The Word

"OUR BATTLE."

A Word of Explanation, Appreciation and Exhortation from Our Home Director.

Dear Readers of Hearing and Doing:

The friends of the Africa Inland Mission have rejoiced with us in the token of God's grace, through the bequest of our deceased brother, William W. Borden. We believe some have thought this would be soon or immediately available for use. The fact is, we do not know when it will be available. The provisions of the will require at least one year, and three years or more, if necessary, to dispose of property and make settlements with the beneficiaries.

May God give us grateful hearts, mouths filled with praises all the day long, at the memory of His goodness through such gifts, and let us not forget to thank Him, also, and to ask His blessing to rest upon the hundreds of others, His ministering servants, who, from the north, south, east and west, by their gifts, here a little and there a little, have enabled us to carry on the work entrusted to us. That each and all may be abundantly rewarded and blessed, is our prayer.

With a work entirely dependent upon God and His faithfulness to answer the prayers of His children, how often have our hearts been gladdened in the faithfulness of our El Shaddai, and the loving ministration of His dear saints, many of whom could give but a mite, but who sent a word of cheer and told how they were laboring for the dark continent in intercession. "God is faithful," Who hath called us into partnership with His Son in making the gospel known in Africa.

Never was the work more promising and never a greater need for prayer, real prayer, prayer which suffers, sacrifices, lays hold with holy boldness, prayer which prays through, prayer which pleases God. There are open doors and great possibilities, but with them there will be fierce and continuous attacks of the devil, our adversary, to hinder and cripple this work; attacks upon the work and upon the workers; attacks without, attacks within. It will indeed be a time to "withstand" and to "stand." It is a time for God's saints to stand on the watch tower and to "pray without ceasing." Paul said, "our gospel." I Thes. 1: 5. How many are going to say "our battle" and press it vigorously, knowing the "time is short" and the coming of the Lord draweth nigh?

O. R. P.

EL SHADDAI.

"El Shaddai" [the God who is enough].

Genesis xvii: 1, R. V., margin.

"The God Who is enough." Oh, dost thus know this Friend? The One Who ever lives, and loves thee without end.

"Enough" in hours of pain, when sickness lays thee low:
When anguish fills thy heart, and sorrow's tears o'erflow.

"Enough" for every want—He ev'ry need will meet
From out His wondrous store of love, free and complete.

"Enough" when tempted sore by Satan's hosts so dread—

"The God Who is enough" o'er all thy foes will tread.

"Enough" in hours of joy to keep thy spirit true:
When many are thy friends, or whether they be few.

"Enough" in lonely hours, when all around is dark:

"Enough," thy God will be thy ever present ark.

"Enough" in life's fair morn, "enough" at close of day,

"Enough" in life and death, "enough," thy God, alway.

—M. Williamson.
OUR CONFLICT WITH THE SUPERNATURAL POWERS OF DARKNESS.

By Orson R. Palmer.

(Eph. 6: 10-18.)

That there is a kingdom or power of darkness, against which the Christian has to wage a conflict, the Word of God plainly teaches. Over all and outranking all is a Prince or ruler (John 14:30), known as Satan. With him are associated evil angels who have fallen from their high position given to them by God, and multitudes of unclean and malignant evil spirits. The Holy Spirit teaches us that under their dominion and fatal thralldom “the whole world lieth” (1 John 5:19).

With consummate skill the head of this spiritual hierarchy, with his hosts of evil, which includes various ranks of principalities and powers (Eph. 6: 12), deceives and blinds all who have not been illuminated and quickened by the Holy Spirit, and brought nigh to God through the blood of His Son. His work will culminate in the destruction of the bodies and souls of his subjects in hell. While he is thus able to bring destruction, he is not able to kill the soul, for that lives on in a state of bliss or of torment (Luke 16: 19-31).

Whatever, therefore, may be the natural birth, the moral qualities, the education, the religious surroundings or training; without a spiritual birth, which can come only and directly from God (John 3: 1-7), all the human race is dead to Him and still in their trespasses and sins (Eph. 2: 1-5). Even though men possess external religion, they may not have “eternal life.” The natural senses, however keen; the moral endowment, however good, do not discern spiritual things. Education cannot attain unto it. The ordinary channels of “eye” and “ear” knowledge are unavailing. To apprehend spiritual things one must have the Holy Spirit’s illumination, His quickening and His teaching (1 Cor. 2: 9-14).

* * * *

The Result of Abiding in Darkness.

The result of abiding in this darkness will be to participate in the judgment which God has pronounced upon it (John 3: 36). He has adjudged the world to be guilty (Rom. 3: 10-19). It has rejected God, crucified His Son, and refused His proffers of mercy. Sentence has already been passed upon it (John 3: 18), the day of judgment set and the Judge appointed (Acts 17: 31). Men do not have to run in the way of gross sin to be lost. By nature they are under Satan’s dominion, at “enmity with God” (Rom. 8: 7), and His purposes of grace. Something must be done that men may be saved, but nothing in order that they may be lost. If men go on in their natural condition, carelessly drifting along, without pardon for their sins, deliverance through Jesus from the power of Satan, and the quickening of the Holy Spirit, they will pass out into that eternity where remaineth “the blackness of darkness forever.”

* * * *

Deliverance Must Be From God.

From this fatal charm of Satan in which men are held, it takes the mighty power of God to deliver. The millions in heathen lands and those all about us here, He alone can save from Satan, from death, or through death, and “after death the judgment.” There is only one way in which this can be done, a way provided at infinite cost, in the gift of His Son Jesus. The blood of the cross of Calvary has broken the snare of Satan and opened a way for the redemption of sinners (Eph. 1: 7, Col. 1: 14). All other ways and plans for the betterment of men, the improvement of social conditions, etc., which leave out the cause of the trouble and the only real remedy for sin, are utterly unavailing. If we see our need of forgiveness, of deliverance from Satan, and turn to God for mercy through the atoning death of Jesus in our place, and receive Him to be our personal Saviour (John 1: 12), we are immediately delivered (Col. 2: 13, John 5: 24). Not only are our sins forgiven and we set free from the power of darkness, but we are also made an entirely new creation (II Cor. 5: 17-18). We are not servants merely, seeking to merit God’s favor through good works, or trying to be saved by our religiousness; we are now sons of God (1 John 3: 1-3), by a spiritual birth. As children of God we are entitled to the privileges of our Divine life and heavenly inheritance. Unworthy as we were by nature, or strayed far away through sin, God puts this all away when we believe and receive His proclamation of salvation and personally accept His Son. This is highly important for us to see, for we believe many are seeking a servant’s portion instead of rejoicing in the child’s inheritance, therefore a gospel of righteousness, of Christian character and duty is being preached to the people, instead of the gospel of the grace of God to sinners.

* * * *

The Work at Calvary.

The Lord Jesus won a great victory at Calvary over all the hosts of darkness. “The Prince of
HEARING AND DOING

Our Bodily, Mental and Spiritual Powers Dwarfed.

Through walking according to the course of this world, through natural birth, and Satan's dominion, we become dwarfed spiritually, mentally and morally. Our wills are weakened, our affections perverted, our vision distorted, our ambitions made worldly, our bodies swayed by fleshly appetites and passions. But having now been born into the family of God, it is the province of the Holy Spirit, if we are yielded to Him, to lead us into fullness of fellowship with God, that we may know Him, walk with Him, do His will, receive freely from His hand, and with all our senses illuminated by the Spirit, and exercised by use to discern between that which is of God and that which is of the evil one, to empower us for lives of testimony and overcoming power. On the other hand, it can easily be understood that Satan, with his intelligent, malignant, powerful, united and organized hosts, having lost those whom they had long held as captives, will use every device and opportunity to keep them from growing in grace and power. They well know if God's children and witnesses come to a place of maturity and power that they have much to fear through their intercession in the all-powerful name of the Lord Jesus, and much to dread from their testimony.

Is to know a personal Saviour and the power of His redeeming, cleansing blood. Unless we know we are saved ourselves (I John 5:13), we will not be able to point other souls to Christ.

Satan binds and blinds his captives, the children of men. Back of their unbelief, their sin, their rejection of God and His free grace, are the powers of darkness, deceiving, holding, hindering. Unless we know the victory of Jesus for our salvation and take this victory of Calvary and the blood of the cross, in faith and prayer, to break and bind the power of Satan and his hosts, how can we get deliverance for others at home or on the foreign fields? Are we standing in faith and conscious power and victory on this ground? Satan was defeated at Calvary. His power was broken. By faith we may take this place and be witnesses unto Jesus in the power of the Spirit. We are not called to be orators or great speakers. These may hinder rather than help the real power of God (I Cor. 1: 25-29, I Cor. 2: 1-3). We are to bear witness. Thus God will cause us to triumph in Christ Jesus and make known the savor of His knowledge in every place.

Higher Planes.

But there are higher planes of spiritual knowledge, of life and of power, to which our Lord is leading us for His glory, planes which we need, and which a world lying in the wicked one must have, if captives are to be set free and the perfect will of God be wrought out. It is a marvelous thing to be a babe in Christ, but it is not well to always continue in babyhood. Is not this, however, what so many of us have done since we first tasted and saw that the Lord was good? May we note some of the marks of babyhood as the Spirit has revealed them in the Word and then ask ourselves if we still wear the long dresses of infancy, have to be fed with the "milk" of the Word or are
able to take “meat” and pass it on to others?

One of the plain marks of babbyhood was sectarianism. Instead of holding the one Head and the unity of all believers, the Church soon sought after human leaders and manifested their personal preferences. In place of a unity against the common foe, they divided up and began to have differences with one another (I Cor. 1:10-13). Satan must have been well pleased, for his “wiles” had been successful. How little did the Corinthians realize they had become his tools and were doing his will! Like many of God’s dear children, they were ignorant of Satan’s “devices.” But do we not see the same thing now? Are there not envy, strife, separation and division in the Church? Are God’s people united, prayerful, alert, evangelistic and missionary, or are they divided, contending, weak, powerless, crippled—“carnal”? What a spectacle to angels now? Are there not envy, strife, separation and division in the Church? Are God’s people united, prayerful, alert, evangelistic and missionary, or are they divided, contending, weak, powerless, crippled—“carnal”? What a spectacle to angels (Eph. 3:10) and to men!

Another mark of infancy was being unskilled in the Word of God (Heb. 5:12-14). There had been no diligent search of the Word of God. Its illuminating, discerning, sanctifying, enduing power was unknown. It was by the things “written” that Jesus defeated Satan, and it is by the same Word that saints now overcome (I John 2:14). It is God’s mighty weapon with which the saint must be armed for the battle. There can be no strength without it. But what an uncertain sound we hear in our day, what popular topics sought after, what apologies in the pulpit, what a f eeble testimony of its power, what an explanation of what it does not mean! We are reminded of the saying of a janitor in a prominent metropolitan church who said he had heard nearly all the great preachers of his day, and that he was still a Christian in spite of it all. Oh, for men of the Word! Fearless men, Luthers, Wesleys, Whitefields, Finneys, Spurgeons, who believed, lived and held forth the “Word of life.” They each and all belong to us with Peter, Paul and Apollos (I Cor. 3:21-23). We cannot let some particular portion of the body of Christ claim them as theirs. They belonged to God, and therefore belong to us. Let us get back to the Word. Weak-kneed men of our day who trifle with it, doubt it, distort it, huckster with it, are like African pigmies by the side of these giants of God who have lived and died by the Word. To be unskilled in the Word is a mark of babbyhood.

A third mark of infancy was to be soulish, and a startling thing given by the Holy Spirit concerning the soulish man, or the man who drew his wisdom from that which was earthly or natural, is that this wisdom was devilish (demonical) (James 3:15). In other words, it sprang from a source over which Satan reigns and where his evil spirits work. It is a leaning to the human intellect, to worldly expedients, to human oratory in the things of God, instead of waiting only upon Him and His Word for His truth and messages. What a comment on modern philosophy and sermonizing! As a minister on modern philosophy and sermonizing! As a minister aptly said: “I used to search all the week for a text, which was ofttimes a pretext, until I began to search the Word for myself. Then the question was not to find a text, but what to give the people out of what God was giving me.” The great enemy of our souls is not at all disturbed by preaching which is not the Word of God sent home to human hearts by the power of the Holy Ghost.

Another phase of spiritual babbyhood which we believe is leading many of God’s children from a place of power is their seeking for power in the way of signs, manifestations and inward experiences as a token of the Holy Spirit’s incoming and indwelling. This is not a high plane of spiritual growth, but tends to disorder, confusion, hindered testimony and division. “By their fruits ye shall know them.” The forces of God should be united for the salvation of sinners, the upbuilding of the saints and the preparation for the coming of the Son of Man. Satan will surely seek to divert from this end through spirit agencies and manifestations. Let us not be deceived. He is an adept at supernatural things and has the power to produce them. It is a dangerous thing for children of God to abandon themselves unreservedly to spirit occupancy and manifestation even on the ground that they are seeking for the fullness of the Holy Spirit. This is what mediums do when putting themselves under Satanic control. Weird shrieking, unconsciousness, rolling about the floor in unseemly conditions, should not be taken as an evidence of God’s working, for His ways are seemly, orderly and worthy of the One Whom His saints worship. Believers need to use great care, to be much in prayer, to walk in the light of the Word, and to obey God’s injunction to “try the spirits” (I John 4:2), otherwise, what seems to be a marvelous working of God, like the ability to speak with another tongue, may turn out, when interpreted, as it has with others, to be vile profanity or obscenity. Satan transforms himself into “an angel of light,” works on a high plane, rather than on a gross, sinful one, and seeks to simulate the ways and power of God and deceive His people and keep them from a place of real power and victory. These things are spreading over the land, an evidence of the “last times.” Christian, walk carefully,
lest you be diverted and your testimony and prayer life hindered.

A very suggestive and instructive article, under the head of "Modern Spiritualism," was published in the September number of the Christian Worker's Magazine of the Moody Bible Institute, Chicago, Ill. In this article some strong statements were given along the line of spirit manifestation, showing how heavy articles of furniture were moved, abnormal sounds produced, strange writings recorded, foreign languages, never normally acquired, spoken, spirits took human forms, etc. It shows the danger of mind passivity, and the abnormal seeking after signs and experiences and giving one's self up to spirit control and manifestation, which leads frequently to sad results. In this article a letter is given of a gifted and cultured young woman, a Christian worker. At a time when, worn out by work, her hand was suddenly and mysteriously moved. This happened again and again. She grew curious over the matter, and finally, following the impulse, began to write. Messages purporting to be from the dead were given to her. She was a "writing medium." She thought at first it was a good gift from God, but through the earnest prayers of friends and through literature sent her she was delivered. She says:

"As soon as the pamphlets reached me I began to peruse them. Possibly you do not know just how one would feel who has been hanging squarely over the brink of hell and did not know it."

After her deliverance Satan tempted her to think that God was too far off for her to find Him again, but in this also she was delivered. We recommend our readers to get the article and read it.

The Holy Spirit is mighty in His works and rich in His grace to bestow gifts unto men from the inexhaustible storehouse of our Lord. There is great reason that we should not be ignorant of these gifts and surely not be "ignorant" of Satan's devices. It is far better for us to go on in the childlike simplicity of the gospel, leaving the Holy Spirit to divide for the "profit" of the Church "severally as He will" than to be side-tracked by Satan through making last things first and continuing in a state of Christian babyhood.

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A Great Battle.

We are in a great battle. Our foes are alert and powerful. We need keen spiritual discernment and enduement of power from on high to press on. It is time, high time, that the Church of God should rise from its prayerless, powerless place, lay aside its swaddling clothes of infancy and, like Isaac of old, be "weaned" from mother's milk (Gen. 21: 8), even though Ishmael mock and Satan seek to hinder. We must get deliverance from sin, for iniquity hides from the face of God. We need to come out and be separated from a lot of worldly, ungodly associations, from lodges, clubs or other alliances, which do not honor God and are a hindrance to Christian growth. The children of Israel had to be clean-cut in their separation from the Canaanites when they went in to possess the land. It was more than a question of the men with whom they came in contact. It was a question between God and Satan, who was the real leader of the Canaanites, as he is of the unregenerate world. There could be no compromise if there was to be any power. The wedge of gold and the Babylonish garment immediately nullified it. "In" the world, but not "of" it, is the disciple's place.

Fleshy, lustful habits, dishonoring to God and a hindrance to the Spirit, must die (1 Peter 4: 1-3). The body is the temple of the Holy Spirit. Is this temple clean? We are reminded of the saying, attributed to Dowie, who, conversing with a professing Christian steeped in tobacco, said: "You may be a Christian, but you smell like the devil." Crucified with Christ, the old life repudiated, laid down at the feet of Jesus, for the Holy Spirit to put to the test and then a new, divine, resurrection life, reckoned upon and lived day by day in the power of the Spirit (Rom. 6: 6-14), in testimony and in prayer, is the only life which can really count much against the enemy.

* * * *

The Third Plane of Victory.

We were brought by God into a real place of victory, seated with Christ in the heavens (Eph. 2: 6). This place we are to see, to take, to hold fast, instead of being feeble, half-hearted Christians, an easy prey to Satan. Strong Christians may rout him and his hosts and prove the victory of Calvary again and again in the name of Jesus. This is our highest plane, the place of knowing Him "who is from the beginning" (1 John 2: 14). To these heavenly places of victory God has called us, "far above all" principalities and power (Eph. 1: 21). If we really die with Christ to what the natural life involved, we may live with Him in all the new resurrection life and power (Rom. 6: 6-14). Do we really know this resurrection life and power made real in and through us by the Holy Spirit? If not, it may be ours, a blood-bought right, our heavenly inheritance, the gift of God, the great need of impotent, powerless Christians. This is the "abundant life," the "much fruit," the life of
HEARING AND DOING

Is this life really ours, or are we giving way to sin, to things doubtful, or to the discouragements and depressions of the enemy which sometimes settle around the Christian like a thick cloud? Up, then, and out of all hindrances, in the name of the Lord! Let us make straight paths for our feet and press this battle in the name of our once crucified, but now risen, empowered, empowering and coming Lord. The power of the enemy is broken, and it is for us to prove it, to bear testimony of it. Hold not your peace, lest the very stones cry out. Fight the fight of faith. Fight on! "Tomorrow comes the song." Pray on, unceasingly, on the ground of the victory of Calvary, the promise of God's own Word, and above all, learn to pray through, when the battle presses sore against individual saints and the church at large. The need is great and urgent. God is faithful, Who has called us into fellowship with His Son. Are we in the apostolic succession?

The Work

ANNUAL MEETING OF THE AMERICAN COUNCIL.

The date of the Annual Meeting of the Council, August 11th, was at the close of the Montrose, Pa., Bible Conference, instead of just preceding, as heretofore. In either case, it is advantageous to both the Conference and the Mission in various respects.

The Conference is a most inspiring and instructive one, both because of the leadership of Dr. R. A. Torrey and the able and spiritual teachers of the Word, combined with the fellowship of the large company of pastors and Christian workers, who either as regular attendants in the past or as new visitors, assemble and mingle, in the ten days of privilege and blessing.

The attitude of the Association is very fraternal and encouraging to every evangelical Mission in home or foreign lands which may have a representative present. This attitude is appreciated, and in the prayer fellowship afforded, both the Conference and the mission fields and workers realize much blessing.

The Annual Meeting of the Council was called to order by President Torrey at his office at 9.30 A. M. of August 11th. Present, Messrs. Torrey, Palmer, Steele, Boggs, Hague, Ainey, Alrich, Pike, De Groff and A. C. Dixon, Vice President of the English Council. The presence of Doctor Dixon, who is Pastor of Metropolitan Tabernacle, London, was made possible by his attendance at the Conference, and was very pleasing and helpful, though he could only remain two hours. A general season of prayer was engaged in by the brethren present.

Reports were first in order. Director Palmer's report was an interesting resumé of the year's progress and began with a timely recognition of God's grace, "that God had crowned the year with His goodness," and specifying, among other things, the following: The formation of an English Council through the efforts of Mr. Hurlburt; a useful tour in the British Isles early in the year by Mr. Hurlburt in deputation work, from which already a number of new workers are on the field and a good many others offering; that since last Christmas twenty-three or twenty-four new workers have entered the work; that a party is to sail in September; that many candidates are applying.

Mr. Palmer quoted in his report, from a late letter from Director Hurlburt, the following: "Send out by mighty intercession and prayer two hundred more; but oh, seek those filled with the Holy Spirit," "God is working among us; I have never attended a greater meeting than the native service last Sunday morning."

Treasurer Steele presented his report showing total receipts for the year of $27,805.29 and disbursements of $27,483.58. This report was referred for audit.

The Council was then presented by Mr. Ainey with the formal petition for incorporation of the Mission, which he had prepared by request. After thorough consideration of the specifications of the petition, it was signed by the following as authorized petitioners: Reuben A. Torrey, Amzi C. Dixon, Orson R. Palmer, Samuel R. Boggs, John L. Steele, John R. Hague, William L. De Groff.

Mr. Ainey was tendered a vote of thanks for kind and efficient service.

A Board of Directors of the Corporation was duly elected, being Messrs. Torrey, De Groff, Steele, Palmer and Boggs. The following were then chosen officers of the Board: President, Reuben A. Torrey; secretary, William L. De Groff; treasurer, John L. Steele; executive committee, Orson R. Palmer, Samuel R. Boggs, John L. Steele.

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It being necessary also to name five trustees of the Mission Corporation, the following were severally nominated and duly elected: Reuben A. Torrey, Samuel R. Boggs, Orson R. Palmer, Donald P. Robinson, Charles E. Hurlburt.
The Council carefully considered a number of matters of routine character touching the great work entrusted to them. After this the Annual Meeting stood adjourned.

W. L. De Groff, Secretary.

LABORERS THRUST FORTH.

A STRONG PARTY OF MISSIONARIES SAIL FOR AFRICA ON THE MAJESTIC.

A strong party of missionaries sailed for the field on the Steamer "Majestic" September 20th. This party consisted of Mr. and Mrs. Oren Scouten and child, who are returning to Africa, after several months' furlough. They expect to open up a new station work at Kabropita. With them are Mr. Hugh Wallace and Harry P. Herdman, from Los Angeles, Cal.; Miss Margaret E. Bay, Ludlow, Ky.; Ruth Cable, Bridgeport, Conn., and Mr. and Mrs. Isaac Caldwell and child, Drayton, N. D. They are to be joined in London by Mr. and Mrs. Thomas Hannay, who sailed for Scotland a few weeks ago. Joining this party in London are six missionaries going out under our English Council, Mr. and Mrs. A. R. Ellson and two children, Mr. and Mrs. A. D. Alexander and child, Mr. R. B. Flinn and W. J. Guilding. We rejoice in this strong addition to our working force on the field, and pray that God's rich blessing may rest upon them.

Mr. and Mrs. Matias O. Stove, Miss Signi Kristensen, Miss Maria Hansen, Mr. Albert Clarke, Mr. J. F. Clark and Mr. and Mrs. A. M. Anderson, who have been engaged in missionary work in Africa, have recently joined our Mission, making a very nice addition to the work on that end.

Will the readers of HEARING AND DOING remember these various workers before the throne of grace, as God may lead?

About forty men and women have been added to our Mission since the holiday season. Is this not a testimony to a prayer-hearing and a prayer-answering God?

Miss Margaret E. Bay was born in Cincinnati, Ohio, and is a member of the Christian Church. Her Christian service has consisted of Sunday School work, Christian Endeavor, member of the Y. W. C. A. at college and teaching in Bible Training classes. She was baccalaureate graduate of Miami University, class of 1909. She holds a professional certificate in the State of Washington and for some years was a teacher in the public schools of Ludlow, Ky. We ask the prayerful interest of our readers in her work in Africa as she goes forth.

Mr. Hugh H. Wallace was born in the State of Nebraska in the year 1887, and moved with his parents to California in 1895. He was converted early in life and became a member of the Immanuel Presbyterian Church in Los Angeles, Cal.

His definite decision to go to Africa for his field of labor was made on August 4, 1911. Since that time he has set his face towards that field and waited upon God in prayer that He might open the way and make it possible. He now goes forth happy in the Lord in his chosen field of service.

He had active service with young people in the southern part of California, both in Bible teaching and evangelistic work. At the time of the recent International Christian Endeavor Convention at Los Angeles, he was president of the Los Angeles County Christian Endeavor Union. Mr. Wallace was also connected with the Fishermen's Club at that place, serving in different capacities; and was executive secretary of the Volunteer Band from its organization until the time of his leaving for the field. He first met Mr. Hurlburt, the general director of the Africa Inland Mission, at the Los Angeles Bible Institute, at which time he became actively interested in the work carried on under our Board.

His Parting Message.

"Pray ye, therefore, the Lord of the harvest
that He will send forth laborers into His harvest."

In June, 1911, during the first visit of our general director, Mr. Charles E. Hurlburt, to Los Angeles, this passage of Scripture was pressed upon my heart with a burden for the Azandi tribe in the interior of Africa. I little dreamed that in so short a space of time as eighteen months I should actually be on my way toward that field.

God, however, has ways of working such as we know nothing about, and how good and how gracious they all are.

In July of the year 1906, I made a surrender of my life to God, putting myself on record as being willing to go anywhere or do anything He wanted, so that when, on August 4, 1911, as I prayed for these people, God seemed to say: "You are praying for laborers, will you go?" it was the most natural thing in the world for me to say "Yes." So on that day I started for Africa.

Between that time and the present, God has worked most marvelously in putting away every hindering thing and in thrusting me out with every necessary provision for my equipment and traveling expenses.

So now as I go, I only covet the prayers of my friends and those who know: God, that I may be kept by His power and used more and more to His honor and glory.

"Ye also helping together by prayer for us, that, for the gift bestowed upon us by means of
Parting Word from Mr. Herdman.

God's pattern men, the apostles, were all men of prayer. This was especially true of Paul. How often we find him telling those to whom he wrote of his prayers for them. How often we find him exhorting them to prayer. In his letter to the Philippians, 4th chapter and 6th verse, he says to them, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Prayer brings power into the life of the Church. Remember how, when Peter was in prison, that "prayer was made without ceasing of the church unto God for Him." When the answer came, were they not blessed who prayed as well as him for whom prayer was made?

While waiting for the fulfillment of the promise given by Jesus, that "ye shall receive power," we read that "they all continued with one accord in prayer and supplication."

Prayer promotes the home and foreign missionary work of the Church. Jesus told His disciples, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." As we pray day by day for the Lord's work at home and abroad our interest is stimulated and the burden for the lost comes with increasing weight upon us and we go forth to labor.

I believe in prayer. My own salvation came in answer to prayer. God hears and answers prayer, else I would be lost today. Dear Christian friends at home, cease not to pray for your unsaved and pray for the great multitudes who know not God and are without hope in the world. Pray for those who are laboring in the Master's name, for by your prayers you will share in the work and will lighten the burden that Satan is constantly imposing.

A Parting Word from Miss Ruth Cable.

"I, the Lord, hath called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people, for a light to the Gentiles."—Isa. 42: 6.

The above verse has been made very real in my life, and as a testimonial to God's goodness, I will, as briefly as possible, tell you how He called me, held me, kept me, and, I trust, will use me in His vineyard.

When eleven years of age I came running in the house one day from school and found that a minister was calling upon grandmother, for I was living with her, as my own mother had gone to be with Jesus.

Soon after I had entered, Rev. Louis Lounsbury, now pastor of the largest Methodist Church in Albany, N. Y., rose to his feet, and turning to grandmother with his hand on my shoulder said, "Mrs. Sexton, I feel impressed to say that this child was saved for a purpose; she has a life work before her." After praying that God would show me what that life work was as I grew older and that He would keep me true, he departed.

When thirteen years of age I gave my heart to Jesus, and salvation was so real and such a joy to me that I was anxious my playmates should know about Him, too, so at once started a class in my home every night after school and for many months the children in the neighborhood would come, and there were conversions.

A little over a month following my conversion, I was in Junior League meeting, and our leader was telling us about missionary work. As she told of the little boys and girls who knew nothing about Jesus, I thought my heart would break, for He meant so much to me. Toward the close of the meeting, while my head was bowed, it seemed as if a voice was saying so plainly to me: "That is your life's work; I want you to be a foreign missionary for Me when you are older."

From that time on I have never for a minute doubted my call, for it was so plain and definite.
Eight years later, when the call was given for any one who had ever felt called to be a missionary to come forward and consecrate themselves to the work, I felt led of God to take the step by faith, and so went forward and made a public dedication. Having a limited education and no means, I wondered about the preparation for the work. I wrote to different missionary schools, and it was finally decided that I enter the Nyack Missionary Training Institute, Nyack, N. Y. How I praise God for opening up the way that I might go there, and it was, indeed, a time spent at His feet learning of the things of God under very able teachers. I was privileged to stay there for nearly five years, when God brought me in touch with the Africa Inland Mission. After much prayer and communication with the Africa Inland Mission Board, I felt it was God's will that I should go to the field under them, for just as definitely as God had called me to the work, just so definitely did He call me to the field of Africa a year before going to Nyack.

I left the Institute January 15, 1913, and went to Toronto, Can., to take a nursing course, where for six months I received excellent bedside training along this line. Not only did I enjoy my nursing, but I had many opportunities to speak a word for Jesus to my patients.

July 15, 1913, I returned to my home town, where God had raised up many friends, and, in preparation for my going forth, they have done nobly, and in many instances the thoughtfulness and even sacrifices have touched me deeply. How God will meet our faith if we put our trust in Him! And as I look back and see how my Father has led me step by step, think of the trusty friends He gave, think how wonderfully He has answered prayer over and over again, but which I haven't time nor space to tell, my feelings are too deep for expression, but I say with the Psalmist, "Let everything that hath breath praise the Lord."

In His dear Name,

RUTH E. CABLE.

Mr. Isaac S. Caldwell was born in the State of Wisconsin, converted at the age of 12, and became a member of the United Presbyterian Church, in which he was an active member and for five years an elder.

Mr. Caldwell went to the Moody Bible Institute for a course in Bible Study and graduated from that institution in the spring of 1913. Since that time he has been acting pastor for three Presbyterian churches in the vicinity of Drayton, N. Dak.

He first volunteered for Africa seven years ago, but it has been more upon his heart since attending the Moody Bible Institute, during which time he made application to our Mission.

Mrs. Caldwell had a Normal Training course, and has taught for five years. She also attended some of the lectures with her husband at the Moody Bible Institute and took a course in instrumental music.

We trust that the prayers of their friends and the readers of HEARING AND DOING will follow them as they go out to the field. We take pleasure in giving the following brief message from them:

To use the words of another, the whole duty of the whole Church is to preach the whole Gospel to the whole world. "Give me a whole Christ for my Saviour, a whole Bible for my faith; a whole community for my fellowship and a whole world for my parish." Our Saviour's last words were, "Go ye into all the world and preach the Gospel to every creature." To disobey this command means failure for the Church. Paul said, "Woe is me, if I preach not the Gospel of Christ."

Rev. Thomas Hainay, who sails with the party for Africa, was born in Glasgow, Scotland, December 1, 1873. He came to America in 1892 and was engaged for some time in farming, cattle ranching and mining in the West. He was converted in July, 1906, at Berkeley, Cal. Since that time he has been active in Christian work. He
was for a time assistant to the pastor of the First Congregational Church of Riverside, Cal., then assistant superintendent of a Rescue Mission in Pasadena, Cal., and assistant secretary of the Riverside Y. M. C. A. For two years he was a missionary in the Los Angeles aqueduct, Mojave Desert, and for two years field secretary of the Christian Endeavor Union. It was through his efforts that evangelistic meetings were started in the two State prisons of California, where he himself spoke once a month. He is well known and much loved in California. During the last two years he has traveled 60,000 miles, and has held 795 services during the last year. He goes forth to Africa feeling the call of God to preach the Gospel where no one else has offered to go, and we are sure that the prayers of many of his friends will follow him for God to sustain him in the work he has gone forth to do.

Mrs. Frances S. Hannay was born in Ohio, her parents leaving for California when she was a year and a half old. Mrs. Hannay's training was in the high school of Banning, Cal., then in Stanford University, where she graduated in 1905. Since then she has been teaching in the high schools of California. She has been active in Christian work, is evangelistic in spirit, and the call to Africa was laid upon her heart about two years ago. We trust that God's rich blessing may rest upon her in her chosen field of labor.

PARTING WORD FROM MR. HANNAY FROM SCOTLAND.

"We have completed the first half of our journey and have had a most enjoyable trip. "We are now with my parents in Scotland. It is a life of ease and comfort—almost of luxury to any one from the far West—and yet, we can truthfully say with the Apostle Paul, 'none of these things move me.' "Never since we left California have we, at any moment, questioned God's call, or been tempted for a moment to turn aside. "How empty and unsatisfactory people's lives are who have not fully yielded to Christ! There is only one thing worth while, and that is to do His will, heartily. His will has been expressed clearly enough, for all who desire to know the will of the Lord—'he that willeth to do his will, shall know' (Jno. 7: 17).

"In a year or two, I hope, we may be able to write something of interest. At present we are distinct novices—very green. We are simply doing what, to us at least, seems the honest and common-sense thing to do. We are glad that we have been spared sympathy, congratulations and notoriety of any and all sorts. "Yours in the Hope of His Coming."

"T. HANNAY, JR."

PARTING WORD FROM MRS. HANNAY FROM SCOTLAND.

"Rokeby," Bridge of Allan, Scotland.
September 11, 1913.

My dear Mr. Palmer:
The other day I found Zwemer's book, "Unoccupied Mission Fields of Africa and Asia," and in it was this paragraph: "Because a land is hot and fever-ridden, or cold and dismal; because the people are ignorant, fanatical, stupid or repulsive, does that shut them off from the..."
Gospel? If that is the case, then Paton’s life was a failure, and Livingstone’s monument in Westminster Abbey is a mockery. . . .” He goes on to say that merchants are beating the Gospel messengers in the race to Africa and Asia.

Dan Crawford spent twenty-two successive years in mission work in Africa, and he is going back very soon. In his “Thinking Black” he quotes this verse:

“The sun can mirror his glorious face
In the dewdrop on the sod;
And the humblest negro heart reflect
The life and love of God.”

There is a promise in this verse that I thank God for every time I repeat it. The Gospel is so simple, yet so strong, that we know it must accomplish God’s will, wherever He sends us with it. It is an honor bringing wonder and joy, to be sent by Jesus Christ as His ambassador unto the uttermost parts of the world.

Sincerely,

Frances S. Hannay.

MR. HAAS’ DIARY.

A GOOD SAMARITAN FINDS A LIVING SKELETON IN THE DESERT.

(Concluded From Last Issue.)

I am making excellent time over the fine road, which I find here, but my boy hangs behind with the water until I am burning with unbearable thirst. I am compelled to wait, and meantime the sun has risen above the tall elephant grass beside the road and affects my head in a peculiar manner that is new to me. An hour later, I am feeling so badly that I am forced to seek shade. A little later I seem to be in flames, but cannot perspire. I ask my boy to get water, but he says that none is nearer than Hoima, seven miles away. The number of natives about makes me doubt water being so far away, but he is stubborn and I am too helpless to do anything but lie in pain and heat prostration. Finally an ivory porter comes along, and, seeing my condition, asks in Kiswahili (a language spoken for hundreds of miles inland from Zanibar were used by the Arab slavers and traders to carry their loads), “Is the white man sick?” I tell him my need of water, and down goes his load and off he springs with a dish for the stream. In fifteen minutes, he returns covered with perspiration but with water I have boiled for drinking, and which my lazy, impudent boy refused to get. Tenderly, my rescuer cares for me like a brother and I find the reason presently when I learn that he is a Christian. Seldom have I seen keener interest shown by white people in strangers, and for the next four hours he carries his heavy tusks of ivory and tries to assist me as I stagger haltingly on. I shall not forget this messenger of mercy in ebony, although I had not seen him before and perhaps may not see him on earth again. His “cup of cold water” (after boiling) started the perspiration and refreshed me for those seven last miles to Hoima. I was sorry to miss the meetings of the day, but glad to reach the end of the journey one way and to enjoy fellowship with an unsought friend and good Samaritan on the way. I was most kindly received into the home of Pastor Fisher, and as kindly cared for as they ascertained my condition. A few days of alternate activity and prostration follow until my loads of supplies are purchased and on the way back to the boat, and I follow in a hammock.

Some time after dark I reach the rest house and arrive at Butiaba the next day. The day following the large steamboat leaves for Mahagi, where I arrive and am carried up the hill to the bed which is to hold me for some weeks of utter exhaustion, while the fever burns up my body until the bones stare at me through the skin. June, 1912, is a dark month to me, as I am so helplessly dependent upon the care of others. My wife is up day and night, and others assist her by turn when sleep can no longer be dispensed with. The Mission doctor finally gives up hope from human sources and finally says, while watching at a time when life ebbs lowest, “He is gone.” A moment later my eyes open and she says, “Not yet.” Some days later, strength and health begin to return. The Staufachers have gone to the hills, where we hoped would be a suitable station, and on July 9th we started after. I am able to travel in a hammock to this new camp, four miles from Mahagi. As it is 1000 feet above the lake, we hope it will be free from mosquitoes, and this seems to be the case thus far, from reports sent by those already there. The earth shudders as we pack up to start, and for a few minutes everything about is shaking from the quake. From Lake Tanganyika north through the continental divide between the Nile and Congo basins the country is largely volcanic, and trembling must be expected occasionally. I am both glad and sorry to leave the place. For six weeks I have been kept from language and other work and will now be some distance from
Azande and the soldiers, who have been kind enough to furnish the vocabulary orally. If it were advisable, I should like to stay here a month longer and be convenient to the supply of our information of the language we are working at.

A LIVING SKELETON ON THE MARCH.

The indescribable weakness, the helplessness in pain, the reduction to skin and bones, the constant demands upon the time and strength of others are not calculated to endear Mahagi post to me. The fearful storms, in one of which I wrenched my side trying to crawl through a small hole to get dry clothing to a sick member of the party who was imprisoned by the mass of the blown-down house; the loathsome, venomous creatures inhabiting the reed and grass structures we live in, and the hope of a better climate and surroundings, made the prospect of a change a welcome one. Now we hope our new quarters, though in a tent, may prove a relief, and that no more snakes and scorpions will have to be killed by our beds or imperil the baby nor strike our native help with their painful fang and tail. For the scorpion's sting, while not necessarily fatal to a well, strong person, is said to be one of the most painful of injuries, and our boy writhed in terrible suffering after the sting from the tail of a scorpion. As far as my strength will permit, I am now expected to go to and from the Boma (Post), and go on with the language, and continue to give the Gospel to the soldiers who understand this dialect. I have the opportunity to speak to several who come from the very tribes still farther inland we expect to ultimately reach. A few trips are thus made when violent storms swell the little river into a raging torrent, and as the path crosses the stream on the edge of rapids and a cataract, crossing here is not feasible. Besides, there are paths to make, gardens to prepare for the rains, and other work. A new station always has to keep its occupants busy and I must help what I can. While assisting to get a path through to the Post and Port, I am again overcome with the sun and a relapse lays me by for another season. Again, while clearing stones from the path to the pool from which water is brought, with which to make mud mortar for the house, a scorpion strikes my hand as I am prying out a stone and a combination of pains like a fire, needlethrust and neuralgia or jumping toothache blocks further work for a while longer, besides gripping me in horrible torture for hours and following pains for days. The natives steal on every hand, and even come in torrents of rain with terrific electrical discharges, in the dead of night, to cut long gashes in our tent in order to steal boxes of clothing, but fail to get all they attempt, as Mrs. Haas' bed is made on the boxes of clothing and they get only her loose garments and escape before we know what has been done. I search for a considerable distance for their tracks with a lantern, but the rain has evidently washed out all trace. Altogether, it is estimated that our party has lost several hundreds of rupees in necessary goods and food and instruments with which to build and plant and help to provide food that costs so much to have brought to us from civilization. Articles of great value to us but utterly worthless to natives have disappeared, even when we thought we were watching carefully.

REPAYING THIEVERY WITH THE GOOD NEWS.

However, we hold daily meetings among them in Kiswahili until one of our party has gained enough of the language to translate and give portions of the Gospel in the Aluru tongue. I have been able to get to the Post a few times and have ascertained that the Azande are far from agreeing among themselves on their own vocabulary and that at least three dialects are spoken among them, two of which, being in the east and west extremity of the tribe, are similar in but 20 per cent or less of their words. At the same time, I learned that some thirty or forty other tribes are occupying the territory inhabited by the Azande and mingled with them, but most of them are now unable to speak it, as the Bangala has now become the language used by all the natives for tribal intercourse and also by the officials to communicate with the natives. Many of the natives have no mother tongue but the Bangala, and as Azande differ in their own language, and not all the tribes can speak Azande, but Azande and all the other people understand Bangala, it seems useless to continue depending upon the Azande dialects, and so I send for the latest and best books on Bangala and familiarize myself with it as best I can from the words and phrases I get from the soldiers drawn from that district.

Thus the summer and autumn pass by. At the same time, the mosquitoes increase until, day as well as night, the pests fill our blood with malaria and we are compelled to seek another site. While the torment of the scorpion sting made me think of Revelation IX, as its resulting contortions and spasms of agony neared the heart, when death would have seemed sweet relief, and the scores of scorpions we killed within five or ten steps from our door, were not welcome neighbors, yet the
The mail delays my starting until the sun as they are active and strong. Although belong­
tion—Aluru—they do not permit so many thefts Post are not covered until afternoon, as the dis­
and really seem to be glad of our coming and to

fever, until on New Year's eve all are gone.

My cot, in which I am to be carried, breaks after a few hundred yards, and I am given strength to walk the ten miles, with a man to pull me with a stick as we ascend the mountain for some five miles to gain the altitude some two or three thousand feet above the valley we cross on the way. From this height one can see over 100 miles in clear weather, and Ruwenzori, more than that distance from us, has been visible a number of times after a storm. The high altitude seems to have a good effect on the people, as they are active and strong. Although belong­
ing to the same tribe as those of the other sta­tion—Aluru—they do not permit so many thefts and really seem to be glad of our coming and to hear our message.

DELIVERANCE AND VICTORY.

I gradually am freed from the sun pains and fever, until on New Year's eve all are gone.

A series of meetings, begun on Christmas night, have been the means of encouraging our hearers and to lead some dozen or more of the natives to profess conversion. In the meantime, a letter has been received from our General Director, strongly urging the acquisition of the Azande language. An English party is soon to come and begin work among the Azande, at the eastern extremity of the tribe, and the only way to get that language is to go at once to Faradje, 150 miles northwest, where they expect to locate, as the Azande at the Post cannot speak the dialect of the fragment of the tribe located at Faradje. I am to go to the Post and get more of the Bangala, as the litera­
ture has not arrived, although sent for months ago. The mail delays my starting until the sun is up in the sky, and the fourteen miles to the Post are not covered until afternoon, as the dis­
tance was not supposed to be so great, and I did not provide accordingly. The sun affects me again and I evidently have some fever, but I get considerable of the grammar and many use­ful phrases from an official late from the Bangala people, and return only to go down with fever with a temperature, at periods, registering over eight degrees, until I am again wasted helpless­ly for two weeks and do not regain sufficient strength to travel until just before the English party is expected to arrive. However, I be­lieve my work in this section is closing, and in the early spring I shall have completed my work on the Aluru grammar and shall have written the tracts and hymns I have in mind and then go on to the many other tribes whose ligua franca—Bangala—I am learning. I expect sufferings and hardships exceeding those already ex­perienced, but the pilgrims and strangers who enter the last of the great unevangelized sections and the most strongly entrenched of Satan's dominions must not expect kind treatment from their Lord's arch-enemy.

Nevertheless, our Lord's victory over the hosts of darkness in all their regions, and under all conditions, is freely ours as we plead “the Blood,” not holding back “the Word of our testimony,” nor counting our lives dear unto ourselves. We depend much on the prayers of the dear ones in Christ in the Homeland, who, we trust, may reap through our labors many sheaves in answer to their intercessions.

When our Lord returns I had rather He would find me here doing His will than to find me in any other place. It seems to me that if the Christians at home only knew that it is such a little way over here, and that the journey is such a pleasant one, hundreds of them would come and give their lives to spread the glorious Gospel among these who have never heard, instead of spending all their time and energy in laying up a few dollars, all of which they must leave behind in such a short time. If some of them only knew the joy we have experienced since we set our faces toward Africa, they would start today. Surely the hundred for which we are praying will come this year.

"The grace of our Lord, Jesus Christ be with you all."

THE BELGIAN CONGO.

BEGINNING OF THE MISSIONARY WORK AT GASENGU STATION.

Dear Readers of Hearing and Doing:

A year has elapsed since I have chronicled the doings of our little party of workers in the Congo—a year of suffering, on the one hand, and yet of blessing on the other; a time of testing
and yet of fellowship. Not for worlds would any of us exchange the experiences of this year for any joys or pleasures we might have had elsewhere or for service upon any other mission field than the one to which He has called us.

Hardly one of us has escaped from the ravages of the most deadly foe of the health of the missionary in Africa—malaria—and yet not one life has been lost.

The depredations of marauding thieves have continued, but God has been sufficient, and in a marvelous way, in spite of robberies, we have always found our supply adequate for actual present need. We have found that "in the way of righteousness there is life, and in the pathway thereof there is no death."

Storms have raged fiercely against our frail dwellings, but they have been slight in comparison to the storms of opposition which have been waged against us by our spiritual adversaries. Since last writing you we have had two removals, first to Api Hill, which proved to be inadequate from many standpoints as a vantage ground for missionary services and yet a place through which God has led us to the broader and richer field at Gasengu. At the Api Hill the foundations of the language work were laid, and one soul, so far as we know, received the Lord Jesus Christ as his Saviour. But we had been scarcely six weeks at Gasengu Hill until some commenced to confess their Lord. Daily evangelistic services have been held in our crude chapel of bamboo and grass, and frequent village services have supplemented these. A daily class for teaching Bible truths, which, for convenience, has been called the "catechism class," has been held for the young converts. Some not professing conversion have also attended this class and have through its means found Jesus. Special prayer services for the missionaries, followed by evangelistic services in the chapel, were held daily in January. During and following these special services more than fifty professed faith in Christ. As yet no church has been organized and none have yet received the ordinance of baptism, but we believe that should Jesus come today, many of the Aluru would, with us, be "caught up" to meet Him in the air.

The converts are being taught the importance of preaching the Word, and the fame of Jesus is spreading throughout the tribe. Not long since one of them told me that whether he traveled north or south, east or west, it was his joy to tell the Aluru of His Saviour.

The dispensary has rapidly become popular, and the attendance is increasing. Every morning after the chapel service they gather and receive treatment for various ailments and diseases. Leprosy, syphilis, gonorrhea, tropical ulcers, chronic and acute malaria, erysipelas, burns, arrow wounds, neuritis, gunshot wounds, lightning stroke, bronchitis, rheumatism and ophtalmia are among the diseases for which the Aluru people seek relief.

Their own ajoka, or native doctors, are falling into disfavor, especially near the Mission station, and less and less can they wield the scarifying knife, the palm leaf charm and the lure of sacrificial blood.

The gospels of Luke, John and Mark have been translated from the Aeholi, and Matthew, Romans and Acts translated. The "Story of Jesus Christ" in Scripture language, a compilation of fifty songs, and the commandments, with the catechism, are also ready for use in the native language. The English Aluru and Aluru English vocabularies are compiled as far as present knowledge of the language permits and daily additions are being made.

The school work, which has been carried on, although of necessity irregular, on account of illness and the pressure of other work, has sufficiently proven the aptness and ability of the Aluru tribe in the acquisition of knowledge. To teach them to read the Bible and give them the Bible to read is the great ambition which we possess—not only for the Aluru, but for the tribes beyond.

Some of the translations were stolen, but one of the Christians recently found a portion of the stolen copy, and it is again in our hands. We believe that God will marvelously use and preserve His Word. Pray for us as we plant the gospel seed. "His Word shall not return unto Him void."

The tribes beyond! What shall we say of them? Our time and energy has necessarily, during the first year, been concentrated upon the Aluru tribe and language, but the time has come when, in the providence of God, a number of us are to go forth.

"The glory of God and the furtherance of the gospel." Let this be our motto. The Azande, the Loguari, the Balandee and many, many other tribes of whom we know but little, scarcely even their names. Will you not join with us in prayer that they may hear of Christ soon?

Would you who dwell at home hasten the coming of our Lord? Pray for us on this great battlefield. Would you know life's greatest privilege? Yield yourself fully to Him for service, yes, even in dark Africa, should He so direct. He will guide and bless you, in such surrender, whether it be His will for you to pray, to give or to go, or to do all three. Glorious, indeed, is your privilege. Join us in intercession.

FLORENCE H. NEWBERRY, M. D.

Belgian Congo.
Hearing and Doing

Published by American Council A. I. M.

HOWARD A. BANKS, Editor.

JAMES H. McCONKEY, Contributing Editor.

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Address all communications for Hearing and Doing, to Africa Inland Mission, 2244 North 29th Street, Philadelphia, Pa.

The Conflict With Evil.—Well might Jabez of old pray in his remarkable petition: "Oh, that Thou wouldst keep me from the evil, that it may not grieve me." Sin, yielded to, certainly brings grief in its train. David found that its consequences touched not only himself, but his family and the entire nation over which he ruled, so that he cried out: "Have mercy upon me, oh God, according to Thy loving kindness." Peter's tears testified to the grief that sin causes when the crowing of the cock startled his guilty conscience. No wonder our Saviour was "acquainted with grief" when He bore our sins in His own body on the tree—our sins which we have wept over until we realized that He had bore them away, even to such a distance that they are beyond the remembrance of God. We live in a day when Satan would "deceive, if it were possible, even the very elect." We are sure that "the Word" article, by Brother Palmer, in this issue, "Our Conflict with the Supernatural Powers of Darkness," will be of help to us in the battle with principalities and powers.

The Annual Meeting.—Please take notice of the blessing of God upon the work of our Mission during the past year, as reported at the Annual Meeting, which followed the Montrose Bible Conference. In the formation of an English Council, in the response to the deputation work of our General Director in Great Britain, in the addition of (now forty) new workers to the field since last Christmas, and in the application of numerous candidates, there is surely cause for thanksgiving and encouragement for continued intercession. There is a concise report of the Annual Meeting, by our home secretary, Brother De Groff, in this issue.

The Call of the Congo.—While God has heard in giving us some new workers, we have only to read the letters from Mr. Haas and Dr. Newberry, in this issue, to realize that hundreds of workers could be used where about two score have sailed, in the Congo and in other sections within the scope of our Mission. There are tribes, and tribes,—beyond.

The Volunteer Band of Los Angeles, Cal.

What Hath God Wrought?

During Mr. Charles E. Hurlburt's last visit to Los Angeles in September, 1912, a small com-
pany of those interested in the Africa Inland Mission and its work were called together and formed into a Prayer Band.

Out of this gathering has grown the Africa Inland Volunteer Band, now just one year old. Six of their number are already in Africa or on their way. One member went last November to labor in China, where he is already being graciously used of God.

During the summer upwards of twenty thousand leaflets have been printed and circulated by the Band. There is reason to believe, from this little company in the providence of God, we may expect a continuous stream of workers, whom God is calling out and separating unto Himself and the work in Africa.

The work of the Band is being directed by Mr. Harry F. Seelig, executive secretary. Both can be addressed in care of the Bible Institute of Los Angeles. "Brethren, pray for (them) us." (I Thes. 5: 25).

Would that we had many more of such praying bands.
## SUMMARY OF CASH RECEIPTS AND PAYMENTS

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</tr>
<tr>
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</table>

### New Stations.

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<tr>
<td>Payments</td>
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### Additional Costs.

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<th>9525</th>
<th>9530</th>
<th>9535</th>
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<td>Payments</td>
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<td>$100</td>
<td>$100</td>
<td>$250</td>
<td>$250</td>
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</tr>
</tbody>
</table>

### Total Receipts.

- Native Workers and Native Students: $996.48
- Miscellaneous: $371.00
- Transmission: $2,795.00
- Work in Interior: $18,757.67
- New Stations: $250.00
- Total Receipts: $25,612.95

### Payments.

- From General Fund: $2,388.68
- Less Sundry Payments, which were transferred to the accounts of Missionaries, etc., and are included below: $2,388.68
- Total Payments: $25,612.95

### Total Costs.

- Field Costs: $2,388.68
- Total Costs: $25,612.95

### Balance.

- Balance on hand, July 31, 1912: $2,066.97
- Balance on hand, July 31, 1913: $16,757.67
- Total Costs: $25,612.95

### Note.

- *45 protested and replaced by receipt #135.

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**September 30, 1913.**

To the Executive Committee, American Council of the Africa Inland Mission, Philadelphia:

Dear Sirs:

We report that we have audited the accounts of the AMERICAN COUNCIL OF THE AFRICA INLAND MISSION for the year ended July 31, 1913, and found them to be correct.

Annexed is a summary of Cash Receipts and Payments for the year.

Very truly yours,

LYBRAND, ROSS BROS. & MONTGOMERY,
Certified Public Accountants.

**SUMMARY OF CASH RECEIPTS AND PAYMENTS**

**For the Year Ended July 31, 1913.**

**Balance on hand, July 31, 1912:** $2,066.97

**Balance on hand, July 31, 1913:** $16,757.67

**Receipts:**

- For General Fund: $4,570.18
- " C. E. Hurlburt: $2,488.40
- " Missionaries: $13,043.49
- " Natives: $1,214.85
- " Work in Interior: $832.00
- " New Stations: $250.00
- " Native School at Naza: $563.00
- " Chapel Roof Ngenda: $210.00
- " "Hearing and Doing": $228.55
- " Printed Matter: $36.00
- " Sundry Contributions for use by designated Missionaries (including passage): $8,166.36

**Total Receipts:** $27,775.29

**Payments:**

- From General Fund: $4,355.87
- Less Sundry Payments, which were transferred to the accounts of Missionaries, etc., and are included below: $2,543.98

**Total Payments:** $22,842.26

**Balance on hand, July 31, 1913, on deposit with Logan Trust Co.:** $2,388.68

**For C. E. Hurlburt:** $2,511.97

**For Missionaries:** $13,307.74

**For Natives:** $1,528.23

**For Work in Interior:** $587.00

**For New Stations:** $255.26

**For Native School at Naza:** $563.00

**For Chapel Roof Ngenda:** $210.00

**For "Hearing and Doing":** $228.55

**For Printed Matter:** $36.00

**For Deputation Work:** $166.00

**For Passage of Missionaries:** $4,550.14

**For Sundry Contributions by designated Missionaries (not including passage):** $1,289.80

**Total Balance:** $27,483.58
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION

The Office of the Africa Inland Mission and Receiving Deposits for Candidates is at 2244 N. 29th St., Philadelphia, Pa.

All mail (not personal) concerning the Mission should be addressed to the Africa Inland Mission at the above address, and Checks and Money Orders should also be made payable to “Africa Inland Mission.”

ORSON R. PALMER, Home Director.
MARTHA M. YOUNG, Office Secretary.

Financial Statement

The Africa Inland Mission for its work at Home and on the Field depends upon God alone, Who does, in answer to believing prayer, incline the heart of His children to give voluntarily. It does not state specific needs or solicit funds, either through its paper, Hearing & Doing, or through its authorized representatives. General Information concerning the Mission’s field and work is given and fellowship in prayer is earnestly desired.

Reports of the use of all funds are issued to contributors, and questions cheerfully answered.

Money is always used as the contributor specifies. Undesignated gifts are usually placed in the General Fund, to be used where most needed.

Contributors who wish their offerings used for some particular person or objects are asked to indicate plainly the name, if a person, or state whether it is for Allowance fund (salary), Chapels, Houses, Schools (Native or Missionaries’ children), Native Evangelists, Teachers, Bible Women, Industrial School, Maintenance of Stations, New Station, Exploration, Sending out Missionaries, Hearing & Doing, Home Expense or General Fund.

A few of the Missionaries are supported by friends or societies. Some are supplied almost solely through Allowance Fund, to be used where most needed.

Contributors who wish their offerings used for some particular person or objects are asked to indicate plainly the name, if a person, or state whether it is for Allowance fund (salary), Chapels, Houses, Schools (Native or Missionaries’ children), Native Evangelists, Teachers, Bible Women, Industrial School, Maintenance of Stations, New Station, Exploration, Sending out Missionaries, Hearing & Doing, Home Expense or General Fund.

American Council

*Reuben A. Torrey, D.D., President.
*Frederic T. W. Parr, S.D.D., Vice-President.
*Charles E. Hurlbut, General Director.
*Orson R. Palmer, Director for North America.
*William L. DeGreg, Recording Secretary.

John R. Hague, Field Secretary for Home Work
*John L. Steele, Treasurer

Pastor James E. Morris
Pastor Henry L. Walton
Pastor Milton S. Anderson
*Pastor Wm. Dayton Roberts
William B. Gerhardt
George C. K. Sample
William S. Brown
Howard A. Banks
Edward A. Marshall
Hon. William D. B. Alney
Samuel E. Saggs
Walter A. Stauber
*Pastor D. M. Stearns

Members of the Executive Council are marked with an asterisk.

British Home Council

Rev. J. Stuart Holden, M.A., President
Rev. A. C. Dixon, D.D., Vice-President
Rev. D. P. Robinson, M.A., Hon. Home Director
E. A. Neustey, M.D., Hon. Treasurer

Albert A. Head
Alfred Coleman
Wallace Hillbrook
J. G. Govan

Rev. Fred B. Norris, D. M. Miller, J. F. Clark, J. Batstone,
Address: Butiaba, Uganda, Africa (A. I. M. Mahagi),
Via Mombasa and Port Florence

Rev. G. Fred B. Norris, D. M. Miller, J. F. Clark, J. Batstone,
Address: Butiaba, Uganda, Africa (A. I. M. North Congo)

Directory of Missionaries

working under the direction of the

Africa Inland Mission

Rev. Charles E. Hurlbut, General Director
British East Africa Council
W. Lewis Hett, Acting Treasurer

Mr. Henry Zezemmer, Acting Field Director, German East Africa
Mr. John W. Stauffacher, Field Director, Belgian East Africa
Rev. G. Fred. B. Morris, Director Belgian North Congo

AT KIJABE

Rev. Charles E. Hurlbut, Miss Hulda J. Stumpf, W. Lewis Hett, Miss Alta Hurlbut, Miss Elizabeth Morse, Miss Clara S. Dann, Mr. and Mrs. Fred Lanning, Mr. and Mrs. C. T. Youngken, Miss Bertha Simpson, Mr. and Mrs. Matias O. Sove, Miss Signe Christine Kristensen, Miss Marie Hansen, Mr. and Mrs. A. D. Alexander, Miss Margaret E. Bay, Mr. and Mrs. G. H. Scoulen, John Brolin, Miss Ruth Cable, Mr. and Mrs. A. B. Elson, Hugh H. Wallace, Harry F. Herdman, Mr. and Mrs. Tom瀚nay, R. B. Flinn, W. J. Guilding, Mr. K. V. Rasmussen

Address: Kijabe, British East Africa

AT KIVONGA

Mr. and Mrs. Jesse E. Raynor, Miss Laura N. Collins, Miss A. E. Zimmerman
Address: Kijabe, British East Africa

AT MATARA

Dr. H. Virginia Blakeslee, Miss Hannah McKinsney
Address: Kijabe, British East Africa

KILOMBE

Rev. and Mrs. A. E. Bank, Mr. Mary Slater
Address: Eldama Ravine, British East Africa. (Via Mombasa)

KABRORITA

Mr. and Mrs. A. M. Anderson
Address: Eldama Ravine, British East Africa

AT KAMBUI

(a) Dr. and Mrs. John E. Henderson, (o) Mr. and Mrs. William P. Knapp.
Address: Kambui, via Nairobi, British East Africa

AT NGENDA

Mr. and Mrs. Herbert H. Hassler
Address: Kambui, via Nairobi, British East Africa

AT MACHAKOS

Dr. and Mrs. Elwood L. Davis.
Address: Machakos, British East Africa.

AT KANGUNDO

Native Workers

AT MISSION

Rev. and Mrs. Geo. W. Rhoad, Miss Edith Norton, Miss Hattie A. Newman, Mr. Albert Clarke, Mr. and Mrs. Joseph Hampley
Address: Machakos, British East Africa

AT NASSA

Mr. Rudolph Malek, Miss M. Lena Steckel
Address: Mauaia, via Mombasa and Port Florence, German East Africa. (A. I. M., Nassa)

CHINYANGA

Mr. and Dr. W. J. Maynard, Miss Thilda Jacobson, Miss Gertrude Boyer.
Address: Mauaia, via Mombasa and Port Florence.

Germant East Africa

AT NERA

Mr. and Mrs. Henry Zemmer, William Green
Address: Mauaia, German East Africa, via Mombasa and Port Florence. (A. I. M., Nera)

AT CHAMAGASA

Mr. and Mrs. Albert E. Martin
Address: Mauaia, German East Africa, via Mombasa and Port Florence. (A. I. M., Nera)

BOLGIAN CONGO

Mr. and Mrs. John W. Stauffacher, Mr. and Mrs. Wm. Hus, Dr. Florence A. Newberry; Miss Edith B. Hartland, James S. Gribble, Miss Madge Hirat, Miss Sarah Stirtz.
Address: Butiaba, Uganda, Africa (A. I. M. Mahagi),
Via Mombasa and Port Florence

North Congo

Rev. G. Fred B. Norris, D. M. Miller, J. F. Clark, J. Batstone,
Address: Butiaba, Uganda, Africa (A. I. M. North Congo)