The Word

DYING! AND "NO MAN CARETH FOR THEIR SOULS."

Dying! Yes dying in thousands!
A hopeless despairing death;
Can we not hear them calling—
Pleading with bated breath?
"Will no one come over and bring us light;
Must we perish in darkness darker than night?"

Dying! and "no man careth!"
Oh! shame that it should be so!
How is it so many are sleeping
When they ought to rise and go?
There are blind eyes here in this Christian land,
Would to God they were touched by a mighty Hand!

Dying! in loveless silence;
For there is none to tell
The only message that comforts,
The message we know so well—
That the God of Love, who gave His Son
Has given Him freely for every one.

Dying! untaught, uncared for,
While we in this favored land,
Who know that they are perishing,
Lend not a helping hand!
Yet we thank the Lord we are not as they,
That on us He has shed the Gospel ray.

Dying! while we are dreaming
In selfish idleness,
Unconscious that these darkened lives
Are so full of bitterness.
Oh! brothers and sisters for whom Christ died,
Let us spread His message far and wide!

THE END OF THE AGE.
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Christ's Story of the End.
(Concluded.)

We have followed the orderly sequence of events and signs as the Lord teaches them in this wonderful chapter. Let us now consider a few of the important single truths scattered through the same.

The End a Period and a Point.

When we speak of the end of the year we mean both a period and a point. The last day, the last hour, and the last moment of the clock stroke of twelve, each of these is the end, according as we may think of the period or the point. Christ evidently speaks of the age-end in the same way. The period of the end evidently includes all the signs and events which He names as marking the end. The Man of Sin, the tribulation which begins under him and the celestial signs are all included under the period of the end. So the Second Advent of Christ is the point of the end. It is the last stroke of twelve of God's clock of this present age. Likewise in the book of Revelation both the seals, trumpets, and vials stretch out over the period of the end. But it is not until the last seal is opened, the last trumpet sounded and the last vial poured out that the point of the end is reached in the Revelation of Jesus Christ from heaven.

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The Thread of the Story.

Many claim that Christ in the picture of this tribulation was describing what took place with the Jewish people at the siege of Jerusalem by Titus and that therefore there can be no future fulfilment of this prophecy. It needs but a moment's thoughtful notice of the manner in which God's word links these signs together in one chain of successive events to convince us of the manifest error of such an interpretation. Mark how these verses are coupled in time one with another—

"When (v. 15) ye therefore 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 Judaea flee unto the mountains for then shall be great tribulation . . ."

"Immediately after the tribulation (v. 29) of those times shall the sun be darkened and the moon shall not give her light . . ."

"And then (v. 30) shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

First comes the tribulation. Then "immediately after the tribulation" occurs the darkern-
HEARING AND DOING

ing of sun and moon. And "then" (the "then" of sequence) follows the glorious appearing of the Son of Man. It will at once be seen that since the coming again of Christ in glory is immediately linked in time-succession with the close of this tribulation it is utterly impossible that this could be the tribulation associated with the siege of Jerusalem by Titus. A tribulation which immediately precedes the coming of Christ must be one that has yet a future fulfilment.

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The Seeming Triumph of Evil.

So do some view it. But it is only seeming. Apparently it was a great triumph of evil when Joseph's wicked-hearted brethren sold him into hopeless slavery and death. And Joseph did go down into the shadow and darkness of it all. But God brought him out into the splendid victory of deliverance unto kingship. And seemingly too it was a signal triumph for Satan and sin when Jesus Christ was sent to a shameful and agonizing death upon the cross. But out of it came resurrection victory beyond all of Satan's thought in the glory and splendor of it. So here it may seem a great victory for Satan and his vice gerent the Man of Sin to reign with power and malignance during the short years of the tribulation time. But both stand out before the eyes of the world in their exaltation only to be the more shining mark for the swift and sure catastrophe which overtakes them from the hand of God.

And after all, shall we discard the testimony of Jesus Christ because it points to an apparent triumph of evil? It is like this: Suppose a loved one of yours were critically ill and your family physician assured you that she would soon be entirely well, you would accept his testimony with joy and thanksgiving, would you not? But if he shook his head gravely and told you that loved one must needs pass through a serious crisis before improvement would come, would you reject his testimony and cry "pessimism" because his word of truth was not to your liking? So here, complete victory in this earth is coming for God and His Christ. But shall we reject His testimony because He tells us that this old world must wheel into the shadows before the light breaks in all its glory? Shall we reject it because in this twenty-fourth of Matthew His voice is one of earnest warning rather than quieting assurance? Or because He hangs out here the red-light of coming danger rather than the gleaming white-light of safety? Shall we receive the call of the ship's lookout when it is "all's well," but discredit it when it rings out sharp and clear in the darkness, "breakers ahead!" Christ tells this story quietly and fearlessly. He tells it though it looks like a great defeat for God and righteousness to draw such a picture of the climax of Satan's power. But He tells it with the calmness of a great general who sees his pickets and skirmish line driven in upon him, yet views it all with perfect calm and quietness of spirit because he knows the overwhelming and crushing defeat he is soon to inflict upon the enemy. Moreover Christ tells us that these things which shall try men's souls in the days of the age-end are but—

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The Birth-Throes of a New Age.

"And there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (vs. 7-8).

Christ makes a striking statement here. When gaunt famine is wasting the earth; when pestilence is reaping its harvest of death; when this earthly ball is quivering and reeling under the terrifying shock of earthquakes, then these things are the "beginning of birth-pangs," as the word literally means. As the birth-agony of a mother is but the sure pledge of the nearness of her greatest joy, so these signs in nature, so portentous and dreadful to man, are the sure sign of the coming of a new and glorious day to God's creation. The Spirit says exactly the same thing through Paul in Romans 8, "For the whole creation *** travaileth in pain together until now." Seeing the convulsions of nature and the calamities which sweep over earth, wicked men's hearts shall fail them for fear of the things that are coming upon the world. But the child of God shall see in all these only the sure harbingers of creation's golden age, the birth-throes of her coming glory. Out of the turmoil shall be born the holy calm of God Himself, brooding over the regenerated earth: out of the sorrows shall come joy and peace; out of the darkness shall spring light and liberty.

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The Gospel of the Kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (v. 14).

This text is taken to mean that the gospel of the grace of God now being preached must be preached to every individual before the end shall come. Possibly this is its true meaning. But we
question it. Recall the ministry of John the Baptist. He came as the forerunner of the King. His work was one of preparation and warning. He kept steadily pointing to the Coming One. His message was “Repent, for the kingdom of heaven is at hand.” Consider how similar to this will be the conditions in the end-time. The great event which shall be looming up before men’s minds and overshadowing every other will be the same as that which John taught—the King is coming. He will be coming as King of the Jews. He will be King of kings and Lord of lords over the earth. How natural then that in the age-end this coming King and the glad tidings of His kingdom, “the gospel of the kingdom,” should be heralded as a witness and testimony to the nations over whom He shall reign in the glory of His kingship. When the King is near at hand for the promised restoration of His Jewish people then the dominant note of the gospel will be one touching that Kingship and the kingdom He is to set up here in the earth. This is not an unfamiliar note. It is simply the note of the Old Testament now taken up and emphasized, probably by believing Jews, because of the near fulfilment of its message. So just as John the Baptist’s witness that the kingdom was at hand was the immediate forerunner of the first coming of Christ it would seem that the sounding forth throughout the world of the gospel of the kingdom “as a witness” is the immediate distinctive feature of His second coming. For the Lord Himself says of this witness—“then cometh the end.”

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The Searchingness of Judgment.

“Wheresoever the carcass is, there will the eagles (vultures) be gathered together” (v. 28).

These days of the age-end shall be days of judgment for sin. It is of this that our Lord seemingly speaks when He uses this strange text. In Luke (17:37) the thought is clearer from the fuller context. He had been speaking to them of such judgment falling upon sinful men in those days. In answer they said, “Where, Lord?” apparently meaning where should these judgments of God fall upon men. And then He answers as above. He reminds them how often they had seen the vultures of the air gather in circling flocks over the spot where lay some corrupt carcass on which they were about to descend and feed. Just so wherever the corruption of sin would be found upon the earth there would God’s ministers of judgment be to visit His penalty upon it. No place be it ever so secret could hide the sinner from the punishment for sin. As unerringly as the vulture’s eye discerned the carcass would the messengers of God discover and visit justice upon the transgressor.

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Imminence.

The entire setting of this story is Jewish. It is the Jewish Messiah telling His Jewish disciples of the destruction of their own Jewish capital by the Roman foe, and then, looking on down the centuries, of the coming of the False King who shall be manifested in the Jewish temple, under whom a fierce tribulation shall break forth with Judaea as its storm center, and the brunt and fury of which shall fall first upon the Jewish nation. He tells them explicitly that before He Himself shall come again this Anti-Christ must first appear, and this tribulation break upon them. It would therefore be plainly contradictory if, having so clearly set this forth, He should in the next breath tell them that He might come at any moment. The two statements are irreconcilable. Whatever then may be the imminence of the Lord’s return for the Church—and we do not here consider that—it is clear that, for His Jewish elect, the Lord’s return is not yet an event of any-moment imminence. “These things” must come to pass before He shall come, and it is not until these things “begin to come to pass” that “the time of their redemption draweth nigh.”
On the other hand, when these things have occurred, and this prophetic word concerning the fore-running events has been fulfilled, then there comes a time when there is nothing left between them and His coming. All has been fulfilled. And then at any moment He may break forth from the waiting heavens. Thus for the Jews His coming is an any-generation imminence. For these things may be fulfilled to any such. But it becomes an any-moment imminence to “this generation” which has seen these things come to pass and between whom and His glorious appearing there is nothing left unfulfilled.

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All of these signs of the age-end point forward to Jesus. The deepening darkness is the sure harbinger of the coming dawn. The appearing of the Anti-Christ in the temple is the forerunner of the Christ who shall suddenly appear in His glory. The wrath of Satan in the tribulation days is the certain pledge of the wrath of the Son which is to follow. The turmoil and confusion of the end-time foretell the peace and tranquility which are near at hand. The darkening of the heavens as sun and moon are veiled is but the fore-pledge of the glory of the Lord which is soon to fill them with lightning-like splendor. And the sufferings of creation mark her near-at-hand deliverance from the bondage of corruption into the glorious liberty of the sons of God.

(The to be continued.)

The Work

REPORT OF THE AFRICA INLAND MISSION FOR 1913.

A knowledge of its relation to the whole field is essential to a clear understanding of the work of any mission. Thus a knowledge of the field in which we work becomes necessary to an understanding of our work for the past year and our hopes for the future.

One of the greatest difficulties which confronts mission work in Africa is the immense size of the field and the sparseness of the population.

Africa is more than seven times as large as China and has less than one-third of China's population. Thus China has 500,000,000 people or one-third of the population of the earth, and Africa 160,000,000.

China has an area of 1,532,420 square miles, according to one of the most reliable of the Mission Study Books, while Africa has 11,500,000.

Missionaries must thus travel over seven times as much territory to reach one-third as many people. Or traveling considered, the work in Africa is twenty-one times more difficult than the work in China.

All the pastoral tribes and most of the cultivating tribes average less than forty-five people to the square mile, and some less than fifteen, while in some of the scattered districts there are not five to the square mile.

But all need the gospel and are in gross ignorance. It seems difficult for friends at home to realize what needs to be stated again and again: that until the missionaries come, none of these people have any written language. When it is remembered that mission work has not yet been begun in a large section of the country variously estimated at from thirty to fifty millions, and that in each tribe, primers, readers and other school books must be made, the children taught and the Bible translated before the people can hear the gospel, another of the greatest difficulties is understood. Even then it is difficult for those who have not spent much time on the field to realize how varied are the languages and the difficulties to be met.

TRIBES AND LANGUAGES.

The Africa Inland Mission is now working in British East Africa among the Akamba and Kikuyu tribes, both of which belong to the great Bantu group, so called because in most of the tribes, from the equator south, the word “Bantu,” “Banhu,” “Andu,” “Watu,” or some similar form means, “people,” and “mundu,” “munhu,” “mtu,” a person.

Beside these Bantu tribes the Mission is working among the Masai and II Uasin Gishu. These belong to a distinct group of languages differing radically in construction from the Bantu.

A third group may be called, from their language, the Kipsigis. Our work has really been commenced among these people during the past year by the occupation of a station among the Kamasia people. Four other workers are studying the language preparatory to taking up work within a few months, among the II Geyo, where it is hoped that from a single station the II Geyo, Marquet and Mutec tribes may be reached. The Nandi, a fifth tribe belonging to the Kipsigis group, will be occupied early in the year by three workers who know their language. Another group in British East Africa now being reached
by the Mission, is the Nilotic through one station in the Kavirondo tribe.

In addition to these fields, which are not yet fully occupied, there lies before us in the territory assigned to the Africa Inland Mission, the Suk tribe (Kipsigis), the Meru (Bantu), Sambur (Masai) and the Rendili, which may possibly be reached through the Masai tongue.

In German East Africa the field already occupied and that which lies immediately before us, presents less difficulties, as over a very large area they have but one language, the Kinyamwezi, which is a Bantu tongue.

Different sections of the Wanyamwezi have different names as the northern people who are called Basukuma or “north people,” but no different dialects.

In the Congo there are many different tribes. On the west coast of Lake Albert covering considerable territory to the north and south, the Baluru people are Nilotic and their language almost identical with those on the east and north of Lake Victoria and to the north of the Nile. Farther to the northwest are many small tribes speaking each a different language and many of them governed wholly or in part by the Azandi people, whose language belongs to the Negro group. Up to the present our work has only touched in this section, the Baluru and the Azandi.

Translations.

Friends of the Mission have been frequently told of the great difficulty in making translations, but may get new light when it is known that in Kikamba there is as yet in print only the Gospel of Luke and this not sufficiently well done to be understood by most of the people. The Gospel of Mark is just ready for the press and is being sent forward as this report is being written. I John is being prepared as also the Corinthians and the Gospel of John. More rapid progress has been made during the past year than in any previous four or five years.

In Gikuyu, Mark and John have been translated, but the latter is not understandable by most of the people. Mark is now being revised, and with Matthew, Luke and a new edition of John, will be in the press during the current year. In addition to these, arrangements are being made for the most of the Epistles, and stories that give a general idea of the Old Testament Scriptures have been printed.

In Kikamba translation work must be done almost solely by the Africa Inland Mission, while in Gikuyu the work is being shared by three societies.

In Masai we have at present only the Gospel of Mark, but I and II Timothy, Titus, and Philemon are ready for the press. Acts is nearly finished and the Gospel of John is well under way. It is hoped that all these will be ready for use before the end of the new year.


In the German District they have in print the four gospels, Acts, Romans, I Corinthians, Galatians, Philemon and Revelation. Mark and Acts, however, are out of print, and all need revision. A systematic beginning is being made for the revision and completion of the New Testament.

The Gospel of John and other parts of the New Testament have been translated in Kinyamwezi, but only a fair beginning has been made.

In the eastern Congo among the Baluru an adaptation has been made from other translations among Nilotic people so that Matthew, Mark, Luke, John, Acts, Romans, I and II Corinthians are in usable form, with the story of Jesus and the catechism. But as the work has necessarily been hurriedly done, complete revisions will be necessary as rapidly as they can be made.

In the northern Congo province the work has started too recently to have made any progress even with reducing the language to writing.

Translators.

This brings us face to face with the great need of the best trained workers, two or three of whom could well give their entire time to translation work in each tribe in order that the whole Bible may be translated and that school books, hymn books, catechisms, to say nothing of grammars, vocabularies and some literature may be provided.

103 Workers.

To meet this we have had in the Mission during the year, 34 married men, 35 married women, 21 single women and 13 single men, making a total of 103, besides two workers not connected with the Mission who have been giving part or whole of the year to the work.

Received in 1913.

Our hearts are filled with gratitude when we realize that 48 workers have joined the Mission during the year 1913, but these are so few in comparison with the number actually needed for immediate occupancy of the territory assigned to our Mission by agreement with other societies,
that our hearts turn from praise for the large number who have recently come, to earnest petition for a much larger number who are needed.

Workers Needed.

To close up the ranks of those who fall by the wayside and to occupy the territory immediately before us, at least 73 workers are needed immediately for British East Africa; 50 for German East Africa among the Wanyamwezi and not less than 500 to reach the unoccupied districts near us in the Belgian Congo. This does not touch the vast regions that lie beyond immediately before us, at least 73 workers are needed in French Congo wholly without the Gospel.

We have now more than fifty native evangelists and teachers who are giving nearly or quite all their time to the work. These have come up almost without exception, from the schools of the Mission.

Native Helpers.

In no wise lessening this need, but strongly emphasizing the need of specially trained leaders, is the fact for which the Mission has greatest reason to be grateful, i.e., the number of the native Christians who during the past year have expressed a desire to enter into direct Gospel or teaching work.

We have now more than fifty native evangelists and teachers who are giving nearly or quite all their time to the work. These have come up almost without exception, from the schools of the Mission.

Education.

One of the most fruitful features of the work is the educational department. There are now 640 pupils reported in the Mission schools. In this must be noted the fact that some have not reported, seven of the stations are new and that two of the others have been without white supervision most of the time during the year. At one new station just two are in school and these are being taught while the workers are living in tents and hurriedly constructed shanties while they are building houses. At another of these new stations twelve are enrolled and at another seven. Neither is any count made in this of schools that are taught in the out-districts. Native teachers go out from the Mission stations sometimes alone and sometimes in company with missionaries, teaching school in little grass thatched huts, with wild unclothed children as their pupils. In some places Romish influence has cleared the whole school out in a day, though later the children have begun to come back and the people seem more interested than ever.

A uniform code has been adopted for all these schools in harmony with the schools of the Church of Scotland Mission and the English Church Missionary Societies, but it has been difficult to secure the school books or to get sufficient native teachers to meet the need. Requests are now coming from the people living some distance from the Mission stations and it is expected that this work will greatly increase during the coming year.

Uniform books are being adopted and translations are being made in all the different languages in British East Africa, and it is hoped the same order will be adopted by the workers in German East Africa and the two Congo territories.

A fixed standard has also been adopted for admission to the school for training native teachers and evangelists at Kijabe, where provision is made for the advanced training of all who pass the fifth grade in vernacular.

One of the new workers has accepted the call to this school work and the general demand for teachers is stirring the workers on the various stations to send their best Christian boys to the central school for such training as will fit them for competent work among their own people. No more marked advance has been made in any previous year in educational work resulting in the unanimous adoption of uniform school code, uniform text books and the advanced training school course for teachers and evangelists at the central station.

Industrial.

The industrial training school at Kijabe has had the best year in its history with an attendance of forty-four students; five in stone work, nine in wood work, two in blacksmith work, three in printing, eight on saw and shingle mill, three in tailoring, two in typewriting, two in medical work, seven ox-drivers and three unclassified.

Some may be amused at the classification of ox-drivers, but when it is realized that woman has been the beast of burden while the oxen have been idle, it will be understood that the teaching of natives to train and use oxen, means a long step in the way of lifting women from the position of half slavery, which they hold among the wild people.

Marked progress has been made by nearly all these students in their work, and best of all, more than half of them have asked to go for a few months at least, during the year, in direct evangelistic work among their own people, and the head of the industrial department is arranging to accompany them in this work from which great results are hoped.

It is hoped that special progress will be made during the new year in the printing department, and that native girls may be induced to take up the study of nursing more thoroughly than has been possible in the past.
Concerning special work for girls, decided progress has been made during the past year. Hitherto no work has been done in this line among the Akamba girls, save the few who have gone to the central station, and only one home among the Kikuyu. During the year a most encouraging work has developed among the girls at Mboni and it is hoped that this may result, as in other similar efforts, in the conversion and training of many Christian young women in that tribe. A great difficulty has been that young men who became Christians could find no Christian wives, and marrying wild women have been led into useless or even wicked lives.

In Kikuyu a second home for girls has been opened which already exceeds the limits of the building assigned to it. The proportion of converts from these Girls' Homes exceeds that of any other department of the work, and resulting in Christian homes, has made a more marked impression on the people than any other phase of mission effort.

**White School.**

The school for missionaries' children has had a varied experience during the year, due to illness of the principal and frequent changes in the teaching force. The largest number in attendance has been twenty-three, the smallest twelve; of this number all but three or four have professed to accept Christ as their Saviour. The standards of the best organized schools of America have been maintained, together with industrial training, and scholars have made rapid progress. During the year a friend has offered to erect a new building for boys, so we hope the work may be found in even better condition during the new year.

In the new territories German East Africa, East and North Congo, only elementary school work has been done, but it is hoped that homes for orphan children, native girls and industrial schools may be opened in the near future.

The distance from the Central Station in British East Africa to the North Congo territory is about 1000 miles and costs more in time and money than to go from New York to San Francisco. This makes it seem imperative that a school for training native teachers and evangelists be established in that section, and very probably in German East Africa also because of the difficulty of moving students from the German to the British Protectorate.

One may journey from New York to San Francisco in five days, but it will take not less than four weeks to go from Kijabe to Dungu (Congo) and nearly or quite 400 miles of this journey must be taken on foot through forest, across rivers and through dangerously unhealthful districts.

**Medical.**

The medical work of the past year has been one of unusual activity and also of unusual blessing. We have had one doctor in Congo district, one in German East Africa and four in British East Africa, yet these six physicians have only been able to touch a small part of the great need. A dozen more could find profitable employment relieving the sufferings of those who are ill and in connection telling the story of the Gospel to those whose hearts are prepared to hear, through the kindness of medical workers. We have not been able to secure reports from all the physicians, but at one station during eight months 1304 dispensary cases were treated and 347 out-visits made to the sick; another reports 300 dispensary cases and 70 out-visits; another reports 2730 dispensary cases in one quarter. At another station where there is no physician, 800 cases are reported in nine months, besides 147 visits to out-patients. Still another new station reports 55 dispensary cases and five visits to the sick in one quarter; another with no physician, 30 dispensary cases.

If one could picture a grass thatched hut in which the air is thick with smoke and where every movement of the body knocks the soot from wall or ceiling, the patient lying on a little tilted bed in the darkest corner of the room, the mattress an old blanket or skin laid across some twisted, knotted sticks, we shall realize some of the difficulties in which most of our mission medical work must be done, with no hospital and only a very limited number of trained doctors or nurses. In some cases while visiting outstations, 90 cases a day have come for treatment, and the appeals which come from sufferers who could not be visited, would surely stir the hearts of nurses and doctors in the overcrowded home fields.

**Evangelism.**

In direct gospel work the past year has been one of unusual interest. The marked indifference which has characterized the people in all the tribes in British East Africa for many years, has seemed to give way to a spirit of inquiry and even of marked interest. Many workers have believed that there were signs of a large ingathering though no special results have yet been seen.
HEARING AND DOING

Stations.

We have only a partial report of the work at the different stations in reference to converts. At Kijabe there were 15 baptisms during the year; there are 30 in the inquirers class and 50 in the native church. At Kangundo ten have been baptized during the year. At Mboni 11 were baptized during the year, at Matara four, at Kinyona two. At Machakos there are 12 in the inquirers class, at Kangundo 10, at Mboni 16, at Matara 9, at Kinyona 3. At other stations there is marked interest, but we have not the statistics to present at this time. At several points work has been begun during the past year.

The German district records show 76 members at Naas. About 30 of these went to Nera and Chamugasa to help in the work. There are six out-stations in this district. Several are awaiting baptism.

Prodigals Returning.

In British East Africa many of those who had earlier made some profession and had wandered into indifference or open hostility, have turned humbly back to God confessing their sin and seeking that spiritual equipment which would fit them to be fruitful workers. No such time of deep interest has been known thus far, in the history of the work and we trust these results may be seen in blessing in the days that lie just before us. Already some results are showing in a spirit of earnest, serious inquiry on the part of natives who wonder at the grace revealed in the lives of those who had wandered away and have now turned back to God. Even some of the older people who have been most difficult to reach, have expressed their desire to be Christians or to be taught the things of God.

United Conference.

In the middle of the year a united conference of the Missionary Societies in British East Africa was held at the Scotch Mission, where a spirit of earnest loyalty to the Word of God and to the great fact of redemption was most marked, together with an earnest desire for such inter-relationship as should make the work more fruitful in soul winning.

One result of this conference has been to stir the Christian world at home with the question, whether those missionaries who work side by side and recognize in one another like faith in the one Saviour, and with one gospel to preach, should recognize one another as fellow Christians and seek to be helpful to one another; or whether those who had not pronounced the shibboleth of some other church organization should be reckoned as heretics even though their faith, love and service were one.

Reports in American papers of interviews with American clergymen seem to indicate a total ignorance of the real facts of the case, the whole purpose of the conference being to form as close a federation as possible of Mission Societies and not a question was disputed or even considered by the native church.

That this conference in enunciating its faith basis was able to declare, "In particular, our belief in the absolute authority of the Holy Scriptures as the Word of God, in the Deity of Jesus Christ, and in the atoning death of our Lord as the ground of our forgiveness," indicates the basis on which our Mission was able to join heartily with our brethren, and to receive in this conference, a spiritual uplift that has brought blessing to every missionary in the Mission.

The part of the Africa Inland Mission in this conference may be noted by the fact that six of the fifteen official delegates were from the A. I. M. and fifteen of the thirty-four other members in attendance were members of the Africa Inland Mission.

In financial matters the last year has been one of the very difficult ones following a year of unusual blessing. Those who were dependent upon general or unassigned gifts suffered a deficit of $3.00 per month through the year, receiving $18.00 instead of $21.00 each month.

One of the most prominent men in faith mission work said recently that, "those who criticize faith missions know little of the rich blessing that is granted to the workers in times of stress." Some of the blessings that have come to individual workers may be indicated: First, the awakening of new faith in God who was able to make the $18.00 meet the necessity almost as well as the larger sum so that there was no serious suffering. Second, teaching economy to the workers, some of whom have scarcely realized the deep sacrifice of many who have contributed to their support. Third, developing that spirit of charity in which those who had abundance were able to share with those who had less. Some of the marked examples of unselfish love for one another were worth all the costs that could come to any of the workers. Fourth, lessons of real dependence upon God, without looking to men, have been brought to many hearts.

There is always a danger when gifts come steadily that the workers fix their eyes upon those who are only God's agents and forget their purpose to depend upon God. Fifth, the result above all these of bringing each individual into
closer fellowship with Him who has promised to supply our every need according to His riches in glory by Christ Jesus.

Incidentally with this apparent financial difficulty may be noted the fact that the largest increase which has ever come to the Mission in numbers, has come during the year 1913, when forty-eight new workers were received into the Mission.

Most sums which come for these workers come designated for them and while those who were in the thick of the battle seem to have suffered more, the great Lord of the harvest has heard their cry in sending forth many other laborers.

During the year a fact of a bequest made by one of God's most loyal servants has been announced. No funds have as yet been realized from this bequest, but it is an indication of an intelligent appreciation of the work that is being done by the Mission and is a great encouragement.

In closing we praise God for those who have accepted Christ during the year, for the wanderers who have returned and for the number of natives who are being led to give their lives to direct Christian service. For the new workers who have come to the field; for the number already on the field, who have come into the Mission (thirteen); for God's gracious supply of the need of the large number entering the work. For the spirit of eager inquiry among the unsaved people among whom we are working, for the promise which cannot fail, concerning the future.

We need special prayer for every individual worker, that secular burdens and many details may not divert them from direct soul winning, that an over-mastering love for the lost may fill their hearts, that many more native workers may be called of God and trained for the work and that sufficient laborers may be sent forth to meet the needs in the fields where God has called us to work.

ANOTHER AFRICAN CHURCH.

A little negro Baptist church at Wathen, on the Congo River, established fifty-two new outposts last year. The church maintains 196 evangelists; 92 of them being supported by the congregation and 104 being voluntary workers. One out of every ten of the 1,995 members is an evangelist. Is there a church in all this land of Christian civilization that can match the record of this negro church in the midst of heathendom?

Evangelical Christian.
forced their chief to acknowledge it before all the people. Then I passed sentence. I gave them their choice of going to Schinyanga and being turned over to the Government for punishment or of reporting at the Mission every day for teaching in the Word of God. Either alternative was bitter, but they accepted the latter, and I then bound their chief to see to the fulfilment of the contract, shook hands with the offenders and dismissed court.

William Jay Maynard.

[It has been decided that Miss Jacobson, who is on this station, come home for furlough. We are therefore expecting her soon.]

Building Homes Under Difficulties.

Dear Readers of Hearing and Doing:

I am reminded that it was just one year ago today that I arrived in Philadelphia en route to Africa. It was a very homesick and lonely day, but a very happy one. Our lives have been very full of all sorts of experiences in this past year, but never once have we doubted that God sent us, nor regretted that He did. We left Nasa September 1st and arrived here at Busia on the 10th of the same month. It was a long hard trip. If we only had one express train to move our things, we would be thankful. We have a saying something like this, “Practice patience.” We have truly found a fertile field to cultivate it, on safari, in the house, and out amongst the people. On arriving here we set up a camp with two tents and a covered bed under two “bushishi” trees. About a week after our arrival Mr. Green came to help build our houses. Through many difficulties with workmen and weather, for the rains had begun when we fairly started the building, he succeeded in erecting two little houses, one of stone and mud, and the other sun dried brick. They are roofed with sheet iron, and make quite comfortable homes, although we are very crowded. We cannot have board floors, as the white ants are so bad and destroy everything of that kind.

We have been granted a 25-acre plot. It takes in all of a large sloping hill. In every direction from the top of this elevation we can see broad stretches of grazing land, dotted now with freshly dug gardens and villages. There are many big trees scattered over the rolling plains and all the villages are enclosed by evergreen hedges which makes the country very picturesque. The government “Boma” is twelve miles away, where there are a few Indian stores.

The people are as a whole very friendly to us, and are glad to have us visit them in their homes. They are rich in houses, gardens, immense flocks of cattle, sheep and goats. Why should they care about eternal life, when they have a place to sleep, plenty to eat, and all the pleasure their evil, sinful lives can afford. But we are told to preach the Word in the power of the Holy Spirit, and God has promised to water it and cause it to grow. Here and there in our visitation we find evidences of a receptive heart. We, of course, have no chapel as yet, and so hold our Sunday services under the trees. We have a little organ, which it is my privilege to play, and God does bless us in these meetings. We have now four Christian boys, and one married man with us, who take turns in giving the Word. The people are beginning to learn the day of worship and every Sunday there has been a marked increase in the congregation and this morning there were nearly two hundred. Our field here is very large and new. It is a great privilege to be an ambassador for Jesus. We have daily prayer service among the missionaries, and our one desire is the salvation of souls and a great victory for God.

Tell everyone to pray, pray, pray that we may show forth Christ by daily life as well as by word of mouth. He says: “If I be lifted up from the earth, will draw all men unto Me,” and then too He is coming soon, and if this people are not prepared they will not be caught up with Him in the air.

Yours in His service in Africa,

Gertrude Bowyer.

A Gospel Wayside Inn.

It affords an opportunity to preach the Gospel to African travelers.

Dear Readers of Hearing and Doing:

I am glad that you who are in the home land do not forget that Matara is on the map and are anxious to know what we are doing. I am very happy indeed to be able to report the presence and blessing of God in our midst. I never was busier, but never more happy in my life than at the present writing, because God is really doing things and getting glory to Himself in our midst. The boys and the girls are such a help. They stand by us through thick and thin. I never could have stood up under the burdens which have pressed in upon us during the past year but for their faithfulness in helping to fight the battle. We have some very faithful ones of
the Lord's own here at Matara, and it would do your heart good to see and hear them. I wish you could step in some Tuesday evening and see the class of eleven who have given themselves wholly to the Lord, having come up through many tribulations in separating themselves from their people to follow the Master. Some of them have very clear bright experiences of heart. They are looking forward to baptism when sufficiently instructed.

We are aiming this year to reach every village in the Matara district, which is a large one. Many of the villages are so far away the boys cannot reach them and return in a day, if they stop to do any work. It has been a problem to know just how we should do it. We have finally decided to build combination school and chapel houses in the far outlying districts. By that I mean banana leaf or grass houses, very crude ones, which shall serve the purpose of school and chapel, when we can interest the people enough to open up such. In entering a new district we have first of all to gain their confidence, and show them the value of the things we have to offer before they are interested enough to seek after them. We have opened one such near the village of a chief, much beloved by his people, two hours from our Mission station.

We have a day school and Sunday School here. It is one of the delights of my life to visit this school and see the bright faced children and keen desire they have to hear what we have to teach them. The boys cannot be spared from the school term to open another work of this kind, but during the next school vacation we mean to open up another school like this, only farther on in the district.

The new feature of our work is opening, so to speak—a wayside inn for travelers. To be sure it is made of native slabs with banana leaves for a roof, but we think it will serve the purpose. We are located near a much traveled path. People who live in all parts of Gikuyu travel this path. During the journeys their favorite sleeping place is in the end of a very large hollow log, at the edge of a great forest near us. We think if we could provide them with a comfortable sleeping place and evening meal, they would prefer it to the hollow log, and we would have a splendid opportunity to give them the gospel. One of our native Christians will have this in charge. I have a hillside planted with sweet potatoes, which are to be given them for their evening meal, when they come in off the path tired and hungry.

DR. VIRGINIA BLAKESLEE.
them teaching them the truths of God's Word. They know almost nothing of Him, as they worship the sun and departed spirits. They live in small round huts, with their sheep and goats, and besides meat and milk they live on one kind of grain alone. They are a superstitious people, and live in constant fear of departed spirits. When anyone dies they take the body out into the bush, before he dies, in fact; in order that the spirit shall not haunt the house.

This Kamasia tribe is situated just north of the equator, in a district about 100 miles long, north and south, and 50 miles wide, lying just west of Lake Baringo, and northeast of the great Victoria Nyanza. It is a very hilly country, and not very fertile as a whole, and there is but little opportunity for irrigation, which would be very desirable on account of the long dry season here.

There is need of special prayer that we may be able to get hold of the boys and girls, for in them lies the hope of the tribe's evangelization as a whole, in the native teachers and evangelists who shall go out among their people, live among them true Christian lives, and teach them by precept and example what it means to be people of God.

All our fellow workers have passed their first examination; and now Mr. and Mrs. Stove are about to go to begin work among an adjoining tribe. Mr. and Mrs. Anderson have left and are beginning work among the Nandim, who also speak the same language.

OREN H. SCOUTEN.

A CALL TO PRAYER FROM KILOMBE.

Dear Readers of Hearing and Doing:

This morning the people gathered for services. We sang some hymns and then Mr. Barnett asked me to speak. I spoke on the hymn we had just been singing, "God is Love." I asked questions and they replied "Mikiyolo," I do not know. So then I told them why they did not know, because they listened to us and said they believed, while they go back to their homes only to forget. So the old story was repeated, and I asked myself why the Word seemed to be snatched away and people so slow to accept the truth.

Surely we need to know how to "bind the strong man," that we may spoil his goods and this people be set free to receive the Word and bear fruit. Our hearts ache as week by week goes by and no souls saved. Is it not a call to all our hearts to definitely plead for the salvation of souls, to labor and pray for the conviction of sin, and if there is no burden for souls, to pray for a burden, and to so pray in harmony with the Spirit that we may know that prayer is being answered, and to continue until victory is won. We are in earnest, dead earnest, but oh, so helpless. Pray that God may take these helpless vessels and "confound the mighty." We are expecting Tagi the beginning of next week for a month or more, and all our time will be given to prayer and preaching the Word.

MARY SLATER.

KINYONA.

Mr. Raynor in a recent letter telling about the work in his district says, "The opening of the new out-school was brought about by a combination of circumstances. The people in the district saw the other out-school near and the children attending. They were being persecuted by their

MISS SILVIUS.

We are pleased to give the readers of Hearing and Doing a look into the face of Miss Gertrude Silvius, Carbondale, Pa., who sailed for the Field from New York on the "St. Paul," April 17th. Will not the readers of Hearing and Doing pray that God's purpose of grace may be fully wrought out in her life as she goes forth to her chosen field of labor?
HEARING AND DOING

MISS PETT.

Miss Mary E. Pett, who sailed for the Field on the “St. Paul” on April 17th adds one more to our list of California missionaries. Will not our readers take her upon their hearts for prayerful intercession?

There is much forced labor here. We told them we were willing to start a school, but they would not be excused from working for the Government if they came to school and services, but that we would help them all we could. The people took a real interest in the opening of the school, doing the work of building a mud and grass house 12 x 15 ft. under the direction of Mr. Ellson and myself. Miss Zimmerman gave the message at the opening service last Sunday. There were 62 at the service. There has been a good attendance at school, and we hope that it will keep up and many of the young folks learn to know Jesus as their personal Saviour. The attendance here on the station in school is about the same as usual, but there has been a little increase in the Sunday chapel service. We are praying that the Holy Spirit will soon convict the people of sin and give them strength to forsake the old way of death for the new way of life.

NASA.

A very encouraging letter was recently received from Mr. Rudolf Malek telling of the work at Nasa which has been under his care since our Brother Sywulka has been home on furlough. He gives us a very instructive diagram of the Speke Gulf and the location of our stations and out-stations around this gulf. It will interest our readers to know that there are eight out-stations where ten native evangelists are reaching approximately twelve hundred people at the Sunday services, besides many more in their visitation work. One of these stations across the lake from Nasa has recently been started and is very promising, and from that base a new work is also starting. At the Sultan’s home services are being held and he has requested that a teacher come to reside there and to teach his people. There is increasing interest in the work at the main station, the attendance is larger, and the medical work growing. Fourteen have been baptized at this station during the year and there are twenty-one in the class looking forward to baptism.

MACHAKOS.

In an interesting letter from Mrs. Davis, telling something about the work, she says, “I know it is hard for you to pray intelligently for us, for you know nothing about our affairs, and I expect I should tell you more. The work is in an encouraging condition notwithstanding Satan has attacked us on all sides. He is trying our native Christians in the most unusual ways. I believe Satan is trying to overcome us by giving us lots of work to do, but work that keeps us from doing what we like to do the most—mission work. We are ‘Marthas.’ It is just these things which get us tired and break us down. I want you to pray for us definitely along this line.”

Mrs. Davis also speaks of the benefit to the work a hospital, with dispensary and rooms for missionaries, would be at Machakos.

GERMAN EAST AFRICA.

A very nice letter was recently received at the Home Office from Mr. Albert E. Martin who with his wife went out to Africa some time ago as self-supporting missionaries. After they arrived on the field Mr. Martin purchased a tract of land for a plantation and is also interested in a mining project. As the terms of our Constitution do not allow our missionaries to hold land for private enterprise Mr. and Mrs. Martin have withdrawn from the Mission, but desire to cooperate with us as being helpers in industrial work. To this end they have offered to transfer twenty-five acres of their ground to the Africa Inland Mission for a Mission station.
Satan's Study of Scripture.—Satan in tempting our Lord evinced familiarity with Scripture, though he misquoted and misapplied it. Does he read and understand the word of God? In an address at the prophecy Congress in Chicago on "The Approaching World Crisis," Rev. Grant Stroh refers to the casting out of heaven of Satan and his angels, and quotes the statement that the evil one will then have great wrath, "knowing that he hath but a short time." Mr. Stroh adds: "The devil studies the Bible. He knows what is written concerning himself." This makes us think Satan is today invading even the pulpit to raise up higher critics, men who study God's word and undermine it, but he himself studies and understands and knows it is true. This sheds a new light upon his wily duplicity. Truly we wrestle not against flesh and blood.

It may be helpful to those who are following Mr. McConkey's series on prophecy, and who care to study the subject fully, to know that they can secure the report of the Chicago addresses by sending $1.00 to the Bible Institute Colportage Association, 826 North LaSalle Street, Chicago.

A Year of A. I. M. Work.—There is much to thank the Lord of the Harvest for in the annual report for 1913 which is published in this issue. First, perhaps, for keeping His promise to answer the prayer for laborers by sending out 48 new workers. Then there were numerous conversions, an awakening spirit of inquiry, and an increasing desire on the part of our native Church to give the Gospel to their lost brethren.

With all that God hath wrought, we have hardly made a dent on the enormous need. With our knowledge of the field and its untouched environs we could quickly place 623 workers to
do work for which there is crying need. This does not consider the region far beyond us.

We trust all our friends will, in the spirit of prayer, read this report, and note particularly Africa's difficulties with regard to distances, and language-building, for missionaries in Africa find only the raw materials of speech, and a Bible literature has to be constructed from the spoken dialect up.

The report is an urgent call to prayer.

A House by the African Roadside.—There is a swinging poem by a big-hearted poet which we always liked, and the last two lines of every stanza run like this:

"Let me live in the house by the side of the road,
And be a friend to man."

It was the Interpreter's house, wasn't it, in Pilgrim's Progress, where pilgrims to the Celestial City always found such warm welcome? "Be not forgetful to entertain strangers" is in the Book and gives good warrant to our Matara missionaries for building that little wayside inn, told of in this issue, in order to obviate the necessity of African natives having to sleep in a huge hollow log at the end of the Forest. Hospitality and the Gospel go well together. We trust many who are perchance footsore and heavy-laden may find the soul-Rest which He only can give here in this bamboo hotel of Dr. Virginia Blakeslee's by the side of the Zig-zag Path, and hard by the sweet potato patch.

Steep Steps to a Regal Bench.—"All that would live godly in Christ Jesus shall suffer persecution." We are frequently printing in Hearing and Doing stories of suffering endured by the native Christians from their own people or the white settlers because of their loyalty to their faith. We print another such story in this issue sent by our brother Maynard from German East Africa. We pass on a word of cheer to these African brothers which we find in a sermon of Rev. Dr. Reuben A. Torrey.

Among other speakers will be Dr. Gray, of Chicago; Dr. Riley, of Minneapolis; Canon Howitt, of Canada; Pastor McKenzie, of Scotland; Evangelist R. V. Miller, etc.

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, Hospitals, Dispensaries or Medical Work, 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.

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 herewith a description of the property), with the appurtenances, in fee simple, for the use, benefit and behoof of the said Mission forever.
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

The Office of the Africa Inland Mission and Receiving House for Candidates is at 2244 N. 29th St., Philadelphia, Pa. All mail (not personal) concerning the Mission should be addressed to the Africa Inland Mission at the above address, and Checks and Money Orders should also be made payable to "Africa Inland Mission."

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