The Word

TRUST.

The clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.
Through many a stormy path He leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My God, my Guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes He may reveal
No light at all;
But while I lean on His strong arm
I cannot fall.

—Henry Alford.

THROUGH THE BLOOD ALONE.

THREE TESTIMONIES TO FAITH AND FUNDAMENTALS IN AN AGE OF GROWING UNBELIEF.

The sad news of the critical illness of Rev. William W. Borden at Cairo, Egypt, was soon followed by the news of his death. This strong devoted young missionary, a member of the Council of the China Inland Mission, had gone to Egypt to study Arabic in preparation for a life-work among the Mohammedans in China. In order to facilitate his work he went to live among the natives and there contracted cerebrospinal meningitis. His labors were quickly ended and he has gone on to be with His Master, with those who await the glad coronation-day of our Lord. What a blessed day it will be when earth's dark night is gone, and there shall be no more pain, nor death, nor curse!

Mr. Borden in his last will and testament left the bulk of his estate to be expended in fostering missionary work, the Africa Inland Mission being most kindly remembered with others. Thus did he wisely provide for his works to follow him, and the fruit of his labors to continue. We trust that many missionaries may be thrust out into the lands now sitting in darkness, and that many souls may be won to our Saviour through his loving beneficences.

We commend to the thoughtful attention of our readers the recommendation of Mr. Borden in his will.

"That each of the bequests be used for, or in connection with, missionaries and teachers who are sound in the faith, believing in such fundamental truths as the Doctrine of the Divine Inspiration and the authority of the Scriptures, the Doctrine of the Trinity, including the Deity of Jesus Christ, and in the Doctrine of the Atonement through the substitutionary death of our Lord Jesus Christ." What a testimony has he left to the blessed person and work of our Lord.

In the last will of John Pierpont Morgan, who died March 3, 1913, the first article read:

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through that alone." It may be well to say for the information of our readers that in addition to its efforts to spread the gospel amongst the lost millions of Africa, the Africa Inland Mission feels a great duty and responsibility resting upon it, in these days of unbelief, to stand for the verbal inspiration, the integrity and authority of the Scriptures and to encourage God's children to yield themselves to Him and to trust in Him, who hears their prayers, and is faithful and true to answer. The last article in the Constitution declares:

"The membership of any member of the Mission shall terminate when he ceases to be loyal to those principles of the Mission, which concern its faith basis, and to the belief in the integrity
HEARING AND DOING

of the Scriptures and in the Deity and atonement of our Lord Jesus Christ, which shall never be nullified?"

THE SEED, THE OX, AND THE GARMENT.

D. M. Panton, in Serial Bible Course Magazine.

Jehovah's abhorrence of mixed principles was pictured a thousand years before the time of Christ. "Thou shalt not sow thy vineyard with two kinds of seed," Deut. xxii. 9—mixed teaching; "Thou shalt not plow with an ox and an ass together"—mixed service; "Thou shalt not wear a mingled stuff, wool and linen together"—mixed conduct. God abhors mixed principles.

The prohibition of mixed teaching is extremely clear. "Thou shalt not sow thy vineyard with two kinds of seed." Distinction of species, producing sterility of hybrids, is a glory of creation: "The earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit after its kind and God saw that it was good," Genesis i: 12. Now Christ reveals what God spiritually means by "seed" and "sowing." The "seed," He says, is the "Word," the "soil" is the "heart," an honest and good heart, sometimes; a "sower" is a "teacher;" and the "vineyard" is the group of hearts—in the family, or the class, or the church, or the open air—over which God has set us to sow—our orchard of souls.

Our Lord's example reveals exactly what God means—He sowed one kind of seed only, and that pure wheat. "The words which Thou gavest Me"—for the Father is the Husbandman, the Lord of the granaries—"I have given unto them," John xvii: 8; "My doctrine is not Mine, but His that sent Me," John vii: 16. Our Lord never sowed mixed seed; and the Holy Ghost rings the changes for us on the command: "Preach the Word." The attempt to mix Scripture and science, Scripture and art, Scripture and sociology, Scripture and politics, has been the ruin of the modern pulpit. "Lest the whole fruit be forfeited," for the soil of our fallen hearts, predisposed to evil, will grow the weeds more rankly than the wheat, if both be sown together. Ruskin, a prince of art critics, who, sitting for two years under the voice of Spurgeon, was an acute judge of both kinds of seed, makes this startling statement: "I never knew a man whose heart was really right with God who cared about art at all." We do not despise learning, but we distrust it; the Most High insists on the lonely enthronement of the Word of God; and it is a mystery to me how the Man of God, clothed with the sacred dignity of holding in his hand the actual utterances of Jehovah, can ever step down from the sublime plateau of Divine revelation. Thus the Christian teacher is to be a man of one idea—and that idea, Christ; he must belong to the oldest fashion in the Church—the fashion of the apostles; he must have but one sword—the sword of the Spirit; and he must be rigid as adamant on one point—he must sow nothing but the Word of God. "Thou shalt not sow thy vineyard with two kinds of seed." God's second prohibition is mixed service: "Thou shalt not plow with an ox (a clean animal) or an ass (an unclean) together." The ox is the ox of service. Paul has put the meaning of the type beyond all doubt when he says, "Thou shalt not muzzle the ox when he treadeth out the corn," 1 Cor. ix: 9, and applies it to ministerial service, adding significantly, "Is it for the oxen that God careth? Is it oxen that He has in mind in recording the type? or saith He it altogether for our sakes?"—a lightning flash on the types. Now observe: "The field is the world;" the ox is not forbidden to be in the same field, but in the same yoke; else "must ye needs go out of the world," 1 Cor. v: 10. God's furrow is not only to be sown solely with God's seed, but His plow also must be driven only by His oxen. The deliberate choice of a partner or colleague—in marriage, for domestic ends; in business, for commercial ends; in friendship, for social ends; in religion, for philanthropic ends—God forbids an unbeliever to be in the team. "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity?" 2 Cor. vi: 14.

Here is a letter a Christian wrote to Herbert Spencer, the infidel philosopher, breaking off their friendship: "The subjects we discussed last Saturday involve everything in our existence of more than momentary interest; our principles and practices, hopes and fears, our happiness and misery here and hereafter. Such matters are of no light moment, and it seems to me that no two persons holding so different views can remain friends to each other. Feeling as I do, so very painfully that my faith is so little the heartfelt faith which should actuate the true Christian, the danger which might accrue from my association with one so talented as yourself, and so well able to make the worse appear the better reason, I must, therefore, at however great a sacrifice (and believe me, I feel it to be a great one), renounce the pleasure I have received from your acquaintance, and request that henceforth we meet no more or meet as strangers. I shall ever remember the past with pleasure, and think of you with kindness, and I trust nothing may prevent your feeling similarly towards myself." Herbert
Spencer replied that if he had felt any such danger, he, too, would have renounced the friendship. **Countless discipleships are being ruined by worldly friendships.** Mr. Moody says that of hundreds of mixed marriages, deliberately made, he never knew one that did not meet with spiritual disaster; and Dr. Doddridge says he never once, in such cases, knew the unbelieving partner converted. I have known two or three cases, but it is a most dangerous experiment. A policeman's dying wife said to a friend of mine recently: “I have not had one moment's happiness since I married him; I have never had a desire for prayer since; and I have never, in my married life, crossed the threshold of a place of worship.” “Thou shalt not plow with an ox and an ass together.”

God's final prohibition is **mixed conduct**—“Thou shalt not wear a mingled stuff, wool and linen together.” Conduct expresses a man precisely as his clothes limn out his exact contour; so Scripture constantly uses clothing as figurative of conduct. New linen is always in Scripture the holy fabric; the white linen is stated in the Apocalypse to be the righteous acts of the saints, Rev. xix: 8 R. V.; it is the only textile fabric the priests—we are priests—were allowed to wear. Ezek. xlvii: 17; and a linen garment, shot through with woolen threads, is forbidden. My life is not to consist of holy principles adroitly mingled with worldly maxims and compromising conduct; it is to be a holy fabric throughout.

A young sister wrote me recently: “Little did I think that He would put His finger on my jewels, but He did; and it was a terribly hard struggle. I just, as it were, stuck the knife into myself, and they are gone.” O for the holy fabric of the consecrated life, the pure, white linen shot through and through with the threads of God!

The peril of compromise has been vividly revealed in an incident reported by Dr. Wilbur Chapman: “A tramp once entered an evangelistic meeting. At the close it was thrown open for any one to speak; he arose and said: ‘This is the chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday school teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of the cards, and to show us a few new tricks. Shortly after that we began ceasing to go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course, we left the Sunday school and her evening class altogether. I want to tell you what has become of those boys. Two of those seven boys have been hanged, three others are in State prisons for life, the sixth one, if the police knew where he is, would be there, too; and I am the seventh, and if the police knew I was here, I should be behind bars in double quick time. All I have got to say is that I do wish my Sunday school teacher had never taught us boys how to play cards!’ He had no sooner finished than a woman, dressed in black, staggered forward and fell before his feet, and she cried: ‘My God, I am that Sunday school teacher!’ She left the meeting, never to return.”

“Thou shalt not wear a mingled stuff, wool and linen together.”

### The Work

**A WORD OF GREETING.**

“He hath crowned the year with His goodness.”

As we think of the goodness of our God to us during the past year, of the loving intercession of those who have prayed for the work and for the workers and as we remember with gratitude to God the loving ministry of the friends of the Africa Inland Mission which our Heavenly Father has raised up to us, despite our own failures, short-comings and the feebleness of our faith, our hearts go out in prayer to God that He will bless each one. Our desire is that we may have a deeper, richer service than ever before. We pray for laborers filled with the Holy Spirit to be prepared and sent forth by God as rapidly as possible. For workers joined together “in the unity of the Spirit and the bond of peace.” For “vessels not a few,” measures filled up and running over. For the will of God in sacrifice or service. For that which will bring most joy to our Lord and blessing to Africa and every other portion of His vineyard to which He Himself purposes to come as His witnesses go before Him.


These are the words recorded by the Holy Spirit of our Lord when His eyes rested upon the great company coming to Him. He understood the pressing hunger and need of the great multitude. He knew the scant supply which only a small lad could bring and tested Philip with the question of buying bread to feed them all.
"He Himself knew."

Here we have the unveiled Omniscience of the One who enters into every need, every problem of our life. "All things are indeed naked and open to the eyes of Him with Whom we have to do."

Let us not be cast down by the vision of our own weakness; staggered by the needs about us, or dismayed by the difficulties, hindrances, or unbelief and thus prevented from trusting God for all He desires to do. Back of the need and the lack and the testing there is still One of Whom the Spirit recorded

"What He would do."

"All power" is given unto Him "in heaven and on earth." He changes not. There are needs to be met, hungry souls to be fed, perplexing millions to whom the Gospel should be sent. Jesus, the crucified, risen, victorious, powerful, compassionate Lord knows what He can and will do.

May God be pleased to make us like the boy with "the five barley loaves and two small fishes," channels of divine grace and resurrection life and power, messengers of mercy to a Christless world.

May the vision of Africa with its teeming millions, its open doors, its great and pressing need, lead us to intercession and to service as never before, and may the mercies, grace and faithfulness of the God in the past, in answer to prayer, stir us as never before to ask more largely from the hands of Him Who is never made poor by giving, in working with and for His own.

LOVING THE THIEVES.

An Annoying Situation in the Congo Throws the Workers Back on God for Help.

Mahagi, Congo, Beige, Aug. 4, 1913.

Dear Readers of Hearing and Doing:

It is some time since you have heard directly from the Congo work, nevertheless this is no evidence that God is not working mightily in behalf of the advance work of the Mission. He is doing marvellous things by way of opening up the country for rapid advancement, of which we shall speak later on, but working much more mightily to prepare those whom He has called to the advance, that they may be faithful witnesses of His power to save. Thus far we are all gathered at Mahagi, thirteen adults and three children, and God is holding us together daily in prayer to work out in us, we believe, a very definite work of grace. The burden of prayer He is laying upon our hearts is that we may be so filled with the love of God, that everything that we do in our relation to one another, may be prompted by love, and worked out in such a way that those with whom we deal may realize that our motive is love. These might seem, ordinarily, to be empty words, but if those who pray for us in the homeland could only realize our condition here, they would soon understand what it means for us to take such a stand. Of our own relation to one another, we need not say much. One can not understand the continual nagging of the devil in the place where we are. All of us more or less incline to be irritable, because of the continual action of fever in our systems, and a peculiar nervousness not common to those who have been in Africa for some time. This, with the certainty, that the devil will bring out every disagreeable trait of character, in all who come here, compels one to be constantly on his guard, or his life will be anything but an expression of love, but these things are almost nothing compared with what we have to bear in dealing with the natives. For instance, let any who pride themselves on patience lie down after a hard half day's work in the hot sun, for a much-needed rest: immediately outside of their door, a large number of natives gather, and they begin a discussion. The method they adopt here is for each one to talk continuously, at the top of his voice, so that it is absolutely certain that not one of them understands a single word anyone else has said, and the discussion closes only after each one has become so completely exhausted that he walks away in disgust, leaving you to wonder at his marvellous power of endurance. I should like to meet the man who can go through this experience without an inward desire to do something desperate. What then must it be when it becomes a daily experience? But why not send them away, you ask? Simply because the natives here have never once thought of moving unless they be clubbed or stoned by a man in a very desperate condition. This would not be a very becoming attitude for a follower of the lowly, patient and gentle Saviour.

Our greatest trial, however, has been the constant petty thieving. Here in the Congo we have lost several hundred dollars worth of very much-needed articles, most of which were absolutely useless to the natives. Imagine yourself in a position where you know a hundred eyes of natives are constantly on your goods, and watching for every opportunity to take whatever they can get, no matter how worthless it may be to them, nor of how great value it may be to you. For instance, running away with a whole set of surgical instruments, or a case of medicine, or as hap-
natives no longer fear punishment, and boldly to get together for prayer and carefully searching our Bibles, we were led to feel that if our testimony of God's love is to be effective, we ought rather to deal with him in love, than in a spirit of revenge. We called as many of the natives together as possible, and told them that God commanded us to love one another, and set the prisoner free in their presence, and have prayed for him ever since. The result has been that the natives no longer fear punishment, and boldly work their way into our houses, even when we are in them. We feel, however, that we are standing on God's Word, and that in some way He will glorify Himself. If any of you are to look up the matter you will find that love alone can prove your testimony of God's work in your heart, and unless you are filled with the love of God shed abroad in your hearts by the Holy Spirit, you cannot be a faithful witness of God's love. Especially is this true here in this dark land where love is unknown. No matter how foolish an action of love may seem at times, such, for instance, as the setting free of a thief who has frightfully annoyed you, an action of love on the part of God's followers alone can prove that God loves sinners who are more guilty in His sight than the worst of thieves. We all feel God is laying this truth upon our hearts especially at this time, when in a few days we shall separate, and go to different parts of this dark land as witnesses of His love.

Let me now tell of the marvellous way in which God is opening up the Congo for mission work. We landed here at Mahagi somewhat more than a year ago. At that time we could barely land. The whole country was in a state of warfare. We were told that we were in danger of being killed if we went but ten minutes from the Government Station. Porters to carry our goods could not be had unless compelled by the Government. Everything seemed closed, and we had to content ourselves with remaining here at least for a time, but God saw our need and has gone far beyond all we ever dared to ask in supplying that need. It was not long before the country became quiet and safe. We soon found porters could be easily obtained to go for ten days, and now they are clamoring to go anywhere. At first we were told it would be impossible to go from here directly to Faradje our objective point. Later an elephant hunter informed us that we could go if heavily armed. Finally we were told the Government was opening a road, and now we find that Indian shopkeepers are laying out a line of stores on a well opened road, and not only that we can secure provisions all the way, but that checks on Nairobi banks can be exchanged for cash, and business can be carried on almost exactly as at home in America. The shopkeepers offer to take care of all of our transportation, so at once we are set free from imaginary cares, to give all our time to direct missionary work. This all seemed absolutely impossible about a year ago, and can anyone do otherwise than to praise God for His marvellous working on our behalf. Ought not these things to urge us on to unceasing prayer and ought we not to recognize that God is hastening His work to its completion at the time when we may with joy behold His appearing? May He help us to witness faithfully of His love, both by word and by deed, and may we stand on His word alone as our only faithful and sure guide in these days of great doubt and uncertainty.

Yours faithfully,
John W. Stauffacher.

THE MOSLEM ADVANCE.

It Turned Mr. Flinn's Footsteps Toward Africa.—Some of Our New Workers.

It is a pleasure to present pictures and parting words from some of our English missionaries who sailed for the Field with the out-going party of Oct. 2nd. ultimo:

Whilst on a mission in certain villages in the East Midlands of England, Africa and its needs were placed before my eyes and very soon they were placed upon my heart. I realized then as never before how that if no preacher went to them with the Good News they would continue to live and die without knowing the Saviour who loved them and gave Himself for them. I just prayed then: "Lord, what wilt thou have me to do" and very soon it was quite plain that the Lord wanted me for Africa. For several years God had been teaching the lessons, which I see now were absolutely needed for Africa and especially for Central Africa where He has directed me to.

W. Guilding.

Early in the year our thoughts and prayers were turned towards spending our whole time in the Lord's work. An opportunity for service,
such as we had longed for, was brought before us, but there were many difficulties in the way. After many answers to prayer, one by one the difficulties have disappeared, and so we have been assured all along the way that we are in God's will: We are now going forward trusting and resting on the promises of God.

N. AND A. D. ALEXANDER.

After looking forward to and training for China for nearly four years, one must of necessity give an exceptionally good reason for setting out for Central Africa. This reason is found in the fact that one's eyes were opened to see that in Central Africa lay the most strategic part of the world-wide mission field. The need and call for China is undoubtedly tremendous, doors stand there wide open and beckoning hands hasten the ambassadors of Christ. But the testimony of all quarters of the Field from South America to Greenland, from United States Seas to the West Indies is that the Moslem advance on the pagan tribes of Central Africa constitutes the most urgent call to immediate action. Who would not volunteer for the fighting line of Christ the Conqueror?

R. B. FLINN.

Our hearts are full of praise to our God for all the way He has led us. Truly His own word has been fulfilled: "When He putteth forth His own sheep He goeth before them." John 10:4. He has gone before and removed difficulties from the way.

Last year when Africa's needs were laid definitely on our hearts, it seemed, both from a business standpoint, and on account of home ties, that it was impossible for us to go; but the way had been made absolutely clear, leaving no room for doubt that God Himself had prepared the way for us to obey His command. We have been able to prove the truth of Prov. 4:12: "As thou goest, thy way shall be opened up step by step." We have just gone forward trusting in Phil. 4:19 and our prayer is that we may be kept in such close touch that He may live out His glory through us, so that He may use us for His glory, knowing that the time is short.

MR. AND MRS. ALEX R. ELLSON.

Mr. Albert Clarke, who recently entered our work, is at present located at Mboni, British East Africa. Mr. Clarke had a two years' course of training at the Bible Training Institute, Glasgow, Scotland. He was also actively interested in Christian work as a local preacher, guild secretary, church steward and study class leader. We trust that God's blessing may rest upon him in his work among the Akamba people.
THE A. I. M. FIELD AND ITS POSSIBILITIES.

As this number of Hearing and Doing is likely to come into the hands of new friends of the work who may not be well acquainted with its field of operation and work, and that all the readers of our paper may pray more intelligently for the different districts and the work, we have thought it well to give a reprint of our work as it appears in “Definite Opportunities for Christian Service,” published by the Student Volunteer Movement in New York City.

The Africa Inland Mission.

is an interdenominational Mission whose workers are depending upon God through prayer to supply all its needs. While teaching the duty of stewardship, and presenting the general need of the unreached fields, the Mission does not present specific needs of the work, or of individuals, nor ask men for money. Its Constitution requires that no debts be incurred, that its principles concerning faith-basis, belief in the integrity of the Scripture, and in the Deity and Atonement of the Lord Jesus Christ shall never be nullified.

The government of the Mission at home is through an Executive Council, which meets monthly, forwards money received to the field, and conducts all business in the interim of the annual meetings. An Advisory Board of ministers and business men, of which Rev. Reuben A. Torrey, D.D., is President, meets annually to advise with the Executive Council concerning the work. The American Office and Receiving Home are in Philadelphia, Pa., and the office of the Council for the British Isles is at 76 East St., Baker St., London W., England, Rev. Stuart Holden, President.

The present fields of operation are in British East Africa, German East Africa and the Belgian Congo. The policy of the Mission is to promote the widest possible evangelization among the tribes of Africa, to avoid competition with other missionary boards, and to work in territory not occupied by other societies. The original thought was to establish a chain of stations along the hill country to the heart of the Continent, and to send out native evangelists to the lower altitudes, which are more dangerous for American and European missionaries. The stations thus far established are from 3,000 to 7,000 feet above the level of the sea.

In British East Africa nine stations have been established, with headquarters at Kijabe, the Uganda Railway running by the gardens of the station. The other stations are also convenient of access for supplies.

The Rift Valley Academy, at Kijabe, provides splendid educational advantages for the children of the missionaries and for the children of the white settlers in the section.

An industrial work with saw and shingle mill
is carried on at this point. Converts have been won for Christ. A native church is being established amongst the Agikuyu and Akamba people, school-work is under way, and evangelistic work by the missionaries and native converts carried on in the villages surrounding the stations. In this territory the Meru, Sambur, Rendili, Il Geyo, Mutee, Marquet, Suk, and Njamus tribes are as yet without missionaries. There is a great difference in the language and pursuits of the people. Some till their gardens, others depend upon their flocks. The different languages must be learned word by word and reduced to writing. The Masai, where a few of the most promising converts have been made, were formerly one of the fiercest of the tribes in Eastern Africa. This tribe, however, so dreaded by the others, is now under British rule and safe for missionary work.

In German East Africa four stations are already established among the Wanyanwezi, a tribe of about 500,000 people. The old station at Nasa, near where Alexander Mackay, of the C. M. S., so bravely labored, has been turned over by this society to the A. I. M. The work here has been blessed of the Lord. The natives are susceptible to teaching, the converts have been zealous and faithful, some of them self-sustaining, going 50 miles into the surrounding country to evangelize their own people. A large field, thickly peopled, remains quite untouched in this district through lack of workers.

In the Belgian Congo to the West of Lake Albert, a party of workers, led by the General Director of the Mission, Charles E. Hurlburt, entered in the Spring of 1912. To reach this territory they had to cross Uganda, where a notable missionary work is carried on by the Church Missionary Society. They were the first Protestant missionaries in this region. A station was established a short distance from Mahagi among the Baluru people, where a gracious work of the Holy Spirit has already been manifested. In this territory—north, west and south—are vast numbers of people without a single messenger of the cross. Some workers have very recently gone out to undertake evangelizing the Azandi people, known on the maps of Africa as the Niam Niam, a tribe located in the northern part of the Belgian territory and in the French territory, and said to number 5,000,000. They are located near Dongu. "There remains much land to be possessed." Fifty million people in the heart of Africa are said to be without the sound or hope of the Gospel.

Access is convenient. Large ocean steamers stop at Mombasa. The Uganda Railway runs from there to Port Florence, Lake Victoria. The Cape to Cairo Road, running the extreme length of the Continent, is about two-thirds built, and will be near the far interior work. Motor roads are being built across the Belgian Congo to give access from the west coast. The great interior of Africa, with its hundreds of tribes of natives, is at our doors. Telephone and telegraph lines span the Continent, the trader and the exploiter are already on the ground, but the darkness of paganism is still there, and Mohammedanism, with its menace to Christianity, is pressing on with rapid strides. What a challenge to the church of God that we at once occupy the field for Him!

Strong, practical, Spirit-filled men and women, who know their God and can trust Him, are needed for these "fields white to the harvest." Ordained ministers, college graduates, physicians, teachers, nurses and lay workers of more humble attainments, all have their place. Candidates should be neat as to person and clothing, and have Christian social graces and refinement. It is most important also that they be men and women of piety, strong Christian character, soul winners, and able to get along patiently and lovingly with others amidst the reverses and trials incident to missionary life.

AN AFRICAN WEDDING

This is a picture of a wedding scene in Africa. Makau and Ngonyo are the happy pair and Mwangi and Wambui attendants. It seems almost unnecessary to mention the officiating minister, Pastor Chas. E. Hurlburt, by name, as he is so well known to the majority of our readers. Makau and Ngonyo are now "at home" to their friends in a little frame house at Kijabe. What a contrast to heathen customs and pagan darkness!

EXTRACTS FROM FIELD LETTERS.

From British East Africa.

"In everything give thanks." I am writing this in our open kitchen, as I am trying to get the stone hot to bake a little bread. No matter how much we tell the native boy, he will forget to keep wood in, and with the wind blowing on it all the time, it takes constant watching to get the stone hot at all.

All is open around me. I see in one place posts standing ready to have a house erected on them, but no lumber here; no men, save three who are helping Mr. Barnett now; no funds to hire good labor. Over this I see Phil. 4:19 and believe God.

[Phil. 4:19 proved to be quite sufficient, as otherwise HEARING AND DOING would not have printed this information which might have seemed a special appeal for funds. Before this letter reached us $200 had been sent in special answer to prayer and had been cabled to the field for buildings for the new work. "God is faithful."]

In another place stand two tents with our belongings inside. Beyond this I see Mr. Barnett and a native boy putting the upper poles on some others. Some day it will be a two roomed mud house which we will use for bed rooms until buildings are erected. Then close by stands a two roomed house, built six years ago, then left for lack of workers. We are living in this house now. The first day after reaching here Mr. Barnett put the stove up, which was nearly a day's work. The next day he took box boards and made a small table. Then he made a three quarter door, not having boards to make it larger. We tacked up muslin for windows. Our postoffice and nearest place for provisions is nine miles away. The people come around to greet us. They ask for everything they see. Please pray that some of these may be saved and be witnesses to their people of the redeeming love of Christ. Jesus is Victor but we need the help of all prayer warriors, that the gospel may triumph, and the remaining few may be gathered in, so that Jesus may come for His own. As we realize the fierceness of the conflict, we know that you in the home-land share like trials, and we are your helpers together by prayer.

Later: This morning being the Lord's day we wanted to get the people together. The devil knew this and we had a fierce assault from him, but claiming victory we went on in Jesus' name. A few women gathered and we took the organ outside, sang, played and talked about Jesus. Mr. Barnett and a young Masai boy went out to call the people. Soon about fifty people gathered, men, women and children. Between us we gave the gospel story. Many tried to interrupt by asking what material benefit they would receive. They talked of famine and lack of food. I addressed one man and told him they knew they had a hunger in their bodies but they did not know they had a famine for the Word God, that our work was to tell them about God, and when they believed with their hearts they could go to God and He would supply their needs. The man turned and told the people the words. Sometimes Mr. Barnett, sometimes Mrs. Barnett and then I would speak. There were a few who grasped the good news and reported it to the others.

All this is about Kilombe, our new Masai station. We came on the train to Nakuru, and a two days' march from there.

MARY SLATER.

We have received the papers giving us permission to occupy the new site, Thika Maragwa, concerning which I wrote you some time ago. The Lord answers prayer. Mr. and Miss Hurlburt, Miss Morse and I were over the District recently and the great number of people who had never heard of Jesus made us all want to stay there and tell them. We are all rejoicing
over the way the Lord has opened the way for us to go to this needy place. I am going down to occupy the station at once and do what building I can temporarily. I am at Matara for a few days building an out-school where we hope to have two of the Christians gather a little flock together for Jesus.

Our boys at Kinyona are living in joyful service now as they gained a victory recently. How much more they can do and how much better they do it when they are living in victory. The Lord certainly pours out a blessing when we let Him.

Praise the Lord for his wonderful goodness to the children of men.

Jesse E. Raynor.

We have just had such a pleasant visit from Mr. Hurlburt, Miss Alta and Miss Morse. They passed through on their return journey from Ukamba. I cannot tell you how glad we always are to see Mr. Hurlburt. Not only are the missionaries glad but all our boys and girls. So many of our village people know him. The native chief comes with a big retinue of attendants to greet him. The big chief presented him with a nice sheep. This is their way of doing homage to a friend.

We have two out-schools now from our station at Kinyona, at distances of one and one and one half hours, respectively. The two boys in charge of them are our only baptized boys. They are our only married boys too. Please remember them in prayer. They and their wives constitute our little native church. We hope soon to have others.

We are having such a good attendance at our chapel services and school these days, for which we praise the Lord, and ask you to join us in prayer that there soon may be many more.

Mr. Raynor leaves to-morrow to open up the new station about four hours distance from here in a very thickly populated district.

Laura N. Collins.

Mr. Rhoad in a recent letter from Mbuni concerning the Ukamba District speaks of systematizing the work of the natives and of putting the school work on a uniform basis. This has entailed revision and rearrangement and the supplementing of all school books. The Gospel of Mark is now ready for the press, the first Gospel to be printed for the A. I. M. in Kikamba. He speaks of the long delay in this as perhaps one of the reasons for meager results in the district, as the Spirit must have 'His Sword if the slain of the Lord are to be many.' They expect to go on with John's Gospel and the Corinthian Epistles that the native Christians may have the truth to feed upon. He mentions that precious fruit has been given in their labor during the past month and that men and women are being saved, and asks the friends to keep on praying for an ingathering in Ukamba. The new workers who have been sent to Mbuni to learn the language are getting along nicely. Prayer is asked that they may be stationed according to His will and be able to accomplish the work for which they have been sent by our Lord. He says: "My heart was never more hopeful for the work. God is present with us."

How are you these days? I well remember the unity of Spirit realized when I was in the Home, and the spirit of prayer. I have been remembering you many times. I trust you are realizing much strength in body as I am quite confident you do spiritually. It makes me tremble when I think and read of the many who have borne strong testimony to Christ's fullness and power to save, and who have afterward said He was only a good man. God forbid that any of our A. I. M. folks should call Him less than the altogether Lovely One, the All-powerful One, the soul-saving One, the One of whom we can continuously sing, "it's better far to follow Jesus."

I wish to give you a little glimpse of Ngenda, and you must praise Him with us for all His goodness. Cast down! Discouraged! No, no, a thousand times no, for we are on the Lord's side where all is well and bright.

I spoke to you of our chapel roof. It was planned that the industrial men come and put it on, and now we are praising God for the roof. It hardly seems real even yet. We have prayed and waited so long that it seems almost too good to be true. Dear Brother Hetz came with five of his boys, and yesterday they finished. Can you imagine our joy! Mr. Hetz was here only four days but we did enjoy fellowship with him. We just finished last week re-thatching the school house and the school boys and the young men did all the work. I bought the grass and they gave their services. It was precious to see them work so well for the Lord. They did it exceedingly well. Five of our boys built themselves each a house recently.

Two of our young men were called to active service since we returned, and are doing faithful service. One is helping in the school room, the other gives most of his time to village work.

To-day the chief Gathecha came with three of his sub-chiefs and a number of other men
to pay us a visit and ask for help in cutting a road from his place down through our place to the end of the native reserve. This is in accordance with my wish of long ago, and am very glad that the time has come for the road to be made. Trees are to be planted all along on both sides. It will make a beautiful road or path.

HERBERT HASSLER.

The new party is due to arrive. We are glad for the reinforcements and praise our dear Father for all His mercies. He does look after our every need. Yesterday we had such a good meeting with the women; eight asked for prayer and said they wanted to be God's children. I saw one of them this morning and asked her if she knew what it meant to be really "born again" and I was a little surprised at her intelligent answer with regard to the work of the Holy Spirit. The Lord is working and we are expecting a mighty revival in the near days to come.

HULDA STUMPF.

From the German District.

We are on our new station, well and happy, realizing fully we are just in God's place for us. How we need your prayers and I feel sure that we have them. God bless you with His Spirit's inspiration and encouragement to go on laboring together with us for His kingdom's increase in this dark land. It is our heart's determination to live in victory, and we are praying and believing for God's rich blessing upon us here in Usea, for His great name's sake. We would not dare to ask for this great blessing if it were just that we might be blessed, but when we think upon His name how could we ever glorify or lift it up unless He blesses us so that it might be wrought of us, and it is for His sake He does it.

We are living in tents but hope to begin very soon to build. Rains will soon be on but our Father may keep them away a little longer. At any rate our trust is in Him.

God is richly supplying our need. How far more He hath done than ever I could have had a dream would be done.

We are happy in our Lord and in His blessed service. He is with us—able to save. My heart rejoices in Him and I only want to please Him. But for more laborers! Oh, oh, the needs! How can we be so silent before the throne. May we pray humbly, increasingly and continually for workers to be sent out.

THILDA JACOBSON.

We are much pleased with the outlook for our work here in Shinyanga. I wish you might walk up the hill this afternoon and see how we are living. Mr. and Dr. Maynard have one tent, Miss Jacobson and the children another and I have an outside covered bed. We cook on stones at the foot of a big tree and cry over the smoke. We have many inconveniences but we are very happy. This is real pioneer experience. Thus far the people are very friendly. Many come to greet us every day. Among them two kings have come, and the two sub-chiefs between whose villages we are located treat us very kindly. Truly God is gracious to us. He is blessing us much in every way and our hearts are filled with praise. We do desire to be true missionaries, true witnesses by word and life to Jesus Christ and request the prayers of all at home to this end. The people here cannot understand us white people well, as the Kisukuma we have learned at Nasa is a different dialect, but we trust God to help us in this.

GERTRUDE BOWYER.
several, and a very generous portion of beef. Next morning, however, headed by two kings, all the representative men of the district waited upon me to say they could not sell the garden at any price. They are one people in this world who do not want money. The Secretary has granted permission to begin building at once.

Prayer is asked that the missionaries may be kept in the place of blessing that their hearts may be stayed upon God and that their steps may be guided by Him. Also that the union in prayer life in the different stations may be such

as to be helpful to the common cause.

W. J. Maynard.

TIMES OF REFRESHING ENJOYED AT KANGUNDO.

Dear Readers of Hearing and Doing:

A visit to Kangundo was recently made by Rev. C. E. Hurlburt, Director of the Africa Inland Mission, with very manifest blessing. Kangundo is amongst the oldest of the A. I. M. stations, but has been entirely under native ag-

but others were converted to Christ, and were prepared to forsake the old tribal customs and sins for the sake of the simple gospel, with its life-giving power. Backsliders who professed Christ during Mr. Hurlburt's stay ten years ago were joyfully restored after years of open sin.

A large crowd gathered for Sunday services, chiefly as a result of much faithful visitation by the handful of Christians. Some coming great distances arrived the day previous.

The usual mists overhung the lovely hills when Sunday dawned and soon after daybreak
the silver-toned comets announced the hour of prayer; and the little church was filled with men, and other meetings for women and children were held separately, all singing with fervor such hymns as "What a Friend we have in Jesus." We witnessed at the close of the morning's service a most remarkable scene. The bank near the baptismal pool was thronged with people. Here again, before the whole company, those to be baptized, testified to the saving power of Christ, and were then baptized to arise in that "new power" and to face a world of opposition that you know nothing of, but to fight in the strength of Him who rose again.

Pray that they may be kept faithful and for God's continued blessing.

MR. AND MRS. W. J. RAMBLEY.

NEWS NOTES.

Word received from the German District tells of the opening of a new station at Shinyanga where W. J. Maynard and Dr. Nina Maynard, Miss Thilda Jacobson and Miss Gertrude Bowyer are located. There are said to be from 60,000 to 100,000 natives in this district.

Mr. and Mrs. Anderson have opened a new station at Kabropita among the Kamasia, and Mr. and Mrs. Stove are helping in the work. Mr. and Mrs. A. E. Barnett and Miss Mary Slater have opened a new station at Kilombe among the II Uasin Gishu. Will not the readers of HEARING AND DOING bear these workers and new stations in mind and pray for new stations to be opened in adjacent territory? We rejoice that those who have never heard are about to hear the blessed Gospel of our Lord.

Mr. and Mrs. Scouten and Mr. Rasmussen have gone on to Kabropita.

Mr. and Mrs. Emil Sywulka and family, and Miss Laura Collins arrived home December 4th, for a much needed rest.

The workers in the German district have been much troubled with malaria. Let us pray that God may give deliverance. It is one of our promising fields and Satan will hinder in every way possible the spread of the Gospel.

At last account Miss Hansen and Miss Kristensen were helping in the work at Kijabe.

Mr. and Mrs. John W. Stauffacher have been on a two months' safari helping to locate a station for the English missionaries, Messrs. Morris, Clarke, Batstone and Miller, who begin work near Dongu.

The party of missionaries which sailed for the field on September 20th have arrived safely.

Letters from the Field tell of the marriage of Mr. James Gribble and Dr. Florence Newberry. We extend our congratulations and desire that God's blessing may rest upon them.

AMONG THE NATIVES.

Mulungit, who was in America for three years for training in English, is now working amongst his own people, the Masai. He is spoken of most favorably for his devoted service and humble spirit. Tagi also continues his good work in the same tribe. He has recently brought his father and several dependent ones of the tribe to Kijabe where they can be under the oversight of the Mission while he is away on evangelistic work. We learn that Wariuke is also a valuable worker with them.

There is much joy amongst the workers over the return of Kimani and Mucal, Kikuyu boys; Kamau and Kithomi and wives, Akamba; also Kamama and Mabilius and wife, to the work. Satan tries to tempt, to hinder constantly, and to win the natives from their steadfastness in Christ. It is blessed to see God answering prayer and thus delivering. They are subject to the same temptations as their white brethren, and are delivered from the enemy's power in the same way. May they like Peter, after his deliverance, be blessedly used of God. Pray for them.

A special Conference for the native Christian workers, the Agikuyu, was held at Kijabe in October, with gratifying results.

Ten natives were recently baptized at Kijabe, unanimously endorsed by the missionaries and the native church. A number have also been baptized at Kangundo where the work for some time has been carried on by the natives.

IS YOUR LAMP BURNING BRIGHTLY?

It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But ah! how vain it is, on the other hand, to hold up a lamp to one when the light is almost out, and the oil is nearly done.—WM. C. BURNS.
Hearing and Doing

Published by American Council A. I. M.

Howard A. Banks, Editor.

James H. McConkey, Contributing Editor.

Hearing and Doing is the official bulletin of the Africa Inland Mission and is not a subscription paper. Its purpose is to bring its readers a helpful message from the Word, and to keep them informed of the progress of the work on the Field. It is published quarterly, is supported by voluntary contributions, and will be sent regularly to contributors to the work. Sample copies will be sent to others upon application.

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

Mr. McConkey's New Series.—We are sure it will be a pleasure to our readers to learn that while we have not had an article from the pen of our beloved contributing editor, Mr. James H. McConkey, for two issues, this omission will not occur again soon, as the Lord has given him four articles, which are already finished, and which will run through the four issues of Hearing and Doing for 1914, if the Lord tarries. They are concerned with prophecy and the end of the age. They have been written in his own heart's blood, to use the words of one of his friends, as they have come out of acute mind-suffering and physical weakness, but those of us who have so often been built up by his messages know that eternity will prove that they have been worth all they cost.

Trust.—We had selected the sweet little poem of Canon Henry Alford, peer of any of the scholars of any age, and one who loved the Lord's appearing, for use in this issue, and we find that it dove-tails nicely into the contents of this number of Hearing and Doing, as for instance with the letters of the reapers in the field who have been gleaning some souls; with the anticipations of those about to go out there and with the emphasis placed on faith in the atonement in the article which refers to the testimonies of Mr. Borden, Mr. J. Pierpont Morgan and the faith basis of our own Mission, whose workers trust God wholly not only for salvation but for service—both in guidance and in supply of all needs. In this connection we have just read a review of the annual report of the Bristol Orphanage founded and conducted by George Muller on the faith basis and with never an unsupplied need. After Mr. Muller died his son-in-law, Mr. Wright, under God, carried the work on, and since Mr. Wright has gone home, it still continues to be similarly managed. "He is faithful who hath promised."

Separation.—The message of Mr. Panton, reproduced in this number, is timely. "Come ye out from among them and be ye separate." Like a boat in the water, we are in the world but not of it.

Child Training.—How often do we petition for our own little children as the Master prayed for His disciples: "I pray not that Thou wouldst take them out of the world but that thou wouldst keep them from the evil." We were reading recently the sixth of Deuteronomy and as we read the directions of Jehovah for instructing the children in the Scriptures, we were impressed with the marginal reading of the command: "Thou shalt teach them all these words." The word "teach" on the margin was rendered "whet" or "sharpen." Then the thought came that the place to whet the Word of God, which is the two-edged sword of the Spirit, "quick and powerful," is in the home. Later the boys and girls will go out into the world to fight Apollyon and they can then take with them this weapon of victory, this instrument of power. Are you whetting the edges of the Word for the little ones? Yes, the catechism is good, and orthodox, and a fine interpretation of the Word, but it is not the Word itself. Are you too absorbed in the Christian activities of the Lord's Day to find an hour or more to spend with your own children, telling them Bible stories, teaching them Bible verses, and singing "I think when I read that sweet story of old" and "When He cometh to make up His jewels?" Your neglect now may mean an unwhetted sword.

Precedent.—The story told elsewhere by Mr. Stauffacher of the struggle for patience and sweetness on the part of our missionaries as they labor in our new Congo field with natives who are continually stealing from them, and who are emboldened to steal more by this very forbearance, is a pathetic call to prayer on the part of us all. We believe their policy is the right one, and there is a grand precedent for the faith, hope and love of our beloved brethren, because the first fruits of the Atonement was a thief, whose blood-washed soul entered Paradise hand in hand with a Saviour, who is the same yesterday, to-day and forever, and just as powerful to save Congoland thieves in the 20th century as a Palestine thief in the 1st century.
The Index—God speaks some of His greatest messages to the simple, child-like soul, and when such an one is in His intimate confidence, even the famous man of the schools may stop to listen to this message. It is said that a great Princeton professor used to go to a poor and humble Christian woman in the town for her thought about the deep things in God's Word, and often get light that he could not find in his books. Mr. Downing, in a recent issue telling of the fidelity of Kala, a native African boy, quotes him as saying in a prayer:

"A man knows what is in a book when he sees the index, and God knows what is in our hearts when He sees our faces."

God's eye truly penetrates the outward appearance and looks into the heart. Should not our faces indeed be an index to our hearts? Should they not be the windows in the temples of the Holy Ghost through which the shekinah glory of the indwelling Spirit shines forth? Dr. Hudson Taylor in his "Ribband of Blue" suggested that the shining face should be the tell-tale mark of the Christian in this dispensation as the blue ribband in the skirt of the Jew was in the old. "Ye were sealed with that Holy Spirit of promise." We are living epistles, who should be known and read of all men.

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the Gospel
According to YOU?"

Available for Deputation Work.—Lee H. Downing, our Field Director for British East Africa, and his family reached America safely early in November, his boy, Herbert, who had a serious surgical operation in Marseilles having made, by the grace of God, a rapid recovery. They are now with friends in Ohio, but will be available for deputation work, the Lord so leading, after the first of the year. We trust our readers will not forget also that we have several other workers at home on furlough who are available for deputation work. Let us pray that the way may be opened for just the places He desires them to enter.

The New York Council.—We call attention of our readers to the New York Council of the A. I. M. just formed in the metropolis of our country, with James D. Husted, chairman, Frank H. Mann, secretary, and 13 other members. We ask for special prayer that these servants of the Master as men "full of the Holy Ghost and of power" may be especially used by our God for the evangelization of Africa.

NEW YORK COUNCIL OF THE AFRICA INLAND MISSION.
December, 1913.

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Don O. Shelton, 156 5th Ave., N. Y. City.

Rev. Henry L. Walton,
25A Zabriskie St., Jersey City, N. J.

Mr. and Mrs. Herbert W. Innis, of the Nya-kach Mission among the Kavirondo, near Lake Victoria, have recently joined our Mission. This makes 45 new workers during the present year. Pray for all of these workers that they may be filled with the Holy Ghost, and be made real witnesses unto the Lord Jesus.

Late letters from the Field tell us of the marriage of Rev. Fred G. B. Morris and Miss Madge Hurst at our station near Mahagi in the Belgian Congo. We extend our congratulations and hearty good wishes.

The new station of the English party will be near Dongu, said to be about three hundred miles inland from Mahagi and among the Azande people. Let us remember this pioneer party in special prayer.
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

The Office of the Africa Inland Mission and Receiving Home for Candidates is at 2341 N. 26th 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 nor 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 the allowance fund. Some take only such gifts as are designated for them personally.

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District Councils.

District Councils have been formed on the Pacific Coast with Headquarters at Los Angeles, Cal.; in Buffalo, N. Y.; in New York City, and a District Committee in Chicago.

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This does not include those home on furlough

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Mr. Rudolph Malek.
Address: Muansa, via Mombasa and Port Florence, German East Africa.

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BELGIAN CONGO

Mr. and Mrs. John W. Stauffer, Rev. and Mrs. Wm. Haas, Miss Ethel E. Harland, Mr. and Mrs. Florence S. Grubb, Miss Madge Hurst, Miss Sarah Sturton.
Address: Butembo, Uganda, Africa (A. I. M., Mahagi).

Via Mombasa and Port Florence

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Address: Dungu, Belgian Congo, via Cairo, Khartoum and Aba.