The Word

STIR INTO FLAME.
2 Tim. 1:6, R. V.
BY BESSIE HEAD.

Stir me, oh, stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go—but most to pray,
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drives me to pray;
Till Thy constraining Love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire.

Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea all
Is wholly Thine to use through all the days.
Stir, till I learn to pray "Exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh, stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One.
E'en to the dreadful cross, that I might live.
Stir me to give myself so back to Thee.
That Thou canst give Thyself again thro' me.

Stir me, oh, stir me, Lord, for I can see
Thy glorious triumph day begin to break,
The dawn already gilds the Eastern sky.
Oh, Church of Christ, arise, awake—awake—
Oh, stir us, Lord, as heralds of that day.
For night is past—our King is on His way.

THE END OF THE AGE.
(Matthew, 24.)

You remember the story. His disciples had been showing Him the great temple. They had pointed out to Him its lofty pinnacles, its rich adornments, its massive stones. And then the Lord turns to them and quietly says: "There shall not be left here one stone upon another, that shall not be thrown down." Doubtless they were amazed, and perplexed. I can fancy them saying one to another, "Tomorrow we will go up to the Mount of Olives with Him. There we will sit at His feet and hold sweet communion as is our wont. Let us ask Him then what He means by this strange remark." So when they had come to the Mount and the Master was seated, they say,

"Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the age?"

The Double Question.

Note that they asked of Him a double question. There is a line of cleavage between the first clause and the second. First, "When shall these things be?" And by "these things" they meant the downfall of Jerusalem, and the overthrow of the temple of which He had just spoken, a disaster which was to take place in less than a half century from that time. Second, they asked Him, "What shall be the sign of Thy coming, and of the end of the age?" a dual event which has not yet taken place, and which is separated from the first named catastrophe by almost two thousand years of time. Thus His answer covers ever's separated by a gap of many centuries simply because their question refers to both. The answer is thus not discordant in its time relations. It is in perfect harmony with the question asked. The same line of cleavage in the disciples' interrogation appears therefore in Christ's answer. It cuts that answer sharply in twain between the fourteenth and fifteenth verses of this chapter. The first fourteen verses have to do with the first clause of their inquiry, "When shall these things be?" The remainder of the chapter is His reply to the second clause, "What shall be the sign of Thy coming and of the end of the age?" Let us now note that He answers the first half by giving the general signs of the present age, and the second half by naming the special signs of the end of the age.
**The General Signs of the Present Age.**

*(The Question)*

*"When shall these things be?"*

*(The Answer)*

"4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows."

Wars and rumors of wars: nation rising against nation: kingdom against kingdom: earthquakes: famines: pestilences: afflictions—what a marvelous picture is this of the age which has passed since Jesus Christ sat upon the Mount and told this wondrous story! If our Lord had been sitting as a historian now, sketching the centuries that have rolled past, instead of a prophet predicting events to come, He could not have more accurately shown forth the marks of all the age since He first came. We say the marks of the age, not the special signs of the end of the age. For it is the general characteristics of the whole age from His first coming to His coming again that He here gives before He sets forth the special signs which shall mark its end. Do we not often make a mistake here? When empires rise and fall, when great nations are in commotion and conflict: when giant armies and steel-clad navies await each others' deadly onset: when gaunt famine devastates whole nations, and wasting pestilence follows swiftly in its wake; when this old globe pulsates under the terrifying throb of mighty earthquakes—when these things come to pass men cry out, "The end of the world is at hand!" Yet of these things Jesus says distinctly that though they shall come "the end is not yet." They are not the distinguishing marks of the end-time. They are rather the common marks of the whole time since Christ was on earth. Not a single century has fled since He walked the earth which has not been marked by all the characteristic events he mentions here. They are the ear-marks of the whole age, but in no sense the special signs of its end.

But there must be then some special sign which marks the end. It is some sign which the world has never before seen. It must be so peculiar to the end that men shall at once know it when it appears as the startling, distinguishing mark that the age-end is now come. "What shall be the sign of thy coming and of the end of the age," is their earnest and deeply interested question. So now He proceeds to answer this momentous question, an answer final, decisive, and vital to the whole question of unfulfilled New Testament prophecy.

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**The SPECIAL SIGNS of THE END of the Age.**

*(The Question)*

*"What shall be the sign of thy coming, and of the end of the age?"

*(The Answer)*

"When ye shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee unto the mountains for then shall be great tribulation."

And now we have come to the crucial point in Christ's answer. Up from the heart of the chapter here starts God's great finger-post which points with unerring accuracy to the end. Now Jesus Christ begins to deal with a Personality of momentous and tragic importance as the supreme sign of the end-time. And He opens this last act in the great drama of the age-end by citing this strange and mysterious figure. Out from the prophecies of God over which centuries of time had already rolled He causes to emerge this strange figure upon which He puts His finger as one supreme, vital fact which foreruns and determines the end. "When ye shall see the abomination of desolation—that is the mysterious phrase with which He brings us face to face with the pivotal-point of the end. What does He mean? He cites it as though it were to them a familiar fact. He says it was "spoken of by Daniel the prophet." Let us follow the clue He indicates.

If we turn to the last chapter of the prophecy named (Daniel 12:11) we will note the interesting fact that centuries before Daniel had asked of the Lord the same question the disciples had just put to Christ. God had been revealing to Him the startling events of the end-time. As He unrolled the page of all future history to His devoted servant and the solemn and awe-inspiring procession of coming events moved across the stage before Daniel's astonished gaze his soul was awed and astounded within him and he cried out in wonder, "O my Lord, what shall be the end of these things?" And then God places His finger upon this same strange figure to which Christ has referred and says to Daniel.
that "from the time that . . . the abomination that maketh desolate is set up," until the end shall be a certain period of somewhat over three and a half years.

Thus when Daniel asks as to the end God points him to an ominous figure called Abomination of Desolation and tells Daniel that this portentous personage marks the end-time. When His apostles ask as to the end Jesus Christ puts His finger upon this very same mark and tells them that when they see "the abomination of desolation spoken of by Daniel the prophet" then the fierce crisis of all history is upon them. So, whether this mark is an individual person or, as some think, an image of the same set up in the temple, it matters not for our purpose. Either himself or the symbol of him as suddenly revealed in the temple constitutes the crucial mark of the age-end so near at hand, yea, even now begun.

Is there anything else in the New Testament which tells us that some portentous personage must appear before the time when the Son of God appears in the glory of His manifestation? Assuredly there is. For Paul when speaking of this very glorious appearing of the Lord Jesus Christ says exactly the same thing. He declares explicitly that before that great event there must be revealed another personage, even as Daniel and Christ have already stated before him. "For that day," (the day of Christ) says he (II Thess. 2:3) "shall not come except * * the Man of Sin be revealed." Up from the mists and shadows of the ending age, like some colossal spectre of the Brocken, is to start a mighty figure of sin and wickedness whose ominous outline against the twilight sky of the centuries is the sure and unfailing sign of the end-time to which this world is swiftly and inevitably wheeling. Paul tells us his name. He is the Man of Sin. He is the incarnation of sin even as God's spotless Christ was the incarnation of holiness. He is the Anti-Christ. He is an abomination; he is a desolator; he sitteth in the temple of God; he opposeth and exalteth himself above all that is called God; he is a false king and a false God; he shall be destroyed by the brightness of the Lord's own glorious coming. Thus a divine hand underscores this fifteenth verse of the twenty-fourth of Matthew, and marks as the first certain sign of the end

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The Sign of the Man of Sin and Tribulation.

For under him shall come the World's great crisis time, her hour of gloom and darkness: a time of tribulation such as she has never seen since her creation. It is the lips of the Master Himself which speak this word with simple and searching admonition.

"For then shall be great tribulation such as was not since the beginning of the world to this time . . . ."

Daniel, Christ on the Mount of Olives, and Paul, in the passages cited, all make the Man of Sin to be manifested in the "holy place," evidently the temple at Jerusalem. The fury of the tribulation tempest bursts forth there, and it is "them that dwell in Judea," whom Christ warns to flee at once to the mountains. But the storm is clearly not localized there. It is world-wide, as the thirteenth chapter of Revelation plainly shows. For there we are told (verses 7 and 8) that "it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds, and tongues, and nations." Mark too urgencies of flight as Christ warns them of the coming time of trial. The appearance of the Abomination of Desolation in the temple becomes to the inhabitants of Judea the signal for instant, undelaying flight. Life is in instant jeopardy. They are to let nothing deter them from speedy escape. Christ multiplies figures to show the necessity of this. The man who is on the house-top is not to come down to take anything from his home within. He is to rush to the outside stairway which leads to the ground from the roof of the oriental house, and thus make his escape by the shortest way. Here is a ploughman who has laid aside his garment while he ploughs his field. He is not to return to the end of his furrow to don his garment but is to hasten at once to take flight. The tender infirmities of motherhood will make the escape more difficult and tardy. They are to pray that they may not have to flee in winter, with the added suffering of climatic exposure. And also that their flight may not be on the Sabbath day. For the limit of its journey was less than a mile, and they dare not let religious scruples stay their journey to a Sabbath day limit, when every necessity of the hour of peril was calling them not to stop short of the most remote and sequestered fastness of the towering, gloomy mountains toward which they were fleeing.

Then follows a brief, graphic word as to the sharpness of this time of tribulation. "Great tribulation," says the Master (v. 21) "such as was not since the beginning of the world to this time, no, nor ever shall be." Mark's simple narrative is still more striking:
"Such as was not from the beginning of the creation which God created unto this time, neither shall be." The world shall reel and stagger in the throes of such a trial-time as it never has known since it came from the creative hand of God. Against all this is quickly brought the charge of pessimism. It is a cheap and easy one. But it hardly meets the issue. For these words are not the forecast of an alarmist steeped in the gloom of his own temperament, dark with the hopelessness of his own despair. They are the words of the Son of God Himself, pointing down the vista of the centuries to coming events. Thoughtful men see today such problems in social, moral, industrial and political life as the world has never faced in all its history. Underneath them all lie powers volcanic in their possibilities of destructiveness. Rose-hued prophets of the world say they will all be solved. Jesus Christ says they are heading up in an appalling crisis. Men would better give heed to His warning than some day to awake in the very vortex of the tempest which they have been too blind to see, too unbelieving to heed.

Notice also that Christ says the time of this tribulation shall be curtailed. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." So fierce will be the time of affliction that all flesh would perish if it ran on indefinitely. But for the sake of His own who may be in it God shortens the duration of it. Queen Victoria reigned above sixty years. One of Europe's monarchs has even passed that extreme. Twenty or thirty years is quite a common period for kings to reign. But if we turn to Rev. 13, we see how strikingly this word is true about the Man of Sin, the tribulation king. There (v. 5) we are told that "power was given unto him to continue forty and two months." There is every reason to believe that this is a literal fact, and we are told that "power was given unto him to continue forty and two months." There is every reason to believe that this is a literal fact, and that these years and a half are the actual duration of his reign. This strikingly confirms and illuminates Christ's statement as to the shortening of the tribulation time.

As these dark days drag along men will under them begin to long as never before for the coming of the true Christ who shall terminate the power of the false one.

*False Christs.*

So Satan, ever ready deceiver, will endeavor to befoul men by the appearance of counterfeit Christs. The Lord Jesus gives warning against these. Then He gives the test by which they may unerringly be unmasked. "As the lightning cometh...and shineth...so shall also the coming of the Son of Man be." Men shall cry out that the Christ has come and that He is in the "desert" or the "secret chambers." But Jesus says that His coming will not be behind the walls of any secret chamber, nor in the loneliness of some sequestered desert. He is to come with all the visible and open splendor of the lightning which flashes forth its white glory before the wondering eyes of all the world. Hence the call to go out to meet an alleged Christ in the desert or the secret chambers is in its very self the proof of imposture. Secrecy here is the manifest stamp of spuriousness.

And now when the tribulation is ended what is the sign which follows: The Word of God is very clear here—

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light...";

The sequence of the signs is clear. "Immediately after the tribulation" follows the second sign, namely—

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**THE SIGN IN THE SUN AND MOON.**

God veils the sun and moon in that strange, shadowing semi-gloom that makes the total eclipse fill men's hearts with solemn awe. This is the second sign. Not set up in the temple of Judaea, localized to the land as is the Abomination of Desolation, but hung out in the over-arching heavens where every eye upon earth can see it. The prophet Joel plainly speaks of this same sign and puts it where Christ does, *before* the final sign of the Son of Man, when he says (Joel, 2:30-31).

"And I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke; the sun shall be darkened, and the moon into blood, before the great and the terrible day of the Lord shall come."

So too in Revelation (6:12) the same celestial signs are recorded as occurring in the same divine order, namely under the sixth seal, just before the seventh under which the Lord comes in glory at the end.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became...";

This portentous and awe-inspiring sign in midheaven warns them that are wise that but one more sign is left till the end. It quickly follows. What is it? Verse 30 of our chapter answers—

"Then (that is after the celestial signs) shall appear"—

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THE SIGN OF THE SON OF MAN.

After the sign in the heavens "Then shall appear the sign of the Son of Man in Heaven." The verse may have a double construction. It may mean that the Son of Man is Himself the last sign. Or it may be quite possible that there is a sign of the Son of Man immediately before He Himself breaks from the heavens in dazzling glory. Shall there be such a sign? Shall the same star that blazed in portentous splendor over the hills of Bethlehem break forth in sudden glory again? Shall the glory of God suddenly fill the heavens as it filled them before the amazed vision of the trembling shepherds? Shall the awful symbol of His love and suffering which reared its blood-stained silhouette upon the dark hill of Calvary now shine forth for one unspeakable moment upon the gaze alike of men who have rejected the cross of Christ and those to whom it is the most precious symbol the world possesses? We know not. But whether the verse means that there shall be such a precedent sign, or whether not, certainly it is but a near, swift and splendid fore-runner of Himself, who now breaks forth from within the veil and appears "apart from sin unto salvation." But not now a buffeted, scorned, thorn-crowned One bleeding out His human life under the mad scoffs and scorn of a jeering mob. Nay, "His eyes are as a flame of fire: His feet like unto fine brass: His voice as the sound of many waters: His countenance as the sun shining in his strength: on His head are many crowns; out of His mouth shall flow a jeering mob. Nay, "His eyes are as a flame of fire: His feet like unto fine brass: His voice as the sound of many waters: His countenance as the sun shining in his strength: on His head are many crowns; out of His mouth shall flow the sceptre of its kingship.

Terse, vivid, authoritative is Jesus Christ's story of the end. The wickedness of all times shall head up in a Man of Sin, even as God's holiness was embodied in the Man of Righteousness. Satan's "time is short" and "his wrath is great." He vents this rage in a fierce tribulation upon the world which from the beginning he has sought to betray and to wreck. God veils the heavens in darkness, the sign of His indignation against sin and of His near and swift vengeance upon its malignant author. Titanic forces of evil gird themselves for their final struggle of the age-end. But struggle there is none! As easily as the white hissing lightning leaps from its lair in mid-heaven and shivers to atoms the towering pine, so does He whose coming is as the lightning flash wither to palsied helplessness, by "the breath of His mouth and the brightness of His coming," the braggart false god and king. He who had exalted himself to the heavens is cast into the depths of hell, while angel hands lay hold of and bind the prince of evil through all the golden centuries of peace and righteousness which now bring to a weary world the glorious reign of earth's lawful King, the Prince of Peace in truth. Of that marvelous painting, then, of the age-end which unrolls in stupendous and solemn grandeur in the book of Revelation, this twenty-fourth chapter of Matthew is the Master's pencil sketch, the simple outlines of which are—

THE SIGN OF THE MAN OF SIN
THE SIGN IN THE SUN AND MOON
THE SIGN OF THE SON OF MAN.

(To be continued)

DEATH OF TOM HANNAY.

A RARE SPIRIT, AFLAME WITH ZEAL, CALLED HOME IN THE BEGINNING OF FOREIGN SERVICE.

Dear Readers of Hearing and Doing:

"Sad news from Africa. Cablegram says 'Tom Hannay is dead from typhoid fever.' Will you notify his friends? It will be some weeks before we can get particulars from the field. May God comfort those who remain behind and gird us anew to press on in the battle."

The above telegram reached us on Monday morning, February the ninth, and filled us with anew to press on in the battle."
the age of sixty years learned to read and write and went out to Liberia, Africa, to give the Gospel to her people, touched his heart and led to a full surrender of his life to the Lord and he immediately began to witness a good confession of Christ.

He was superintendent of a gold mine above Banning, California, and when we opened our Bible class studies, he came once a week, taking the studies on personal work and Old Testament Books. In order to reach the class he had to ride ten or twelve miles on a buck-board, then take a train-ride of one hundred miles and returning, reached his camp long after midnight. The deep seated purpose of his heart, to know the Word of God and to serve Him, is illustrated in the sacrifice which he made each week in order to study the Bible. He was a thorough Bible student and when presented with a Scofield Bible immediately read it through, studying the notes.

When the Bible Institute wanted a man to labor among the hundreds of men at work upon the aqueduct, he was selected. He made his headquarters at Mojave, going out from there to points along the line for a distance of one hundred miles. Many scores of men heard the Gospel from Tom's lips. He had a man's message; he never trimmed, but preached the gospel of the grace of God as few men ever preach it. Men bowed before the message. He knew men; he knew their lives; he had lived with them; he loved them and was true to them. To Tom, heaven was real and so was hell, and as he poured out his heart in his messages many men found through him the Christ of God as Lord of their lives.

At Mojave, where for some time he held services in the school house, he felt that better quarters were needed and we helped him to erect a chapel in which Sunday school and evening services were held. It was my privilege to attend a gathering there and to see personally how his manly, self-sacrificing life was telling upon the hearts of the people. When he left Mojave a gold watch and chain, given him by the people, testified to the place he had in their hearts. Saloon men and bartenders and their families united in testimony to his faithfulness and of their love for him.

For two years he labored among the Christian Endeavorers of the State as Field Secretary. Yoked with Paul Brown, he gave himself heart and soul to the work. It could be faithfully said of him, "in labors oft" he spared not himself; for he rarely rested. Had he known that his life was to be short he could not have labored more indefatigably. The young people loved him and opened their hearts to him. In one year, together with Mr. Brown, he reached a record of 1400 confessions of Christ by the young people, beside the hundreds of Christians who made a full surrender of their lives to the Lord.

During the visit of Mr. Charles E. Hurlburt, General Director of the Africa Inland Mission, to this city in 1911, he heard the claims of British East Africa and immediately offered himself for service in that land. The need of Africa was woven into his messages from that time, and its claims were brought to the attention of the young people. As a result, a large number of volunteers are registered throughout the State. His application, together with that of Miss Frances King, his fiancee, was presented to the Council and they were both accepted. Their marriage in July, 1913, was followed a month later by their departure for their chosen field of labor. Tom Hannay found in Dr. Labsley A. McAfee, pastor-advisor of the State Endeavor work, a fast friend and had his membership in his church at Berkeley.

It was my privilege at his ordination to give the charge to the Evangelist, taking my text from God's call to Moses in Exodus, chapters three and four. In reviewing his life, what could have been more appropriate than this theme?

Every servant of God should have—

1. Divine Authority. He must be sent of God. "Come now therefore and I will send you." Ch. 3:10.


3. Divine Ability. Conscious help from God. "I will be with thee." Ch. 3:12.

4. A Divine Anointing. An unction from above. "I will be with thy mouth." Ch. 4:12.

5. A Divine Attraction. Someone to lift up and point men to. "I am the God of Abraham, Isaac and Jacob." Ch. 3:6.

6. A Divine Attestation. God's seal upon his service. "What is that in thine hand?" And he said, "A rod."

Tom Hannay had the consciousness of Divine Authority; he believed he was sent of God. He had Divine Ability. God was with him. He had a Divine Anointing; the Spirit of God touched his lips. He lifted up Jesus Christ as the Divine Attraction. The Divine Attestation to his minis-
Later he became the Superintendent of a mine in the West. He was a cowboy and night and day he rode his horse in watchful care of the cattle. During the early years in California and from the grave of our brother in the distant land, and from the millions yet unreached, "Come over and help us." — T. C. Horton.

FROM RANCH TO FOREIGN FIELD.

**Dear Readers of Hearing and Doing:**

Of all who have come to Africa under our Mission there has none given greater promise from the human viewpoint than Tom Hannay. God has taken him; a breach has been made in our ranks that we cannot understand. Our finite minds cannot solve the infinite riddle of God. We can but bow our heads and say: "Our Father, Thy will be done."

Rev. Tom Hannay, Jr., died at Kijabe, British East Africa, on Saturday, February 7th, 1914, after a brief illness of two weeks.

The Annual Conference closed on Sunday, January 25th. During that day Mr. Hannay spoke of not feeling just all right and soon after supper retired to his room and bed for rest expecting to be on duty again the next day. When he was unable to be up the next day, Dr. Davis, who was at Kijabe attending the Conference, was called in and soon pronounced the illness typhoid fever. For two weeks the devoted wife and loving friends watched and ministered at his bed day and night. Even in his delirium Tom was concerned most with the work of his Master. During the last twenty-four hours he was quiet and as the shadows of the departing day were fading he was called and his spirit took its flight to God.

Loving hands performed the last sad offices and on Sunday evening just as the sun was going down the body of our beloved friend, wise counsellor and devoted servant of the Lord Jesus Christ was laid to rest at Kijabe. May our Heavenly Father grant that he may speak more loudly from that lonely grave than he ever could in life.

Tom Hannay was born in Bridge of Allan, Scotland, December 1st, 1873. Before he was twenty he went to California and it was there that his life was lived. During the early years in the West he was a cowboy and night and day he rode his horse in watchful care of the cattle. Later he became the Superintendent of a mine and last and greatest he became the messenger of the King and from one end of the State to the other he has told the story of God's redeeming love. Nominally a Christian Tom was living a life powerless and full of unrest. In July, 1906, he was persuaded to go to Berkeley to attend the State Convention of the California Christian Endeavor Union. There, as I have heard him tell it often, he met "a little sawed-off man with a message." That man was Rev. T. C. Horton, of Los Angeles, who has been so wonderfully used of God to influence the lives of hundreds upon hundreds of the young people. Mr. Horton is now Chairman of the Pacific Coast Council. Tom heard the message—his heart was gripped and the whole current of his life was changed. He became out and out for God and from that day to this his entire life has been lived in absolute devotion to the person of the Lord Jesus Christ.

Tom went from Berkeley to resign his mine superintendency with its big salary and to become the superintendent of a Rescue Mission where the office included everything from preaching the Word to being janitor. During these early years he was assistant to a pastor in Riverside and Assistant Secretary to the Riverside Y. M. C. A. He studied at the Bible Institute of Los Angeles and did much in the extension work of the institute on the street corner at Second and Los Angeles Streets, where gathers the most wonderful crowd in all the world representing every known belief and unbelief and men from every social strata. When a man was needed to preach the Gospel to the men on the Los Angeles aqueduct Tom was chosen. For two years he rode on horseback up and down the 250 miles of that aqueduct carrying the message of Jesus Christ to thousands of utterly godless men, men on that aqueduct far removed from all the restraints of civilization, were living without fear of God or man. Tom went among them and by his life and words changed the whole aspect and endeared himself to thousands.

In July, 1911, Tom Hannay was called into State work of the California C. E. Union and for two years he was one of the Field Secretaries of that work. This took him into every nook and corner of the State. It involved about 30,000 miles of travel each of the years. It meant a different bed every night. It meant holding three meetings a day for weeks and months at a time. But it meant the preaching of the Gospel to the young people. More than any other man Tom Hannay has gripped the lives of the young people of California for God.
Tom had a real call to Africa and last Fall he came out reaching Kijabe on the 30th of October. He was married on July 9th, 1913, at Banning, California, to Miss Frances S. King. Mrs. Hannay was one of the first volunteers from California to the A. I. M. She will remain on the field and as far as possible carry out the plans she and her husband had made for their work here.

Because Tom was so well qualified for the work he and Mr. Hurlburt had planned that he become conversant with all the work and needs of the field and then that he go home for deputation work, and afterwards return to the field. His personal entrance to the young people of California and his C. E. connection giving him an entrance to young people over the entire United States, gave great promise for such a work. His own expressed desire was that he might bring 200 to the field from California. Tom has gone on before but from his grave he will speak and who shall say but that the young people of California and elsewhere shall yet hear and respond in even greater numbers than they would had he lived. Tom had already visited the stations of Kikuyu and Akambu land and was to have gone with Mr. Hurlburt to German East Africa and Belgian Congo when he left on the 12th of February. Tom is gone but the lessons of his life will live on. Those who knew him will remember always his unswerving devotion to the person of the Lord Jesus Christ, the intense earnestness of his life; his hatred of all sham, cant and hypocrisy. Tom was a real man with a real vision of Jesus Christ and with a real vital message which he gave in the power of the Holy Spirit. The last day but one of the Conference Tom spoke to us on “Steadfastness in Faith.” He read the first eight verses of the 6th of Isaiah and spoke in short of what happens when one gets a real vision of Jesus Christ. First, Conviction—nothing so stirs up sin as the light of His countenance. Second, Cleansing—the seraphim brought the coal of fire—self-cleansing ends in failure. Third, Consecration—we dedicate our lives to God and He consecrates our service. “Here am I, send me.” All our giving amounts to nothing until we give ourselves. Tom had the vision. He no longer sees through a glass darkly but face to face. He has gone on before but the message of his life yet lives.

HARRY P. HERDMAN.

DEATH OF MAURICE W. CLAPP.
A recent issue of Hearing and Doing recorded some notes concerning the work of grace that has been wrought in California during the past two or three years, in the calling out of a number of Volunteers for the fields in Africa where the Africa Inland Mission is at work. Several workers have gone forth to the Field, and are now at their work; more are preparing and offering to go, while others are on the way.

Sadness in one sense and yet great joy will be caused by the announcement here of the death in San Francisco on November 1, 1913, of Mr. Maurice W. Clapp, one of the most promising of the candidates. This is the second death among the members of this Band in scarcely a year’s time.

Mr. Clapp was a young man 25 years of age, a civil engineer by profession, a thorough-going, well trained Christian, a most zealous personal worker and one of fine personality. He has been a sufferer for some time, and early in the year had submitted to a painful operation and shortly before his death was again compelled to undergo another. During the short interval between these two operations, though often in much pain, he worked persistently in missions, in young people’s societies, with individuals, and in his office for the salvation of souls. Even during the last days in the hospital his burning zeal and fervent prayers bore a winning testimony among the hospital nurses and attendants. His life was not wasted! It was not cut off! To us who knew him best we cannot but feel that it was fully rounded out, finished!

It was Maurice’s desire and plan to come to the Field early in 1914, and to this end he had been laboring and praying. May it not be that through the laying down—yes, even the “burying of this foundation stone,” that a host of others may be called speedily to the needy fields here in Africa.

“Say not there are yet four months . . . look on the fields for they are white already to harvest.”

Who will come in this man’s place?

HUGH H. WALLACE, Kijabe, B. E. A.

PROPOSED MEMORIAL TO OUR FOUNDER.

February 7th, 1914.

Dear Readers of Hearing and Doing:

In a recent visit to the Ukamba stations we were greatly pleased to see the awakening interest among the Akamba people, in the things of God. Many are asking to know the way of Life.

Mr. and Mrs. Rampley have taken over the work at the old Kangundo Station, and we ask
all friends of the Mission to remember them in special prayer. There are sixteen baptized Chris-
tians at this point and we hope that a strong na-
tive church may be speedily built up.

It was a matter of some pain to find that at Nzau, the old place where the Mission was
started, no gospel work is being done. How­
ever, two new stations in the nearby hills were
secured from the Government and workers will
enter these fields as soon as they have passed
the required language examinations, though
others are needed to assist them.

With the kind consent of the Government, the
Mission retains the land at the old station at
Nzaui, where the work was started and where,
because of malarial conditions it is not thought
desirable to locate a white missionary. As we
built up two cairns of stones where Peter Came­
ron Scott and Thomas Allen were laid to rest,
the plan which has been on our minds for many
years seemed to take effect. That at this point
where the work was started and where the early
workers laid down their lives, we should have
a church and school house with rooms where
either native or white workers may spend the
night when necessary, and that school and regu­
lar gospel services should be held at this point.
It is proposed to place the church on the very
top of the hill where the first house which Peter
Cameron Scott built was erected, and on the
spot a little lower down where Mr. Scott's house
stood and where he died, should be the site for
the school house. And that around these build­
gings we should plant a grove of eucalyptus trees
and make the whole a memorial for the beloved
founder of the Mission.

May we ask all the friends who knew our
Brother Scott and all friends of the Mission to
pray that God's blessing may rest upon this place,
that here where the work was founded, at the
spot which Sir Frederick Lugard called "The
gateway into the interior of Africa," there may
be built up a strong native church.

C. E. H.

CIVILIZED PAGANISM.

Belated Messengers of the Cross Travel
Good Roads and Stop at Good Hotels.

Mahagi, Congo Belge, Nov. 4th, 1913.

Dear Readers of Hearing and Doing:

On August 16th the first pioneer party of
the A. I. M. started for what is generally known
as the "heart of Africa." The party consisted
of Mr. Morris, formerly Home Secretary in
England, and now Field Director for Western
Congo, Mr. Batstone, Mr. Clark, Mr. Miller,
Mrs. Stauffacher and myself. The general opinion
is that going toward the interior of Africa is
one of ever plunging farther and farther on into
the darkness of heathendom, and leaving civiliza­
tion behind. This, however, is no longer the
case. Those who are watching closely the mis­
sionary movements throughout the world, and
not watching so closely other movements, are
likely to be of the opinion, that in foreign coun­
tries, missionary influence is first in importance,
and other influences quite secondary. So it
should be, and many are taking much comfort
in thinking that it is so. The Church of God,
however, must soon awake to the fact, that the
crime of the ages is being committed, because
of her carelessness in allowing heathen nations to
be played upon by every sort of evil influence
ever driving them into deeper darkness, or some
day her Lord will appear, and find her fast
asleep. We passed over about 300 miles of the
interior of Africa, where it is generally supposed
the influences of the civilized world have never
yet entered, but it was heart sickening to find
that one who should have gathered the harvests,
can now only do the gleanings.

The party started out from Mahagi on the
Western shores of Lake Albert and went in a
northwesterly direction toward Lake Chad.
From Mahagi to Aru, a recently opened Belgian
Government Station, a distance of about 65 miles
is perhaps the most undeveloped portion of the
whole continent of Africa. While it is true
that we found natives who were still heavily
armed with bows and arrows, we passed on our
way a Roman Catholic mission; a British Govern­
ment post; numerous surveyors beacons; a
native chief who lives like a European but who
was ten times more wicked than a chief who never
had any dealings with white men, and finally we
entered the Belgian station where it was impos­
sible for one to imagine himself in Central Af­
rica.

From Aru to Faradje, a distance of 130 miles,
two of our party rode most of the way on bi­
cycles, on a nicely laid-out road, which though
then somewhat neglected, on our return was in
excellent condition, all the rivers bridged, and
the road quite as good as some in civilized coun­
tries. I have had ten years' experience in Africa,
traveling more or less all the way from Mombasa on the East Coast to the very center of Af­
rica, and here where conditions were supposed
to be the very worst we were for the first time able to travel without tents. All along this good road the Belgian Government has erected good rest houses about ten miles apart, so that one can travel in perfect comfort without a tent. All Europeans, even the higher officials, make use of these houses.

It makes one feel like saying "Shame on ye idle messengers of the Cross to groan and faint under imaginary difficulties when men for selfish purposes gladly take up the work." All along this road we were able to buy chickens, eggs, goats, sweet potatoes, bananas, corn and beans, and at Faradje we found a very well equipped store where everything one needs can be purchased. Even graphophones with an excellent selection of records, to be sold to whom do you suppose? Why to none less than the cannibal chiefs of Central Africa. In many places things looked so civilized that we felt so ashamed of ourselves to think we were so far behind the times that we would gladly have followed side paths leaving the main roads, only the grass was so high making it too difficult. Some of you may think I am exaggerating this but no, it is only too true. The devil has completely blinded our eyes as to actual conditions. From Faradje to Dungu, our final stopping place, conditions were even better materially. Here we were even told by the natives that there was no use in our coming there as they already had the white man's religion; they were all Roman Catholics. Up to the time we opened our station at Dungu there was not one Protestant mission station all the way from Lake Albert to Lake Chad, a country occupied by millions of natives.

At Dungu on the Welle River we opened a station which is to become the central station for the English workers in our Mission. Dungu is one of the centers of population for the Azandi people. We were there on one of their market days and saw hundreds of natives gathered together. The Azandi are said to be the highest type of native African and while we were somewhat disappointed in this respect yet we saw many evidences of real intelligence, although our impression was that they hold their reputation as fighters rather than as having an unusual capacity for learning. However, there is no question that they can be made exceedingly useful Christians.

Dungu is so far advanced as a town that any one arriving there with nothing but a walking stick and his pockets full of gold could make himself as comfortable as in a New York hotel. There are two European stores, very good and three Greek stores also good. Provisions of all sorts can be obtained and almost everything a missionary needs. From the natives one can purchase pineapples, bananas, limes, papayi, rice, chickens and eggs in abundance. There is also excellent fishing. The government officials in charge told us that sometimes they catch several hundred a day for the native soldiers. Some of these fish weigh from 40 to 50 pounds each. We had one given to us which weighed about 29 pounds and was most excellent. Conditions everywhere were so much better than we expected, that we can only say again everywhere the fields are ripe unto the harvest, yes have been ripe, but already much of it gathered in by others.

Several new stations will be opened soon and we ask for the prayers of those who are interested. We were gone about two months on this journey but saw work enough for scores of workers and we covered only a small portion of the immense field that lies before us. Excellent opportunities one by one are passing away from us. Let us see to it that we do all we can. God expects nothing less. John W. Stauffacher.

WITCHCRAFT IN CONGO BELGE.

Four Boys Who Have Been Helpful—A Tremendous Task and Few to Perform It.

Dear Readers of Hearing and Doing:

We are so busy in the Lord's work here in the Congo that we have very little time to write you concerning it. But we do desire to let you know our condition at present, both concerning the need and God's blessing upon the work.

On September 28th occurred the first baptisms in this part of Africa. The candidates were three Banyoro boys, who had received some training in Uganda, and who came to us in answer to prayer. The story of the need and its supply is as follows: for some time we had been praying earnestly for the establishment of our native school upon a firm basis. The people have little or no desire to learn to read, and in fact have many superstitions against it, so the sessions of the native school have, from the first, been irregular and unsatisfactory. God answered our earnest prayer for a native evangelist and teacher by sending to us Nasaneri, a Munyoro boy who has been trained at the school of the Church Missionary Society, in Hoima, Uganda. Formerly, it is claimed, the Banyoro tribe ruled several tribes on this side of Lake Albert.
When later the Banyoro yoke was thrown off, those members of the tribe who did not return to their original habitation on the East side of Lake Albert, gathered in small settlements on the western or Belgian side. From one of these small settlements Nasaneri has come.

With him came three other Banyoro boys who have greatly aided us, materially as well as spiritually, for they have been employed in the missionary homes as houseboys and are indeed a great Godsend to us. One of the great obstacles we have had to overcome has been insufficient native help, as no Aluru boy or girl has hitherto consented to assist in house work for longer than twenty days. Of course no training has been possible in so short a time.

Shortly after coming these three younger boys, who all seemed to be earnest Christians, asked for and received the rite of baptism. Nasaneri too is an exceedingly earnest Christian, an excellent teacher and evangelist and since his coming the school has been reorganized. There are now three grades, the advanced class of village natives being taught twice daily by Nasaneri.

The preaching of God's Word here is not without effect. Daily it seems one can see the working of God's Spirit in the hearts of one or more of the natives, and several have expressed a desire to be baptized.

Two weeks ago we were itinerating with Nasaneri in the district of another chief where the gospel had not previously been preached. After we had delivered the message, the Lord having given great liberty, the audience was asked "Whose message had been given them, the words of the missionary or the words of God?" Without hesitation they answered, "The Word of God and not the word of the white man."

Then with all the emphasis we could command, we enjoined them, knowing that they had listened to God's Word to receive that Word earnestly. As a concrete illustration they were shown that the tiniest bit of grass was in relation to a large tree far more than the strength of all men in comparison with that of God, and that yet although condemned sinners they had only to believe in Jesus to receive salvation.

They responded readily to the message and promised to heed God's Word, and to come to the Mission station to hear further concerning the truth. They have kept their promise and several times since, although the village is a number of miles distant, and the path difficult, they have come to the services. A separate service has now been instituted in the morning for the women and children who are reluctant to come to the general service.

In a village a mile or so from the Mission station one of us recently witnessed a peculiar scene, it being the enactment of a species of witchcraft called Adranga. On approaching the village a peculiar noise was heard similar to that of a native dance, but there were no people in sight, and it was finally ascertained that all of the many noises came from within a single native hut. On looking within, a goat was seen tied just inside the doorway and looking as if he were deeply puzzled concerning the many noises. Presumably he was being used as scapegoat, although one would seldom find an Aluru native releasing a goat, as they are too fond of eating them.

Upon going in farther a woman was found sitting with a sick child in her arms and a great number of natives about her making a variety of hideous noises. At each side sat an old man with a gourd partly filled with stones, which they continually rattled in her ears, producing a noise which was simply deafening. To the accompaniment of this music (?) they were lustily singing some native tune. Near by the woman were others pounding on bamboo poles producing a noise which alone is sufficient to drive the white ants from their subterranean shelter to the surface of the ground. The woman wore a wreath made from the leaves of the sacred palm and her face and breasts were marked with red paint. Upon her face was an exceedingly forlorn expression. No wonder, as she shared the common belief that the child was under the influence of an evil spirit, whom, in their fear and ignorance, they were endeavoring to exorcise. She was told that God alone could heal and that the power of Jesus was greater than that of the Adranga. Although the missionary could not convince them, Nasaneri, the native evangelist, did. To him they had nothing to say, but stopped the ceremony and took away the goat, the woman retiring to her own hut with the child. A gospel message was given and they were invited to bring the child to the Mission station for treatment. This they failed to do and the child died the next day. The father had three women bound for causing, as he said, the death of his child. The days of witchcraft are passed in New England, but not in darkest Africa. Such is heathenism in a land where the name of Jesus has only been preached during the past year. There are still nearly sixty tribes in Congo Belge that have not a single missionary.
Although sometimes weary in body, laboring under a tropical sun, and against terrible odds, yet we desire to carry on the work in unabating determination to make the name of Jesus known in this darkest of all heathen lands. Dr. Samuel Zwemer speaks of the North Central African field among others, as “The glory of the imposibility.” But is this an impossible field? Rev. Thomas Moody, of the Baptist Mission in the Congo, makes these statements of the great extent of the North Central African Mission field: “We have in Congo Belge 60 fields of 10,000 square miles each without a missionary. We have in the Sudan 200 fields of 10,000 square miles each without a missionary. We have in Africa 500 fields of 10,000 square miles each, without a missionary. That is, we have 5,000,000 square miles of territory and 70,000,000 of people without any gospel ministry of any kind.”

And now to climax these statements we find that the Romanists are flooding the choice parts of these great fields with their erroneous teaching. We write in reference to the great Welle River District in the Northern part of the Congo Belge. One of our missionaries, who has recently passed through that section, has many stirring reports to give as to the great and immediate need of the country for the gospel. This section has been open to trade for many years and in many ways is very well developed by the white man of different callings and nationalities. It contains the southern part of the Azandi or Niam Niam tribe. This tribe, concerning which so much has been written at previous times, is in danger of falling into the erroneous teaching of the Roman Catholicism and of Mohammedanism, the southern part going to the Roman faith, and the part in the French Sudan to the followers of the “prophet.” This tribe is reported to be the cream of the African peoples. We have met several members of the Niam Niam, and are favorably impressed with their loyalty, honesty and intelligence, three traits which are seldom found to exist in one African tribe. Oh, that such loyal, honest and intelligence might be used in spreading the pure, unadulterated gospel of Christ among the many other tribes in this dark continent.

How sad if the Church should fail, as did the poor faithless Israelitish army at Kadesh-Barnea, who could not enter in because they would not trust in God. Indeed that the task is great is beyond dispute, but we have a God still greater. Those that are with us are more than those that are against us. Perhaps the Lord may choose to make His name known even in the heart of the Sudan through only a few very zealous and devoted messengers of His. In I Sam. 14: 1-23 there is a most beautiful lesson for our consideration. Indeed, “There is no restraint to Jehovah to save by many or by few.” God is able to place the crags of Bozez and Seneh where He will, to give victory to those who look away from circumstances and trust Him.

Since April, 1913, there have entered this dark portion of the Congo Belge at Mahagi, Messrs. Morris, Batstone, Miller and Clarke, of our Mission, who have gone forth to open a new station among the Azandi, and Misses Hurst and Stirton, who, pending the opening of the Azandi work, are assisting in giving the gospel to the Aluru. We ask your prayers for the missionaries already here and for many others whom we believe it to be God’s will to join us in the great enterprise of giving the gospel to the tribes walking in darkness in the Congo Belge and the Sudan.

Later.—You will be glad to know that since writing the above the work has continued to grow. The women’s meetings have largely increased in number, sometimes as many as fifty or sixty attending a morning service. Miss Stirton has charge of the women’s work, for which she is eminently fitted. The evangelistic service is followed by a school for the women. Simultaneously with this school a school for young men and boys is conducted in one of the other buildings by Miss Hurst and Miss Harland, assisted by Nasaneri, has a school in still another building for those more advanced. In the afternoon a class for the Banyoro Christians is conducted in the same building.

Near us is a large Banyoro village. Many of the people have had previous teaching and can read the Word and we hope to open a definite work among them. The village is twenty-six miles from us, and the one of our number who undertakes this work needs your special prayer.

The medical work is growing rapidly. My husband and I hope soon to go out itinerating and if so, will try to give you a full account of our trip and its results.

Mr. and Mrs. Stauffacher returned October 16th from their inland trip, having been absent about two months. They left Messrs. Morris, Batstone, Clarke and Miller at Dongu, to form the nucleus of our work among the Azandi. God has wonderfully blessed both us and them, but the opposition of Satan is fierce and intense.

Florence Newberry Gribble, M.D.
Mahagi, Congo Belge.
PREACHING IN SPIRIT'S POWER.

SUBJECT OF SPIRITUALLY REFRESHING CONFERENCE AT KIJABE.


Dear Readers of HEARING AND DOING:

A conference for native evangelists has just closed. It has been a time of great spiritual refreshing to the missionaries as well as the native Christians. The meetings were held in the new chapel at Kijabe, October 21-26. The theme of the conference was “How to preach in the power of the Spirit.” The first meeting was addressed by Mr. Hurlburt, who exhorted the young men and women to more diligent study and faithful application in school work, and so be better able to read the Word of God. Every Christian is or should be an evangelist, a messenger to bear the gospel message to others, and God is ashamed of the man or woman who refuses to give the gospel to his fellowmen.

Wednesday afternoon, Mr. Raynor spoke from the 25th of Matthew on the “Discernment of the Spirit’s Presence,” also from Mark 7:14-23 on the imperativeness of living pure, clean lives in order to have power in preaching God’s Word.

The third division of the subject, “Submitting to the Spirit’s Presence,” was assigned to Miss Zimmerman, Wednesday evening, who drew her lessons from the 7th of Luke, making clear to the native mind the importance of entire submission before there could be any real power in service.

Dr. Blakeslee addressed the Thursday morning session on “How to get a Message from the Spirit.” By her vivid word pictures, the native was able to get a clear idea of the new birth, self-sacrifice and humility.

The, same thought was enlarged upon in the afternoon by Mr. Hurlburt, who mentioned some of the things to avoid and some of the necessary attributes in the Christian life, to give power in preaching. Diligent reading of the Word, not merely hearing the words but understanding them, and prayer—much prayer. If we do not hear God’s word we miss His blessing. If we pray, if we read, if we search God’s Word, we will hear His voice, each in his or her own peculiar way, and, therefore, we will have a message for the people. And unless we have a message direct from the Spirit we cannot preach in power, or in a way that will save people, or help them to believe. Our prayers should always be definite—pray for a definite object and we may expect a definite answer.

Thursday evening, Miss McKinstry gave a very practical talk on prayer. God is looking for and can use only those who have power in prayer.

Friday morning, Mr. Hurlburt spoke again, on the importance of right relationship with the Lord. If one person is out of fellowship at one or the other of the Mission Stations it affects the entire Mission and native Church. Every member feels it, and no one in this condition can preach in power or receive the blessing that God would give.

Some of the things to avoid in preaching, as well as in our daily life, mentioned by the various speakers, are needless and worthless words, long stories, scolding, Sunday visiting and feasting, debts, talking about worldly matters on the way to villages.

Friday evening, Dr. Blakeslee gave a talk on Bible study. Since we have a mighty enemy to face, if we do not know the Word we cannot meet him in victory. Just as a man would not think of going to war with a part of a gun or a part of a sword, neither can we conquer with only a part of the Word and believe a part of what we preach. If we do not believe all we do not believe any.

Saturday morning four young people from Matara were baptized in the stream down near the saw-mill.

Following this service the new chapel building was dedicated to the Lord, Mr. Rhoad making the opening address. “My mind goes back to the beginning days of the work at Kijabe, when there was just a little grass house, near the old bamboo house, which had to serve as church or chapel as well as dwelling. There were no Christian homes, no church such as we see here today; just a tremendous need, and a glorious opportunity that has been so gloriously met. I think of the struggle and travail of soul that has been on the part of all who labor here. Of the weary efforts of Mr. Hurlburt and Mr. Downing and the helpers who have toiled with them. We give to God today the building, the initial gift of which came from a man who stood for the truth, to uphold the integrity of the Word of God. And as we look forward into the future may it be with an especial charge to hold for the Word of God in the power of the Spirit of God. We read in Scripture that the temple was first dedicated to God and it was filled with the glory of God. So should every temple to the worship of God be filled with His glory. This
place built here on this hillside, a power house, may be charged and sur-charged as a magnet and go out into the districts and lead men to Jesus Christ. God means that this place should be filled with His glory. He means that these black brethren and unsaved men and women, who come into this place, should feel that God is here. This necessitates on our part a reverent attitude; that we may remember that it is the house of God. As we come into this place it does not upon first impression, remind us that it is a church building, and yet let there be on our part a reverence for the sake of those who observe us when least we think. And let there be an expectant attitude that there may be a message taken home to the heart and make its work effectual.” Those taking part in the dedication services were: Mr. Raynor, Mr. Rhoad, Mr. Hassler, Mr. Sywulka and Mr. Hurlburt; of the natives, Mulungit, Kamau, Wambua, Cege and Wanguhu.

Then followed a native double wedding—Mwangi and Wambui, and Joshua and Julia.

Sunday morning the missionaries and native Christians all met together in one body to observe the Lord’s supper, native Christians numbering seventy-five. Twenty-six of this number were delegates from Kinyona, Matara and Ngenda stations. Three tribes were represented in this gathering, Kikuyu, Akamba and Masai. Only a few years ago these tribes were living at swords’ points, spending most of their time in seeking to take each other’s lives.

In the evening a song and praise service closed the week which had been so blessed to us all, and our first native conference at Kijabe was a thing of the past. Rev. 21: 1-4.

SPIRIT MOVES ON BOYS’ HEARTS.

LADS IN WHITE SCHOOL VOLUNTARILY START PRAYER MEETINGS.

(Matara Station)

Dear Readers of HEARING AND DOING:

I have been wanting for some days to write and tell you something of our work in the white school. The Lord wonderfully blessed us and helped us in our work there.

For the present term of school we accepted only boys. Several of our boys came from Nairobi because the Government school there had been closed on account of sickness. One hotel keeper who also runs a barroom in connection with his hotel sent us his boys.

The term opened August 20th, and we began to give the boys instruction in the Bible every day and prayed much for them in our regular devotional services and also privately. In October we began to notice a change in some of the boys. I think that it was about the 15th of October, that one of the boys brought me his Bible and showed me what he had written on the inside cover. He had written something like this: “On October 10th I gave my heart to Jesus Christ and want to live for Him.” That morning I gave the boys a little talk about definitely accepting Christ and urged them to decide the matter before God. Then on October 24th, some of the boys came to me and asked if they could have a service at 4 o’clock in the evening when school was out. I thought it was a little strange that boys would rather have a service than go out and play, and I asked them what kind of a service they wanted, and they said they would like a service just like we had on Sunday evenings. I told them they might have the service and then they took a paper around and got the signature of all the boys who would agree to attend, and all the boys in school signed the paper, and they all stayed to the service at 4 o’clock on Friday afternoon.

I opened the service and then told the boys that I would give all of them who had accepted Christ an opportunity to testify. The boy who showed me his Bible testified first and then without any urging, one after another testified that on a certain day (each saying “since October 10th,”) every one had given his heart to Christ. One boy said he thought he had given his heart to Christ the evening before, and I had him come forward that I might help him to know fully just what he had done. All the boys testified but one, and he was the oldest boy in school (16 years old) and I waited a moment for him, and without a word from me he got up and said: “I have never given my heart to Christ before, but I want to to-day.” I then had him come forward and gave him Scripture which would help him and he definitely accepted Christ as his Saviour.

The boys then began to have prayer meetings by themselves, and nearly every day, either in the morning or evening they would have a little service of their own. A few days later the boys had a quarrel out on the football ground and a little later in the evening in their prayer meeting one of the boys confessed that it was his fault that the quarrel had started and asked the
others to forgive him, and then they prayed about the matter and were all happy. One of the boys from the hotel has told me several times since that he is going to be a preacher of the gospel.

Since coming to Matara we have had letters from several of the boys. Two of the boys from the hotel stated in their letters that when they go home for the holidays they intend to try to lead someone else to Christ, and said they would write us as to what success they may have. Others spoke of wanting to lead someone to Christ and said they hoped we were doing this every day.

The new party of missionaries arrived the latter part of October, and on November 5th we turned over the work of the school to the new teachers, and a few days later came on here to Matara. It seemed harder to part from those boys when we left the school than it was to part from our loved ones in America when we started for Africa. We want you to pray for the boys and for the new teachers in charge of the school.

We expect soon to go on with Mr. and Mrs. Raynor and Miss McKinstry and open a new station among a part of the Kikuyu tribe that have never yet had the gospel preached to them. We are staying at Matara now studying the language. We thank God for the way He has blessed us and for the opportunity He is now opening up to us to go and labor among a people who have never heard the gospel. All our needs have been supplied and we ask you to pray that as we go to our new field of service we may go filled with the Holy Spirit, and that we might know the fullness of the love and the power of God. 

FRED LANNING.

SHINJANGA.

The workers at Shinjanga have been passing through much trial in the establishment of their new station. Miss Jacobson has been seriously ill for nine weeks but is regaining strength. Dr. Maynard, telling something about their experience, says:

“We are at last under shelter, but not before the rain came in torrents. The little house for the young ladies was finished first and they moved in, but the roof was taken off by a windstorm a few days later. It was replaced and again they moved in, but at 4 o’clock of the same day a heavier storm swept down upon them, removing the roof and leaving it torn and twisted a few yards away.” The tent was down, too, which was serious on account of Miss Jacobson’s illness. The roof is now on the house and they have to stay.

“Yesterday we were all able to attend the morning service, and do you suppose that we could regard anything as hardship as we looked into the faces of a hundred and fifty natives and listened to one of our native evangelists preach a simple, sweet, but strong impressive service, and press home the truth so earnestly that we know it must bear fruit. Pray for us, and for a harvest of souls through the witness. We have a right to expect them when conditions are met. ‘The night is far spent, the day is at hand.’ We must have many souls from Africa who love His appearing.”

Again she says, “I tried to catch a bit of rest, you notice I use the word ‘catch,’ as rest is illusive these days. However, through the many difficulties which we have been passing there is rest of heart and praise continually for this rare privilege of carrying this gospel to the people.”

NERA, GERMAN EAST AFRICA.

The work at Nera, where our Brother Millen laid down his life for the Saviour he loved, and where our Brother and Sister Zemmer are now working, has been a difficult one. A few years ago the Catholics started a school at this place, and when they left carried away the children and their families with them. When our missionaries went to the place, the natives were afraid that our missionaries would also carry off their children and families. In answer to prayer, God is gradually overcoming this fear, and their services are very encouraging. They report 140 attending morning services recently and 110 meetings held in the villages. A number are attending the school and many of the people are showing real interest. The Christian boys are a great help in the work. Will not our readers pray specially for this station and the work that the seed sown by our Brother Van Dyke, fostered by our Brother Millen, and now carried on by the workers at the station, may bring forth rich fruit for the glory of the Lord Jesus?

KINYONA.

Special prayer is needed for the Kinyona workers and the new work in the Thika-Maragua country, as there has been some difficulty in getting a site granted by the Government. Let us help these workers to pray through. There
are three missionaries on the station and three native workers. The average attendance at their gospel services has been fifty-six. Two hundred and eighty-six patients have been treated in their medical work. Fourteen boys and eighteen girls are in attendance at the station school, and six more in schools outside of the station.

We have very interesting and helpful word from Kijabe concerning the work among the natives. One hundred and twenty-five are enrolled in the school and fifty more expected.

Word comes that our General Director, Mr. Hurlburt, has started for the German district and is going from there to the Congo with the expectation of staying six months.

MARRIAGE OF MISSIONARIES.

Mr. Rudolf Malek and Miss M. Lena Steckel were married at Kijabe December 11th. We extend our hearty congratulations and best wishes to them. Miss Steckel, now Mrs. Malek, has been staying at Kijabe since Mr. and Mrs. Sywulka came home on furlough and the other workers left for Shinjanga. Mr. Malek remained on the station alone for a time and then came to Kijabe, where he was very ill with black water fever. At last report he was regaining his strength and they were expecting to return to German East Africa early in January to take up station work at Nasa. We trust that God may give them great blessing in their work.
HEARING AND DOING

the second time, and we look in vain to find a
higher critic of the precious Word of God in the
ranks of those who really believe prophecy. It
is the antidote for rationalism and infidelity. A
man who actually believes his Lord is coming
again, and at any moment, will be careful of his
footsteps. "He that hath this hope ** * purifieth himself." There is not a prophecy to
again, and at any moment, will be careful of his
man who actually believes his Lord is coming
ranks of those who really believe prophecy. It
is the antidote for rationalism and infidelity. A
personal interest.

It is with peculiar pleasure, therefore, that we
are printing in this issue of Hearing and Doing,
the first installment of a series on prophecy by
Mr. James H. McConkey, our contributing ed­
itor, which will run through this year. It is a very
clear and powerful interpretation of the teach­
ing of our Lord Himself concerning the age in
which we live, and of the ear-marks, first of the
whole age, and second of the end of the age and
of His own advent.

Mr. Downing in Washington.—Rev. Lee
M. Downing has been doing some very effective
deputation work since he has been home on fur­
lough. Mr. Downing spoke on the evening of
April 2nd in the Westminster Presbyterian
Church in the capital city of the United States,
of which church Rev. Dr. Davis, father of Dr.
Elwood L. Davis, of the Machakos Station of
the Africa Inland Mission, is pastor. Mr. Down­ing
told of the medical work of Dr. Davis and
Mrs. Davis, and of their faithfulness, and of
their trust in God and their dependence upon His
word for their strength and encouragement, and
of the handicap in the lack of hospital facilities,
Mr. Downing exhibited maps of the Mission
Field, and showed the range of the work as it is
now carried on by the more than one hundred
missionaries on the Field, showing how the Mis­sion was progressing in German East Africa and
how its missionaries had penetrated as far as
Dungu in the Belgian Congo. Mr. Downing not
only gives an inspiring missionary talk, but his
spiritual message was most helpful. Dr. Davis
showed some stereopticon pictures of Machakos
and other A. I. M. views, after the lecture. Mr.
Downing spoke also one evening while in Wash­ington at the gathering of a Prayer Band which
prays every week for our Mission, and which
contributes as well toward the support of one of
our native workers at Kangundo. This Prayer
Band meets three weeks every month on Wed­
nednesday evenings at the New York Avenue Pres­byterian Church, and one week at the home of
Mr. Irwin B. Linton, 1825 Second St., N. E.

The Task in the Congo.—Dr. Florence Newberry Gribble writes encouraging words
about the beginnings of the work of the Africa
Inland Mission in the Belgian Congo. The task
is tremendous and it is committed at present to
but a handful of workers. These are going for­
ward, in great faith proven by their works and
the gift of their own lives, but unless we at home
are faithful in prayer to hold up their hands, the
victory may not be as decisive as God wants it
to be. We beg of our readers to lay hold of God
in definite prayer for protection, power and bless­
ing for these workers, those on the new sta­tions at Schinyanga, Kabropita, Kilombe, and
among the Kikuyu. The battle will be intense
as they enter the enemy's country. Rev. 12: 11.

How God Answers Prayer.—We give the
following from one of our dear helpers in the
Lord to show how God provides for our work
and how He loves to answer the prayers of His
children. What an encouragement such a testi­mony should be to every one of us to take every­
thing to God and receive everything from Him
in this holy, heavenly partnership to which God
has called us to be laborers together with Him.
"Hath not God chosen the poor of this world
rich in faith, and heirs of the kingdom which He
hath promised to them that love Him?" James
2: 5. "I wanted to help with money as well as
with prayer, but I could not, being a poor widow
without any means, so I got down before the
Lord and asked him for one dollar to send with
this letter and the next day it was given me.
Praise His Holy Name! Thanks to Him who
is able to supply all our needs in Christ Jesus.
The missionary work is very dear to my heart
and though I have no money to give, I have a
rich Heavenly Father who hears and answers

Sad News from the Field.—The sad news
was received by cablegram on February 8th of
the death of Tom Hannay from typhoid fever.
Mr. Hannay went out to the field with the Cali­
ifornia party which sailed from New York, Sep­tember 20th, 1913, and was one of our most
promising workers. Our hearts go out in deep
sympathy to Mrs. Hannay and to the many
friends of our dear brother. From letters from
Kijabe, we learn that they have had an epidemic
of typhoid fever, Mr. Flinn, Mr. Guilding, Mr.
Caldwell and two of Mr. Ellson's children have
been ill with the fever, and one letter says, "We
think they brought it from the boat as such a
thing is unheard of at Kijabe." Although saddened by this news, we feel that we must rally strong to the work and press this battle. May our God raise up many workers to take the place of those who have bravely fallen at the front—of Hannay, and also of our beloved young friend who had just turned his face to the distant firing line. We refer to Mr. Maurice W. Clapp, also a Californian, and a volunteer for the Africa pioneers who really drove in the entering wedge of modern improvements which our missionaries have found in the Congo. Staufacher is shame-faced that civilization has outrun the Gospel, and yet after all, it was Livingstone, Hannay, Mackay and the other missionary pioneers who really drove in the entering wedge for this Congo civilization. Those good roads will be helpful for the soldiers of the cross to march in on, as they rally to the colors of the Blood-red Banner.

**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 and 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, or person, or state whether it is for Allowance fund (salary), Chapels, Houses, Native (or Missionaries' children), Native Evangelists, Teachers, Bible Women, Industrial School, Maintenance of Stations, New Station, Exploration, Sending out Missionaries, **Hearing and 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.

**FORM OF BEQUEST.**

I give and bequeath, unto "THE AFRICA INLAND MISSION," Philadelphia, Pa., the sum of $ , dollars, absolutely for the use and benefit of the said Mission.

**FORM OF DEVISE FOR REAL ESTATE.**

I give, and devise, unto "THE AFRICA INLAND MISSION" (Philadelphia, Pennsylvania), all that certain (insert hereafter a description of the property), with the appurtenances, in fee simple, for the use, benefit and behoof of the said Mission forever.
### General Fund.

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**Total:** $19,509.94

### Transmission.

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**Total:** $1,448.15

### Outils.

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**Total:** $233.15

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**Total:** $1,299.03

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**Total:** $580.00

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**Total:** $35.00

### Emergency Fund.

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**Total:** $20.00

### Special Work on Field.

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**Total:** $725.00

### Industrial School.

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**Total:** $15,509.94

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Note.—Check A766 was returned by Bank but replaced by A976.

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### Hearings and Doing.

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**Total:** $885.83

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**Note:**

For Missionaries ........................................... $4,666.72
For Hearing and Doing ...................................... 284.88
Special Work on Field ..................................... 25.00
For General Fund ........................................ 150.00
For Native Funds .......................................... 741.28
For Deputation Work ....................................... 19.00
Transmission of Funds ................................... 2,025.08
Chapels and Buildings .................................. 510.00
Industrial Work and Visit ................................ 125.00
For Missionaries for Passage .......................... 1,114.48
For Missionaries for Outfit ............................ 216.16
For Emergency Fund ....................................... 705.00
For Miscellaneous ....................................... 2,805.96
Balance on Hand December 31, 1913 ................... $15,509.94
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

The Office of the Africa Inland Mission and Receiving Home for Candidates is at 2244 N. 92nd 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.

American Council.
*Charles E. Hurlbut, General Director.
*Reuben A. Torrey, D.D., President.
*Frederick W. Farr, S.T.D., Vice President.
*Orson R. Palmer, Director for North America.
*William L. DeGroff, Recording Secretary.
John R. Hague, Field Secretary for Home Work.
*John L. Steele, Treasurer.


Members of the Executive Council are marked with an asterisk.

Officers of District Councils.

NEW YORK COUNCIL.
James D. Husted, Chairman, Room 1916, 1100 Broadway, New York City
Frank H. Mann, Secretary, 105 E. 22nd St., New York City

BUFFALO COUNCIL.
Rev. E. M. Wadsworth, 889 Tonawanda St., Buffalo, New York

CHICAGO COUNCIL.
E. Elmer Staub, Chairman, 620 Harris Trust Bldg., Chicago, Ills.
Oscar E. Weiss, Secretary, 4132 Calumet Ave., Chicago, Ills.

PACIFIC COAST COUNCIL.
Thomas C. Horton, Chairman, Auditorium Bldg., Los Angeles, Calif.
Prof. Howard W. Kellogg, Secretary, Occidental College, Los Angeles, Calif.

British Home Council.
78a East St., Baker St., London, W. England
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. Nearby, M.D., Hon. Treasurer

Albert A. Head, Rev. M. Beauchamp
Alfred Coleman, Pastor D. J. Finlay
Wallace Hillbrook, Rev. F. S. Laurance
J. G. Govan, Rev. Roland A. Smith

DIRECTORY OF MISSIONARIES.

working under the direction of the Africa Inland Mission.

This does not include those home on furlough

Rev. Charles E. Hurlbut, Miss Holda J. Stumpf, Mr. & Mrs. W. Lewis Hetz, Miss Ada Hurlbut, Miss Elizabeth Moree, Mr. and Mrs. C. T. Youngken, Miss Bertha Simpson, Mr. and Mrs. A. D. Alexander, John Brolin, Miss Ruth E. Cable, Mr. and Mrs. A. R. Ellison, Hugh H. Wallace, Harry P. Herdman, Mrs. Tom Hannay, R. B. Flinn, W. J. Guilding.

Address: Kijabe, British East Africa

AT KINYANG
Mr. and Mrs. Jesse E. Raynor, Miss A. E. Zimmerman, Miss Hannah McKinstry. Address: Kijabe, British East Africa.

AT MATAKA
Mr. and Mrs. Fred. Lanning, Dr. H. Virginia Blakeslee. Address: Kijabe, British East Africa.

AT KIPLANGATE
Rev. and Mrs. A. E. Barnett, Miss Mary Slater.
Address: Eldama Ravine, British East Africa. (Via Mombasa)

KILOMBE
Rev. and Mrs. Geo. W. Rhoad, Miss Edith Norton, Dr. H. Virginia Blakeslee.
Address: Eldama Ravine, British East Africa.

KAPROPITA
Mr. and Mrs. A. M. Anderson, Mr. and Mrs. Matias O. Stove, K. V. Rasmussen, Miss G. Kristensen, Miss Marie Hansen, Mr. and Mrs. Oren H. Scouten.
Address: Eldama Ravine, British East Africa

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

AT NGENDA
Mr. and Mrs. Herbert H. Hasler.
Address: Kiambu, via Nairobi, British East Africa

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

AT KAGUNDU NATIVE WORKERS
Rev. and Mrs. Geo. W. Rhoad, Miss Edith Norton, Miss Hattie A. Newman, Mr. Albert Clarke, Mr. and Mrs. Joseph Rampley, Mr. and Mrs. Jane S. Caldwell.
Address: Machakos, British East Africa.

NYAKACH
Mr. and Mrs. Herbert W. Innes.
Address: Kisumu, British East Africa.

AT NAGA
Mr. and Mrs. Rudolf Malek.
Address: Muansa, via Mombasa and Port Florence, German East Africa.

SHEKANGA (UKA DISTRICT)
Mr. and Dr. W. J. Maynard, Miss Thilda Jacobson, Miss Gertrude Bowyer, Willard Green.
Address: Muansa, via Mombasa and Port Florence, German East Africa.

SHINJANGA (UERA DISTRICT)
Mr. and Mrs. Henry Zemmer.
Address: Muansa, German East Africa, via Mombasa and Port Florence.

AT CHAMAGABA
Mr. and Mrs. Albert E. Martin.
Address: Muansa, German East Africa, via Mombasa and Port Florence.

BELGIAN CONGO
Mr. and Mrs. John W. Stauffacher, Miss Madge Hurst, Miss Edith R. Harland, Mr. James and Dr. Florence S. Gribble, Miss Sarah Stilton.
Address: Butiaba, Uganda, Africa (A. I. M., Mahagi).
Via Mombasa and Port Florence.

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