAN NAME.
Feb. 26, at Ebony:
Frances Violet Bolton.

KIMBERLEY AND KURUMAN.
April 4, at Debeeti:
James Bernard Shaw.
April 9, at Lobatse:
Carolina Magdalena Adams.
April 14, at Maritzani:
Margaret Anne Innes Olivier.
Alice Howie.
April 28, at Lobatse:
Arthur Laurence Cronen.
May 13, at Mahalapye:
Felix Ernest William Neinaber.
May 14, at Macloutsie:
Thomas James Marguson.
May 20, at Sisi:
James Beneveldt.
May 22, at Lobatse:
Margaret Aletta Lorenza Ruthenberg.
June 11, at Ramoutsa:
Maria Magdalena Feltman.
Maria Tebani.

CONFIRMATIONS.
March 25, at All Souls', Naauwpoort:
Alexander John Robson, Naauwpoort.
Henry Thomas Killian,
Stephen Watts Somers,
Charles Edwin Hogg,
Albert Walby Nicholas,
Annie Sophie Catherine Robson,
Mabel Anne Willet,
Kathleen May Somers,
Wilhelmina Jeanette Smith,
May Elizabeth Rogers,
Ellen Kelly,
Annie Maria Jane Deacon,
March 26, at St. Agnes' Mission, Naauwpoort:
Archie Mgildana, Naauwpoort.
Harriet Mquwula,
Elizabeth Mjez,
Esme Mdyshehane,
Lena Manbeshu,
Sanna Bonani,
John Kona, Hanover Road.
Annie Kona,
Sanna Jacob, Roomead.
Philip Fileta, Norval's Pont.
John Thomas,
Annie Jansen,
Rachel Jansen,
Katrina Jansen,
Wilhelmina Malgas,
Sarah Malgas,
Jane Fileta,
Maria Louw,
Katrina Johnson,
SOUTH AFRICAN CHURCH RAILWAY MISSION QUARTERLY.

May 19, at Nauwpoort:
- Cornelis Richard Marny.

May 30, at Nauwpoort:
- Susan Ndiko.

June 4, at Nauwpoort:
- Caroline Marny.

May 8, at Espach’s Drift:
- Edward Worthington.

COLLECTIONS, &c.

GRAHAMSTOWN DIOCESE.

March: Sherborne, 5/11; Cygertage, £1/4/9; Stormberg, 4/9.
April: Norval’s Pont, 4/2, 3/5; Burgher-ville Road, 3/1; Taaibosch, 9/8; Hanover Road, 13/3, 6/9.

May: Norval’s Pont, 15/-.

SUSTENTATION FUND.
- Norval’s Pont: Mr. and Mrs. Lovegrove, 15/-.

Nauwpoort: Per Mrs. Odoire, April £3/17/-; Mrs. Ehrich, £2/9/6; Mrs. Van de Merwe, June £2/8/-.

Easter donation from Churchwardens, St. Paul the Traveller, Cookhouse, £17/10/6.

Lantern Lectures by Miss Beckwith, Alexandria and Zuney, £6; East London Mission of the Good Shepherd, 6/8; East London King’s Messengers, £9/3/6.

ENGLISH CHURCH, COOKHOUSE.

RESULT OF SALE OF WORK AND PRODUCE, AND CONCERT, JUNE 6 AND 9, 1919.

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<td>Fortune Telling (Miss Page)</td>
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Nett proceeds: £43 18 8

ARCHDEACONRY OF DAMARALAND, S. W. A.

Offerings, &c., March 9th to June 9th, 1919:
- Transvaal, £1 2/6; Kalkrand, 10/-;
- Nandu, 14/-; Luderitzbucht, 17/9; Kubis, 18/-; Garub, £1; Kalkfontein-South, 17/7;
- Port Alfred, 10/- (Kindergarten Sunday School); Ebony, £1 6/6; Usakos, 10/-;
- Swakopmund, 5/6.


KIMBERLEY AND KURUMAN.

March: Taungs Village, 28/9; Taungs Station, 12/-; Nolan, 14/-; Lobatsi (farm), 12/-;
- Warrenton Village, 14/3; Station, 7/-;
- Pokwani, 21/6; Modder River, 17/7; Grange, 19/-; Vryburg, 21/7; Pudimoe, 9/5; Ventersdorp, 15/-; Coligny, 8/6; Vryburg, 10/6;
- Devondale, 15/-; Content, 15/-; Riverton Road, 6/3; Gaberones, 25/6; Notwani, 10/-.

Offerings, 20/-.

April: Mahalapye, 30/1; Pallas Road to Artesia, 23/8/-; Palapye, 20/2; Lobatsi, 19/9; Warrenton, 24/-; Maritzani, 9/2;
- Content, 27/-; Windsordon Road, 8/4; Vryburg, 21/-; Taungs Village, 27/2; Station, 6/2;
- Lobatsi (farms), 15/-; Offerings, 23/11/-.

May: Gaberones, 13/3; Ramouts, 5/6; Modder River, 24/-; Fourteen Streams, 23/9; Pokwani, 25/-; Border, 5/-; Warrenton, 12/-; Mahalapye, 38/5; Shashi, 14/-;
- Palapye, 52/9; Foley, 23/6; Lobatsi, 17/1;
- Gaberones, 9/6; Lobatsi (farm), 10/9.

Offerings, 47/-.

Mahalapye Sustentation, £3/19/3.
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PRAYER AND THANKSGIVING.

Every morning and evening begin with "Our Father."

**Sunday Morning.**

O Lord, on this first day of the week, when Thou didst rise from the dead, we pray Thee to lift up our hearts to Thee in praise and thankfulness. Let this day always be a day of rest and holy aspirations and let us feel something of the joys of Heaven which Thou hast prepared for them that love Thee, O Lord, our Blessed Saviour. Amen.

**Sunday Evening.**

We thank Thee, O Heavenly Father, for all the answers to our prayers, and especially for the ending of the horrors of war. We thank Thee for the wonderful courage and steadfastness of our soldiers, and sailors, and airmen, for the devoted work of King George and all his generals, admirals and statesmen, for the hard service through four years of war of men and women, boys and girls, in factories, in the mines, on the railways and on farms, for all the tender love shown to the sick and wounded, to the widow and the orphan. And we pray Thee to give our country and empire a new spirit, to take away all that is unjust and evil and to make us a new people filled with the spirit of love and service, for Jesus' sake. Amen.

**Monday Morning.**

O Lord, we thank Thee for having brought us safely through the night and made us strong and well for this new day. We pray Thee, help us by Thy Holy Spirit to pass our time usefully and joyfully. Let us work and play knowing that we are in Thy presence, so that when evening comes we may lie down and rest in peace.

**Monday Evening.**

O Lord, we beseech Thee help us to remember the poor and needy for Jesus' sake, Who became poor and weak and suffering for them and for us. We pray Thee also for all the people who are working in the world: help them to remember that they are Thy servants.

**Tuesday Morning.**

Blessed be Thy Holy Name, O Lord, Who hast kept us this night from sin and sorrow and death. We pray Thee watch over us this day that we may not sin against Thee by idleness or folly, by word or deed, by thought or wish. Let the employment of this day be holy and useful and happy so that when evening comes we may lie down in peace, and that all our life long with angels and archangels and with all the company of heaven we may laud and magnify Thy glorious Name, ever more praising Thee and saying:—Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory. Glory be to Thee, O Lord, most high. Amen.

**Tuesday Evening.**

O Eternal God, Who hast taught us that our bodies are temples of Thy Holy Spirit, keep us holy in thought and word and deed, so that with all the pure in heart we may see Thee and be made like unto Thee in Thine Eternal Kingdom. Amen.

We thank and praise Thee, O Lord, for all the wonders and beauties of the world, for changing skies and seas, for rivers and mountains, trees and flowers, insects, beasts and birds so marvellous and so many that we can never know more than a very small part of them. We thank Thee for the animals that Thou hast given us as pets and servants (especially......................). Help us always to be kind and sympathetic to them, remembering that not a sparrow falls to the ground without Thy knowledge. And we pray Thee especially, O Lord, for all the horses and cattle, mules and donkeys that help men in their work of carting and farming, that their drivers may be merciful to them and may not overwork them in their old age. All this we ask for the sake of Jesus Christ, their Maker and Our Redeemer. Amen.
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