Hearing and Doing

Every one therefore which Heareth these words of mine, and Doeth them, shall be likened unto a wise man, which built his house upon the rock—Matt. vii:24, R. V.

VOL. XIX JULY—SEPTEMBER, 1914 No. 3

The Word

THE MOTE IN THE SUNBEAM.

"I lose me in the thought!
How great is God,—and I how merely nought!
What doth that sun whence clearest splendors stream,
Know of the mote that dances in his beam?
Nay, if I may but ever live and move
In the one being who is perfect Love,
Th' Eternal and Infinite alone,
Let me forget all else, and all I deemed my own!
Closer than my own self art Thou to me,
So let me wholly yield, myself to Thee.
Be Thou my Sun, my selfishness destroy,
Thy atmosphere of love be all my joy,
Thy presence be my sunshine ever bright,
My soul, the little mote that lives but in Thy sight."

—Gerhard Tersteegen.

THE END OF THE AGE.

(Copyright 1914, by James H. McConkey.)*

For the Church—Glorification.

"Who shall fashion anew the body of our humilia­
tion, that it may be conformed to the body of His
glory."—(Phil. 3, 21 R. V.)

What is the end of the age for the church of Jesus Christ? What is the completion of God's purpose for her here? What does the Word of God teach concerning that end? We answer, first, that—

* * * * * * *

The End of the Age for the Church is not the Conversion of the World.

The absolute silence of the New Testament as to such conversion of the world in this age can have but one significance. There is none such taught because there will be none such. If the world is converted when Christ comes, why do the tribes of the earth mourn because of that coming? (Matt. 24:30). If the world is converted when Christ comes why do the kings of the earth, and the great men and the rich men, bondmen and freemen call on the mountains and rocks to fall upon them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb? (Rev. 6:16). If the world is converted at the end of the age why does Paul say that the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and punishing them with everlasting destruction from the presence of the Lord? (2 Thess. 1:7-9.) If the world is saved at the end of the age why is it said that "the wicked shall do wickedly," that "evil men shall wax worse and worse," and that "iniquity shall abound," that is, overflow like the waves of the sea? Is this a description of a converted earth? The days of Noah were days of a wicked world in which in judgment "the flood came and took them all away." But Jesus says "so shall it also be at the coming of the Son of Man" (Matt. 24:37-38). Surely the picture here is anything else than that of a converted world. If the world is saved when Christ comes again, why is it said that wicked men "blasphemed the God of heaven" and "repented not" of their murders, sorceries and other grievous sins? (Rev. 9:21.) Why do the tares which the Lord says are the "children of the evil one," exist clear down to the end of the age if the world is converted at that time? If the world is converted when our Lord comes why does that converted world send the saints of God then upon the earth through the fiercest persecution that has crimsoned the earth since it came from the creative hand of God? (Mark 13:19). The reign of Bloody Mary, the horrors of the Inquisition, the martyrdoms of Rome's Coliseum, the Armenian massacres, when a hundred thousand saints went to God, all these pale before the tribulation which comes upon the saints of God in the age-end at the hands of this converted world! Nay, the end of the age for the church does not bring the conversion of

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the world. "Christ for the world" is a great truth, for it is the truth of world-wide evangelization. But "the world for Christ" in this age is not true: for it is the error of world-wide conversion. The end of the age finds the condition of the world described in one word. That word is "mixture." Not the church merging into a converted world, but taken out from a wicked world. Not the good swallowing up the evil, but co-existing with it down to the very end of the age. Not the tares purged from the wheat but growing together until the time of the harvest. And "the harvest is the end of the age," says the Master. So until that end this mixture shall continue. Evil men shall wax "worse and worse." Iniquity shall abound. There is not a shadow of teaching either from the lips of the Lord Jesus in the gospels or from the pen of the writers of the epistles that the Lord at His coming again shall find such a converted world. On the contrary:

At the end of the age the Lord Jesus comes again for the glorification and translation of the church out from the world into heaven to be "forever with the Lord."

Therefore—

** The End of the Age for the Church is— **

| GLORIFICATION. |

When the summer sunrise is flooding the heavens with crimson glory and bathing with radiance every face upturned toward it, each broad band of blue and gold which it flings athwart the painted sky points to one focal spot upon the horizon upon which all eyes are centered—the spot at which the rising sun itself is about to burst forth in all its morning majesty and splendor. Likewise is this Book of God filled with myriads of glory-texts. They are the blue and gold light-bands of the Word, for they speak of Royalty and Kingship soon to come. Flooding with fore-glory the pages of the Book they all point forward to one focal spot of splendor upon God's horizon of the end-time upon which all eyes are centered. And that spot is the appearing again of the Lord Jesus Christ. He comes in glory and when He so comes His church is to be glorified with Him. Among the many teaching passages upon this vital theme are I Thess. 4:13-18, and I Cor. 15:50-58. Parts of both are here appended for our careful study.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory.

Let it be noted that in this age when so many are denying the miraculous in God's Word and God's activities in the world the glorification of the church by the coming of Christ at the end of the age is to be brought about by three of the most stupendous miracles of all time. First:

** The Coming of Christ brings the miracle of Instant Resurrection. **

"The dead in Christ shall rise first." (I Thess. 4:14). The Thessalonians evidently knew that when the Lord should come again they themselves, if alive, should never see death, but, as we shall presently note, would be caught up into heaven to be forever with the Lord. But they were troubled about their dead. Seemingly they feared lest, when they themselves were caught up, the bodies of their dead should be left behind: lest they themselves should precede the dead. So Paul writes to comfort and assure them upon this point, saying (v. 15):

"We which are alive and remain unto the coming of the Lord shall not precede (R. V.) them which are asleep. For the Lord Himself shall descend from heaven . . . . and the dead in Christ shall rise first."

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HEARING AND DOING

The very first event at the coming of the Lord will be the resurrection of the dead in Christ. It will even precede momentarily the change and rapture of the living. Of God's great trio of miracles it will be the first to come to pass. Words of jubilant triumph over death are these: "The dead in Christ shall rise!" These bodies in which we have lived and loved, suffered and served; these bodies in which sin has marred the image of God once stamped upon them; these bodies which were the tabernacles in which our loved ones moved about among us; these bodies which have gone down at the last into the darkness, gloom and corruption of the greedy tomb; these bodies over which death, the fruit of sin, has wrought its last appalling, and seemingly final triumph—these bodies shall rise!

Not by all the doubts of skepticism; not by all the jeers of materialism; not by all the disappointed powers of hell itself can they be held. "This corruptible shall put on incorruption." The darkness of passing years has enshrouded them; earth's chill and clammy arms have embraced them; the vulture worms of decay have preyed upon their youth and beauty; the consuming elements have done their worst to devour and annihilate them—but they shall rise!

"When Christ who is our life shall appear then shall ye also appear with Him in glory."

Here is a power house hidden away in the heart of a great city. Myriads of steel fibres insulated from the earth bind it to multitudes of electric lights. When the stream of life is turned on at the hidden power house, when the power, as it were, appears, then do all the lights which are bound to it by these threads of steel appear also with it in glory. Instantly that the power begins its journey over these steel highways do the lights all over the city appear in glory. They flash forth from hidden alley-ways; they twinkle like stars upon the pinnacles of lofty buildings; they race in fantastic course around the curious electric signs; they blaze in blinding splendor from the great arc lights at the street corners; they illumine the darkness and gloom of underground tunnels and gloomy subways; they fill the very heavens with blinding bands of splendor as the searchlight seeks to rival the glory of the midday sun. Instantly that the power appears, then wherever the lights are hidden they appear in radiant glory with it. So shall it be with the resurrection of the dead in Christ. Instantly that Christ appears then wherever the bodies of His saints are hidden they shall also appear in glory. Glory shall flash forth in the dark chambers of the earth's secret mines and caves; it shall radiate from the watery depths of the sea; it shall burst from the rent clods of the tomb; it shall light up the gloomy recesses of solemn forests; it shall break forth from the gray sands of lonely deserts; it shall tip the mountain tops with unimagin'd splendor; it shall flood the little village church-yards with light ne'er seen on sea nor land. When the Head appears each member of the body shall appear in glory too: when the Vine appears each branch shall share the splendor; when the temple of God is suddenly fashioned each living stone in its walls shall be resplendent with the self-same glory.

The Coming of Christ will bring the miracle of instant change.

"We shall not all sleep, but we shall all be changed." (I Cor. 15:51).

For the end of the age for the church brings something else besides resurrection. Not all believers shall be resurrected. Because resurrection pre-supposes death. And not all believers shall die. That seems a startling statement. But it is a very plain one in the Word of God: "We shall not all sleep." There will be one generation of believers who will never see death. It is that age-end generation which is alive at the coming of the Lord.

"We shall not all sleep!" Wondrous words are these! What if it should fall to our blessed lot to be of those who "are alive and remain unto the coming of the Lord." What if we should be the one deathless generation since the beginning when "by one man sin entered into the world and death through sin." To be numbered among the deathless ones—what a victory! No tender hand would need to wipe the death damp from our pallid brow: no sable-garbed train of friends would wend their solemn way to the little village cemetery behind our mortal remains: no funeral service would ever be recited at a grave's brink for us: no voice would cut deep into saddened hearts with those heart-piercing words "earth to earth, ashes to ashes, dust to dust:" no stricken loved ones would go back to loneliness and solitude to wait the lapse of long and weary years ere we should meet again. The solemn sleep which untold millions have slept in all ages, all lands and all ranks, would never close our eyes, pale our cheek, nor still our heart-beat. "We shall not all sleep."
But what event does come then to those believers who are alive when the Lord comes again? Here too the Word is clear and simple:

"We shall not all sleep but we shall all be changed." Not all believers shall die. But all must be changed. "For flesh and blood," says Paul, "cannot inherit the kingdom of God." What does he mean? He is talking of the flesh and blood bodies of believers. He divides them into two classes. The bodies of the dead, he calls "corruptible." These cannot enter heaven until they have "put on incorruption," by resurrection. Then there are the bodies of the living, which he calls "mortal." These are to be changed by "putting on immortality" without seeing death, "in a moment" we shall be changed. In a moment this mortality shall be swallowed up of life: in a moment He shall change the body of our humiliation and fashion it like unto the body of His glory: in a moment we that are alive shall feel in every fibre of our being the quickening power of Him that raised Jesus Christ from the dead: in a moment the body of sin, weakness and decay shall give place to the body of glory, life and imperishableness: in a moment death shall be trampled a vanquished foe beneath our feet. And all this in a moment, "in the twinkling of an eye." In the swift instant it takes for a loving caress, a word of greeting, a clasp of the hand, a shout of victory, in so swift a moment would we be changed! This mortal would put on immortality: the law that binds us to earth would give place to one that lifts us into heaven: the body of sin would be swallowed up of life as it merged into the body of glory: and, needing no chariot of fire for our uplift, we would be swept into heaven by the power of God's mightiest miracle of the ages, the rapture of His saints from the sin and sorrow of earth to the glory and blessedness of heaven in the gladdest instant of all time. For the next and last mighty miracle of God would then instantly be wrought, namely—

* * * * * * * *

The Coming of Christ again will bring the miracle of instant rapture.

For this is the transcendent climax of it all that at His coming again all the returning millions of His own whose bodies sleep in the earth as well as all who are living, watching and witnessing for Him will, by the miracle of rapture, be instantly snatched up into heaven "to be forever with the Lord."

"Eye hath not seen, nor ear heard, Neither have entered into the heart of man the things which God hath prepared. . . ."

Our eyes have seen some wondrous sights. We lived for a week in full vision of the mighty Matterhorn, rearing itself skyward like a giant monument over the bodies at its base of those who had perished in essaying to conquer its fatal steeps. We have loitered for memorable days on the slopes of fair Capri, feasting our soul to the full upon the ever-changing glory of Naple's crescent bay. We have gazed upon the autumn loveliness of the western North Carolina mountain slopes when the sunsets fell upon such splendor of crimson, bronze and gold as was matched only by the glory of sky and cloud in which the orb of day was sinking to rest. We have gazed entranced upon the transcendent loveliness of Como asleep amid the everlasting hills which fringe it, and mirroring in perfect outline and minutest detail the lofty peaks of dazzling whiteness which rear their snowy summits in the flawless blue of an Italian sky.

And our ears have heard some wondrous sounds. We have sat upon a lofty Alpine summit and heard the music of the village bells float up to us from the abyss below, so softened and refined by distance and the solemn silence of the mountain fastnesses as to make it seem to issue from heaven itself. Or we have heard the voice of some human messenger of Christ pouring itself forth in such words of inspiration, power, and call to devotion to Him as made that message seem to come into our heart straight from God Himself. Or mayhap in the quiet of our own thought and meditation there has come from the Book itself, and the Spirit Himself, through no human lips, such a trumpet call to press closer to Christ and be more and more consumed in His service, as has thrilled us to the innermost depths of our soul and stirred us to eagerest desire for service unto Him.

And so too have many things "entered into our heart." We have gazed upon the crimson glory of a matchless sunset, and seen in fancy the golden gates through which the redeemed host shall some day enter in. We have heard the low sobs of sorrow, and have pictured that unshadowed day when God shall wipe away all tears from our eyes. We have known the weakness of bodily limitations and dreamed of the day
when we might serve the Lord Christ in a limitless sphere and with unfettered powers. We have been conscious of the failures in communion and walk with Him and thought of the time when His servants shall serve Him and shall see His face.

These things and a host of others have our eyes seen, ours ears heard, and our minds fancied in the quiet times. But that God should in one marvelous instant of time tear from earth’s clammy clasp the corruptible bodies of untold millions of His own, clothing them with glorious incorruption in the act: that He should touch the mortal bodies of all His living saints with the same quickening power that raised Jesus Christ from the dead so that their mortality should be instantly “swallowed up of life;” and that then He should sweep from earth into the waiting heavens this unnumbered host of glorified ones to be “forever with the Lord”—this is a vision our eyes have never seen, a story our ears have never heard until it burst from the pages of this blessed Book; a miracle our wildest imaginings had never fancied. Yet it shall come to pass. Theology may maintain a strange silence concerning it; the scoffs of the worldling may be leveled at it; the indifference of nominal Christians may push it into the background, but it shall come to pass. The word of God is full of divine shalls concerning it. They are the fiat of the Eternal One. “The Lord shall descend from heaven.” “The dead in Christ shall rise.” “We shall not all sleep.” “We shall all be changed.” “We that are alive shall be caught up.” “So shall we ever be with the Lord.”

(The to be continued)

The Work

WAR ON THE MISSION FIELD.

FIVE OF OUR MISSIONARIES CUT OFF IN GERMAN EAST AFRICA.

In its world-wide ramifications the war has thundered at the door of our own Mission. There has been fighting on the borders of British East Africa and German East Africa where they adjoin, according to press reports, which state that the British wounded have been carried into Nairobi, near where we have a station. These reports are confirmed by a foreign mail received at the headquarters at Philadelphia the first week in October, which states in part as follows:

Kijabe field headquarters reports that all communication is shut off with German East Africa. Three of our workers had come out before the trouble began, but it leaves Mr. W. J. and Dr. Nina Maynard, Miss Gertrude Bowyer and Mr. and Mrs. Rudolph Malek in the German district. The mission is unable to send them any money, and, as their private funds are in the bank at Nairobi, they are unable to draw from them.

The plight of our German East African missionaries was taken up with the State Department at Washington, and the following cablegram was sent by the Department to Mr. Robert Hayes, the American consul at Zanzibar:

“Telegraph as to whereabouts, safety Mr., Dr. Maynard, Miss Bowyer, Mr., Mrs. Malek, missionaries at Busia near Muansa, German East Africa, whether in need funds. How can money be sent them?”

Zanzibar is a short distance from Dar es Salaam, which is to the southward on the African coast. There is a new railroad from Dar es Salaam to Taborah, some 200 miles inland, and there is a possibility of communication through Taborah to Muansa, on the south coast of Lake Victoria. Muansa is not far from Busia where are located the Maynards and Miss Bowyer, nor from Nasa where are located the Maleks. The ordinary means of communication by way of Port Florence and boat to Muansa are interfered with by the war.

Our British East Africa mail further stated that that territory is under military control.

Fighting is taking place there.

Food prices have gone up 100 per cent., flour 20 cents a pound, and sugar 30 cents a pound.

Communications appear to be open to the Belgian Congo, as well as to British East Africa. We had a letter from the Congo early in October.

Letters say that it is likely that the German stations which are established in British East Africa will be disbanded unless workers from America can help out. It is a trying time.

We have several candidates who desire to go. Word from Rev. D. P. Robinson, of our English Council, says that five ladies expected to sail from England the 29th of October, unless they heard from Kijabe that it would not be advisable to send them out.
The State Department on October 10th received the following message from the American consul at Zanzibar:

"No news yet of Muansa missionaries. Country safe."

A TIME OF STRESS: A TIME FOR PRAISE: A TIME FOR PRAYER.

By O. R. Palmer.

A time of stress:
It is a time of war, of bloodshed, of distress of nations, of financial disturbance, far-reaching, such as the world has never before seen. Men have dreamed and preached of universal peace, while nations have planned and prepared for war. God has said: "Nation shall rise against nation and kingdom against kingdom." "And unto the end of the war desolations are determined." Would it not be well for people to investigate and believe what God says of the situation. "They who take the sword will perish by the sword," and "the end is not yet."—Matt. 24:6.

We are indeed in troublous times, men's hearts failing them for fear and wondering what is coming next. Events seem to be rapidly pushing on towards the consummation of the age, the revelation of the man of sin, "the redemption of Israel, and the judgment of the Gentile nations."

A time for praise:
As Israel was sheltered by the blood when judgments fell upon the Egyptians, we also rejoice in our sheltered place through the blood of the Lamb. "Ye brethren, are not in darkness, that that day should overtake you as a thief." We are not looking for signs and events, for tribulation and judgments. We are looking for a person, even that "Blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," who shall deliver us out of this present evil age with all its sorrows, while He makes wars and desolations to cease and purifies and prepares the world for His glorious Messianic reign. Then will sin be abolished, righteousness rule, and nations "learn war" no more. In view of God's gracious purposes, their sure, and, we believe, speedy fulfillment we say to the message of His Word "I come quickly." "Amen; come Lord Jesus."

A time for prayer:
While it is a time of carnage, of enforced idleness, of distress of the poor, of great financial straits which affect the whole world, it is also a time of inquiry, of interest in prophetic truth, of feeling after God, may we not therefore ask our friends to join with us in special prayer that:

It may be a time of revival, of people seeking God, of inquiring for the "old paths," of searching the Word, of prayer, of a general awakening in the home land.

That there come a gracious working of the Holy Spirit amongst the workers and native Christians on the Field. The time is propitious, Pray as never before. Let us call upon the Lord while He is near and seek Him while He may be found.

So far we have been able to send our monthly remittances to Kijabe though at a higher rate of exchange. Pray that the channel may be kept open from here out and the way be opened for us to get remittances into German East Africa where all communications are now shut off.

Pray that all the difficulties may cause our faith to strike deeper root, that there be no drawing back, but a reaching forward, so that the missionaries home on furlough and a strong band of additional workers may be thrust out as soon as it is safe for them to go.

The need of the Field is insistent, the cry of perishing millions is on our hearts, dark Pagan Africa lies bleeding at our door. God has opened to us a great opportunity. We dare not turn back nor falter. We must possess the land for Him.

DEATH OF MRS. ELLSON.

Word has just been received from our Brother Robinson, of England, of the death of Mrs. A. R. Ellson. She had been at the hospital in Uganda for an operation, but this was thought unnecessary and she had returned to Kinyona. Our sympathy goes out to the husband and family in their bereavement.

ANNUAL MEETING.

Held During Montrose Bible Conference and Showed Mission's Progress Under Blessing of God.

By Secretary W. L. DeGroff.

The annual meeting of the American Council was held August 10th, at the office of President R. A. Torrey, at Montrose, Pa.

The sessions were preceded by the annual Montrose Bible Conference, which was attended by several members of the council, with much profit. The conference addresses always comprise a strong testimony to the absolute integrity
of the Word, to missions and evangelism, with a prominent devotional and spiritual manifestation, and committed also to the pre-millennial return of the Lord Jesus. The blessed and far reaching influence with ministers, and various classes of Christian workers, is inestimable.

Two sessions of the annual meeting were held, covering a full day, and many matters of much importance were prayerfully considered.

It was reported that the treasurer's accounts had been duly audited and found correct by a certified accountant.

Two additional trustees of the Mission being required, John L. Steele and W. L. DeGroff were duly elected.

Certain members of the council whose terms now expired were re-elected for three years, namely: Messrs. Palmer, Anderson, Brown, Roberts, Marshall, Staub, Stearns and Butterworth.

Likewise an election was had of trustees and directors of the corporation, it having been reported that the incorporation of the Mission had been completed and a seal provided.

The treasurer's report was presented by Mr. Steele, showing total receipts at the Philadelphia office, including the balance ($2,388.68) on hand at the beginning of the fiscal year, as $26,485.72 for the year ending July 31st, with disbursements as $24,912.99 and a balance on hand August 1st of $1,572.73. The report was received and ordered submitted for audit.

Mr. Hague presented a report of deputation work both alone and with returned missionaries with much blessing in churches and among colleges. Also a definite and gracious working of God with his efforts in the organization of councils at Chicago and New York, comprising men of earnest and efficient zeal and spirituality.

Mr. DeGroff also made report of deputation work, including the promotion of Bible conferences. The cause of Africa had been presented in scores of churches and several hundred names given desiring to have fellowship in prayer.

It was agreed that a semi-annual meeting of the council be held at Philadelphia, with notice and invitation to the various district councils.

Various matters of interest were informally considered and much profitable information exchanged. Before adjournment a prolonged and general season of prayer was used in presenting in detail the workers and needs of the work at the Throne of Grace.

A GRAND SUPPLY BASE.

FROM KASENGU, EVERY WAY, PEOPLE, PEOPLE, PEOPLE, BUT NO GOSPEL—AGGRAVATING DIFFICULTIES THAT DON'T AGGRAVATE.

Kasengu, April 24, 1914.

Dear Readers of Hearing and Doing:

What does it mean to open a new station?

First. Going among a people who do not know your language, and whose words are a confused jumble of strange sounds; hence—trying to get enough words to ask “What is it?” and to say “bring wood” and “water” and “food” and to barter for food and labor.

Second. To build houses to protect from storms and beasts and thieves.

Third. To teach and be taught, preach and pray and watch and wait.

Meanwhile, to live in tents, to be robbed more or less, to slowly win the peoples' love and confidence, and study them, while they, partly by intuition, and partly by a keen watchfulness, know you first.

At Kasengu, a long twelve miles southwest of Mahagi, on a high hill 5400 feet above sea level and 2300 feet above Lake Albert, is the most beautifully situated station of our Mission. A few miles to the east and south lies the lake, and, south of that, as a magnificent background, rises
snow-crowned Ruwerizori, the ancient “Mountain of the Moon.”

The Alur or Lur people are Nilotic and remarkably imitative and intelligent; and accomplished thieves, as are nearly all the untaught tribes.

The difficulties met by our workers at this beautiful spot, rich as it is in people, climate, scenery and products of the soil, could never be pictured. Shut out from the world, alternately ignored and preyed on by natives, transport agents, Indian shopkeepers, custom officers, etc., it seems sometimes in storms, dangerous illness and sore losses, as though men and demons had combined to overwhelm and drive back the Gospel messengers.

A packet of tea sent by a friend to a missionary was today returned to customs rather than pay more than double its value in customs. Its owner is 500 or 600 miles away detained by illness.

A load (60 lbs.) of flour is on the way somewhere between Nairobi and Congo. Its cost is high, for there is a flour famine on. Customs at Mombasa add 10 per cent. to retail price, plus 5 per cent. commission, plus 5 per cent. for passing through Uganda. Heavy transport charge all the way—charges for clearing at Uganda, porterage over Uganda, charges for securing porters and shipping at Lake Albert—and it disappears? Was it landed? Who got it? The only echo is the bill for flour and charges which must be paid, and the only comfort is the fact that 12 per cent. Belgian customs did not have to be paid.

One brother had a consignment of goods from a friend in England. It was brought to Mombasa by a fellow missionary and turned over to a transport company, who for a right royal amount was to forward it to Congo. They forgot to send it. Inquiry was sent. At last after a year the transport company sent a bill nearly equal to value of goods for “storage charges.” The missionary had broken down and was now on his way home. Freight charges and transport make the things too costly for missionaries to consume, so they must be sold at auction to cover costs. And yet the missionaries sing their songs, teach their schools, preach the gospel, meet for prayer; and came together each day the past week for Bible study with as much pleasure (perhaps more) than any workers in England or America, and glory in the blessings and privileges of missionary pioneering.

Kasengu has few mosquitoes, good gardens, fruit started, schools making splendid progress and an almost unparalleled field for service. Away to the south as far as Ruwerizori, 150 miles air line, are people, people, people, and no gospel; southwest to Stanleyville people, people, and no gospel; west to Aru people, people, and no gospel. And these people are not “cannibals” save to the romantic; not vicious or dangerous save to the cowardly; just simple, naked, ignorant but remarkably intelligent, loving and lovable people waiting for the gospel, waiting for someone to tell them how to be delivered from sin and Satan. Less dangerous than the ignorant classes of London and New York, more needy, for there is no one to tell them the way of life.

Will you pray for Kasengu workers and for the throngs who wait to hear?

This letter may take two or more months to reach Philadelphia and may wait for the next issue of Hearing and Doing. A throng will have passed away in sin and sorrow, unwarned, to whom we (you and I) were told to preach the gospel.

Before your prayer can be answered and workers sent out, another throng will go. Will you pray very earnestly and “not let Him go until He blesses?”

C. E. H.

ACTIVE NATIVE CHRISTIANS.

FIELD DIRECTOR HURLBURT AT NASA HEARS
ZECHARIAH’S EXEGESIS OF REVELATION 6TH,
THE KING ALSO BEING PRESENT.

Dear Readers of Hearing and Doing:

A visit to the A. I. M. stations in German East Africa has stirred my heart anew to ask all friends of the Mission to pray that more laborers may be sent into this field. The old NASA station, opened just after McKay’s death at Usambiro and to which all that could be used of his industrial equipment was taken, has become the center of a group of native churches ministered to by the early converts of the Church Missionary Society. At several points these native teachers are doing a really blessed work, teaching school and preaching as they have opportunity.

On February 22 a most interesting service was held, beginning at 8 A. M. and continuing with only 25 minutes intermission till 12 o’clock. From
8 to 10.20 a native preacher, Zechariah, presided, and in addition to Church of England prayers and several hymns, twenty different people offered voluntary prayer. The sermon was from Rev. 6:12-16, and was a most earnest and helpful address. From 10.45 to 12 the Lord’s Supper was administered, using the Church of England service.

I counted 45 outside at the close of the first service who had listened from beneath the windows because there was no room for them on the raised earth seats, which reminded one of a garden with alternate furrows and ridges.

The King was in the Congregation.

It was not difficult to follow the Scripture reading with the aid of an English testament, but the sermon in the strange tongue gave time to note the roughly built mud walls adorned with brass tablets in memory of those who had laid the foundations for this work: the King of the district, sitting near the front, clad in his royal, gilt-trimmed robes: the crooked windows, the badly thatched roof, the people outside who could not crowd in, but when the people sang or prayed neither the wheezy baby-organ, the harsh discords, the well nigh impossible meter, the quite impossible time nor the crying or cooing children could divert one from the fact that God was present and was being worshipped “in spirit and in truth.”

Over 20 of the Christians have gone out from this little church of 76 to preach the Gospel to the other people of their tribe or to help the new missionaries learn the language and build their houses.

Chief Need to Train Native Christians.

The most urgent need at this point seems to be for grace and wisdom to train and educate the native Christians so that we shall have sufficient qualified leaders when the larger harvest comes, to lead and establish them in the truth. The old statement needs learning anew and in time, that Africans can hardly be expected to become stable Christians till they are able to read for themselves the Word of God.

Nasa, like all our G. E. A. stations, is plagued with malaria. The houses have never been made mosquito-proof. But in other respects it is a delightful place with a pleasant climate. It is in full view of Lake Victoria, with abundance of fruit and fresh vegetables to be had with very slight effort. The old King has been deported for his crimes and the new one is a young man, who, we trust, may be led to a real acceptance of Divine grace and become a leader in spiritual as well as temporal things.

At Chamugasa is a large field ripe for aggressive work. Many settlers are employing large numbers of men and the people are learning the value of education and are anxious for schools. Mr. and Mrs. Martin feel led to use their time and money in developing industries among the people, but wish to be considered as honorary auxiliary members, and aid the work as they may be able. Here are needed a man and wife of rare gifts, and a teacher and trained nurse. The field is ready and the need is urgent for workers to begin at once.

A Wayside Grave—Its Inspiration.

At Nera, as one approaches and sees at the foot of the hill of huge rocks, the Mission House and beside it the rough shaft of granite which marks the spot where Frank Millen’s body lies, a hush falls over one, and remembering his lonely death, we realize that the day of real heroism has not passed.

As we turn from the grave and look off 20 miles across the open country at the great number of villages, we are impressed that any man might rejoice to spend his life or lay it down, that this great number of people might have the light, but when we see the people gathered on Sunday, overcrowding the church, one end of which was left open that the large numbers who sometimes come, might hear, and when we watch their eager faces, our hearts are thrilled anew with the great opportunity and we pray for many to come soon, for school, medical, village and out-station work.

The house is partly mosquito-proof and no one has suffered recently from malaria. The rest of the house will be protected we trust before our readers see this article. Nera may and should become one of the most important stations in the Mission. The Government is building a road for motor vehicles which runs within fifteen miles of the Mission, and, lying as it does only about 50 miles south of Muansa, it will be the first important station in the 250 mile chain to the south. Shall the chain be filled and completed, or will workers wait till Rome and the false prophet have filled all the territory?
CRAAMPED FOR QUARTERS.

Fifty miles farther south, though nearly 70 miles from Nera, is the last station opened in German East Africa, in the hills of Busia, about 12 miles east of Schinyanga. Here the workers are still living in the little houses intended later for their native boys. They are two small stone and sun-dried brick buildings of two rooms each and not yet fitted with screens to keep out mosquitoes, so the missionaries suffer much from malaria. It is probably the most unhealthful of all the A. I. M. Stations, but there are many people all about, and when the houses are made mosquito proof there should be little or no danger.

The natives, unaccustomed to white people, have been hard to reach and influence, but, through a very successful medical work, they are slowly being won and will doubtless soon become friendly. No hostility has been shown, but they have not been willing to sell the food needed by the missionaries.

A service was held under some large trees and the people sitting on their mats or chairs and on the ground, singing and listening to the Gospel with flocks of sheep feeding close to them and a herd of cattle almost interrupting the service made a sight not soon forgotten.

THE WHOLE CONGREGATION RACED OUT OF THE RAIN.

The first service on the Sunday was interrupted by a shower of rain soon after the service began, the entire congregation suddenly starting on a run for shelter.

A station should be opened in or near Schinyanga, where is a Government post and large native or Indian bazaar.

One hundred and fifty miles farther south lies Tabora and between the two no mission.

At Muansa, the lake port, only a native Christian with a handful of interested neighbors hearing the Gospel. Here are the Government schools where king's or chief's sons are educated and great numbers of people, and no Gospel work save a Roman Catholic mission.

At Sengerema, southeast of Nasa, a thickly settled district awaits the coming of A. I. M. missionaries to tell them the Gospel story. All around Speke Gulf and along the south shore of the lake with its many bays and gulfs are untaught natives already approached by Islam, but with none to tell them of Jesus. Are there none whose ears are open to hear the cry of God: "Whom shall I send?" C. E. H.
Mission Home looks very like ten thousand other three-story buildings, its brick-and-mortar neighbors in the old City of Brotherly Love which William Penn built in the angle between the Delaware and the Schuylkill; and yet inside every room breathes the very atmosphere of heaven. As the old Temple must have been sweet with the aroma of swinging censers, so this Home is ever fragrant with the incense of prayer. It is one of the power-houses that helps more than one hundred white missionaries and many natives to let their light so shine in distant, darkest Africa.

There is a little story in the coming of this Home into the Mission's possession which shows how God guides. When Pastor Orson R. Palmer had accepted the directorship for North America of the Africa Inland Mission, his church, the Berachah Church of Philadelphia, needed a new house of worship, and the Africa Inland Mission needed a headquarters and a home. As both were casting about for suitable sites, a man in the city offered for sale his place of business, with his home adjoining. The Church was able in the good providence of God to buy a part of the property which they remodeled into a house of worship, and arrangements were made for the Mission to occupy the residence, for Office and Home.

In the afternoon prayer-service, which was led by Dr. Frank W. Lange, general secretary of the Philadelphia School of the Bible, and after remarks by a number of those present, the little company which well filled the reception room went upon their knees, and, in the stillness of the felt presence of the Spirit, cried unto the God of the harvest to thrust forth laborers into the whitening fields. One wished that the missionaries could get a glimpse of this room full of people away back here at home, truly abiding by the stuff, in the attitude of supplication and in the spirit of intercession; drawing nigh unto God through Him who is the Way of access to the Throne of grace and power; and having fullest confidence in the promise: "If ye ask * * * I will do." At the night prayer and praise service, some of the old and others of a new company attended, and were equally as zealous and as earnest. It was a pleasure at this time to hear the voices of Rev. Lee H. Downing, Field Director for British East Africa, and Mr. Wm. Wight, two of our faithful workers now at home on furlough.

Not in burning words of man's eloquence do the messages come from these men from the battle-front, but we were singularly impressed with the fact that one does not have to keep flinging the lead to find out whether or not there is safe depth to their spirituality. Constantly thrown back on God they "know Him and the power of His resurrection;" and that is what counts.

We found Mrs. C. S. Detwiler, Matron in the Home, very thoughtful of the needs of the workers and visitors. Mr. Detwiler, who is a telegraph operator, renders much helpful service about the Home and Office when off duty. The daily devotional exercises were uplifting and helpful.

The workers in the Office and our brother and sister DeGroff live a life of simple trust in God similar to the workers on the Field with the exception they do not take from the General Fund for their personal needs but depend upon what God gives to them personally for their support and the maintenance of the Home.

Mr. and Mrs. W. L. DeGroff, 1914

The work-shop of the headquarters is upstairs, just at the head of the first flight of stairs. Here Miss Martha M. Young presides over each day's duties—bright, cheery, prayerful, untiring, undismayed by fast accumulating tasks, striving by help from above to "do the thing of a day in its day."

Our brother Palmer comes over from his home nearby and spends a part of every day in putting his shoulders under the responsible weight of the work of direction of a foreign Mission with over a hundred missionaries on its roster. Giving up his secular work as head of a business college, by the continual opening of new doors to service in the Lord's work; shep-
herding the little flock of the Berachah Church; teaching a course in the Bible School; lecturing and teaching and preaching in and out of Philadelphia; a leading spirit in organizing and conducting the remarkable annual Bible conference in the City of Brotherly Love, as well as giving a great part of his time to the affairs of the Mission, he is a type of the men who today so splendidly incarnate the parables of the pounds and the talents, and who, while they lift their hands in protest if you say it to their face, nevertheless make us think of the Pauline ideal of “always abounding in the work of the Lord.” As we ran down the stairs once, we heard his voice in prayer in the drawing room, with someone who had called in for a word of help and counsel. This is a common occurrence in our Home—only step lightly, please, when you pass through the hall at such a moment.

It is an interesting work-shop—this big upper room, second story back. We put in a profitable hour fingering Masai spear-points, and Akikuyu bed-springs used for ornamental arm wraps by the women folks of Africa, and no greater abominations of fashion in African barbarism than the tight-fitting slit-skirts of Anglo-Saxon civilization. We jingled East Indian rupees, the current money of British and German East Africa; and in general observed the paraphernalia of the Dark Continent which form the nucleus of a good museum of curios.

Some of the latest missionary books, particularly as relating to Africa, were lying around on the desks and tables. A big picture on the wall particularly magnetized the eye. It wasn’t a great work of art, but it showed the lay of the land at Kijabe, our headquarters station on the Field. It was a kind of combination relief map and picture, and, as it beckoned in a friendly and familiar way to the imagination, one perforce gave the latter free play, and enjoyed a walk through the Mission station, stuck on to the side of a mountain. After the saunter, all one had to do was to pick up the last issue of **Hearing and Doing**, turn to the last page which contains the Directory, refresh one’s mind as to Who’s Who in Kijabe—for missionaries keep flowing in and flowing out—and then take a chair on the portico, say of Field Director Hurlburt’s home, and, shading the eyes with the hand, reap the ravishing reward of a far-flung look at Mt. Kilimanjaro uptowering to the sky in his distant, snow-capped splendor.

In this upper room the business meetings of the executive committee of the American Coun-

cil are held. Here the busy men of Philadelphia, ministers and laymen, who are serving in the A. I. M. enterprise, meet in frequent conference. Our brother DeGroff keeps the minutes and with Mrs. DeGroff spend the greater part of their time in helpful deputation work.

**Martha M. Young, Office Secretary**

Speaking of busy men, we dropped into the office of our treasurer, Mr. John L. Steele, on Arch Street. It was about 11.30 or 12 o’clock in the day. We expected to find Mr. Steele so absorbed in his work of managing one of the great building and contracting enterprises of the country that he would not even have time for his usual cheery Mark Tapley-like smile. Every now and then his door would open, and some employee would drop in for a word of advice or direction. What we caught Mr. Steele doing was making out the treasurer’s report of the Mission. Once he pulled down his desk telephone, and talked to the cashier of his bank about getting off some New York exchange for missionaries in Africa. Mr. Steele was giving the Lord’s work the fore-part of the day. Mr. Samuel R. Boggs, interested in manufacturing on a large scale, works in the same team harness on the other side of the wagon-tongue from Mr. Steele. There are other business men on the various councils of the Mission who are similarly giving of their time and talent to the Africa Inland Mission work, and they are counting it as the main work and the best work of their lives—and not any little side issue.
When you stay all night with anybody you feel next morning that you have known that person all your life. Our good brother Hague and the writer slept together in one of the comfortable beds in a third floor room, and talked in the dark about our work and experiences until the hush of midnight fell upon the rattling street outside. Talk about ships that pass in the night: we convoyed each other through the night, and with no disturbance to each other, for we sounded our fog-horn whistles simultaneously. It was a further pleasure to meet for the first time in person Mr. Ralph V. Bingham, of the Sudan Mission, who knows the meaning of personal service in Africa, and who is the editor of The Evangelical Christian, one of the most eagerly read exchanges of Hearing and Doing. Mr. Bingham in his interpretations of the Word; in his stories of African service; in the fervency of his prayers; in his personal converse about the things of the Lord, and in the breadth of his Christian toleration and courtesy, is just a living edition of his helpful magazine.

The same thing may be said of Mr. Charles G. Trumbull, editor of the Sunday School Times, who is giving such a splendid testimony in his periodical, with its 90,000 circulation, to the life which is Christ's and which we may victoriously live by opening the door to His indwelling. No teacher of the Word can well afford to do without The Times. He too made us feel as if he were a living epistle incarnated from one of his own deeply spiritual editorials.

The meeting with these two men, whose lives had touched our own through the printed page, was due to the thoughtfulness of Mr. Steele, who ran across Mr. Bingham in the afternoon, and brought him to the Home. Earlier in the day Mr. Steele had arranged for some of us to lunch with Mr. Trumbull, Mr. Downing and himself; and a most delightful hour it was. Pardon just one reference to the conversation. Mr. Trumbull had recently heard a story about two men the Lord is using today, though in very different ways, and he passed it on as it had been told him:

Two groups of men were passing each other on the streets of an American city. To Billy Sunday one of his party said:

"Yonder is Dr. Scofield on the other side of the street."

In a moment the evangelist had darted across the street.

"Are you Dr. Scofield?" he asked.

"Yes, sir."

"Dr. C. J. Scofield?"

"That is my name."

"The Dr. C. J. Scofield who is the author of the Scofield Bible?"

"The same."

Whereupon the young evangelist flung his arms around the old Bible teacher, laid his head on the doctor's shoulder, and cried like a child. Then, breaking away from this affectionate clinch, he ran back across the street, and rejoined his crowd. The incident spoke louder than words of the help Sunday had received from the Scofield Bible.

Late in the afternoon a spin in Mr. Steele's automobile through Fairmount Park ended in Germantown at the China Inland Home, where a glimpse was had of Mr. Henry W. Frost, the Director for the United States. A bit of converse and a word of counsel from this veteran of missions wrote a fitting "Finis" to a red-letter day.

Our Lord indwells His children; His mind is in their thinking; His Spirit breathes in their words.

This day in the Africa Inland Mission Home was like a journey to Emmaus.

A. I. M. NEWS NOTES.

Itinerant Preaching to 3000.

Extracts from a letter from Miss Bertha Simpson to a friend: "I returned from Matara a week ago, having spent several weeks there. Dr. Blakeslee and I spent four weeks on Safari, going over almost the entire district. First we went from Matara to the territory between there and Kijabe District and then between Matara and the Ngenda district. In the month we moved..."
Hearing and doing

Camp eight times, staying two or three days at a place. From each camp we would try to reach all the villages in every direction. We had two natives with us, John and Gadna, to help in the preaching. Dr. Blakeslee and I usually separated in the morning, going in different directions, usually separating in the morning, going in different directions.

Mr. & Mrs. Anderson and Bady

as in this way we could reach more people. We visited from four to eight villages apiece each morning, leaving our camp at 7:30 or 8, returning at two or three in the afternoon. Then in the evenings we held meetings in the huts and during the month we were able to bring the Gospel to about 3000 people, many of whom have never before even heard of Jesus. In some places we found some people who had heard through Mr. Sywulka and others. What a privilege was ours in being able to tell these people of the love of Jesus. While on the trip we went over to visit Mr. and Mrs. Raynor and Mr. and Mrs. Lanning at their new station at Githumu. Dr. Blakeslee has been doing splendid work while Mr. and Mrs. McKenrick were in America, as she can put her hand to anything. We had a letter from the Congo telling of the safe arrival of Mr. Hurlburt and his daughter Alta and Dr. Morse at Mahagi, and, after staying three weeks, they had left for Dungu, accompanied by Mr. Morris, walking the whole distance of 300 miles from Mahagi there. At Mahagi the workers had been having a time of special prayer and a series of evening services on moonlight nights, the people being afraid to come when the nights are dark. A good interest is reported. For Mr. Hurlburt's trip to Dungu they were able for the first time to get native porters from the tribe in which the missionaries were working. Previous­ly porters had to be secured from the Govern­ment, and this will doubtless have to be done in the future, as on their return one of the tribes they passed through attacked them, shooting arrows at them, and Mr. Stauffacher had to use his best efforts to protect them. The tribe is a timid one and stands in fear of the surrounding tribes.” Hold these workers and natives up in prayer as the Holy Spirit may lead.

Mr. Downing's Visit to England.

Rev. Lee H. Downing, Field Director for British East Africa, was enabled to visit England from America in the interests of the work, sailing from New York early in July and reaching England in time to attend the Keswick Convention. In a letter following the convention he speaks of it being very interesting and helpful. Mr. Downing was one of the number of other re-
turned missionaries who had the privilege of speaking for a few minutes at the convention. One afternoon during the convention an A. I. M. meeting was held in the Wesleyan Church at Keswick, Rev. H. Wigan, member of the executive committee of the British Home Council, presiding, and Miss Edith Norton and Mr. J. F. Clarke and Mr. Downing speaking. Since then Mr. Downing has been speaking at various places in Wales. The meeting with the saints of God has been a blessing to our brother; he was greatly rejoiced in their fellowship in the Spirit and we trust that blessing has come to them also.

Several candidates in England are expecting to go forth soon, if the Lord makes it possible.

Kijabe.

Miss Stumpf writes from Kijabe as follows:

We have two homes for girls; one at Matara and one at Kijabe. All our Christian women do more or less personal work among their sisters, but real, definite Bible teaching has been assigned to a woman named Nyakiiru wa Wamagira. There are four or five other women who give promise of becoming real, effective Bible workers. Very soon we expect to send out three or four of the married couples to live and work in the out districts. We are very happy in being able to spread the Gospel in this way. A young man and wife at Matara are also seeking to know God’s will concerning their future, whether or not it shall be to go to their own people to live and work. Won’t you pray with us that these all may be guided to the place where they can best glorify Him?

A number of the women in the nearby villages at Kijabe have expressed a desire to become Christians and many of them meet with much opposition from their husbands. Last Sunday at morning service seven raised their hands in response to the question: “Do you want to give your hearts to the Lord?” The women’s work is encouraging and intensely interesting. To be sure, it takes longer to get a response from them than from the men, but one can nearly always depend upon the sincerity of the expression. We had a baptismal service yesterday; two young men and one girl.

Wanguhu preached yesterday morning, an unusually strong sermon. A few weeks ago a woman died in the village, who was a Christian. But her folks took her to the bush some hours before and we found her there. Now, the other women offer as an excuse, when asked to express their desire to be Christians, that they are afraid they will die like Nyakinyua. And so the enemy puts forth every effort to keep them in fear and bondage.

Githumu, a New Station.

A letter received from our brother Raynor under date of July 5th speaks of the new station being opened for two months. As might be expected in all new work trying things have arisen, but God has given grace and kept the workers. The most of the people in the district have never heard the Gospel, and the work will be pioneer and uphill for some time. A tent was used at first for a schoolroom until their kitchen, 12 by 15 feet, was finished. But this has proven much too small, the attendance being doubled in the last few days before he wrote. A temporary schoolhouse 15 by 30 feet is being erected and then a house for the boys and one for the girls must be put up. They expected to begin work on the permanent house to live in by the first of August, building of stone, as there is plenty of it nearby. They are hoping to erect a stone chapel 30 by 60 feet later on. He reports an average attendance of 21 at their morning Gospel service and fourteen at their prayer service and three village meetings being held, and their medical work as reaching quite a large number of people already, Mr. and Mrs. Jesse Raynor and Mr. and Mrs. Lanning being located there. This station is in the Thiki-Maragwa district. The post office address is Chania Bridge, via Mombasa, British East Africa. Will not the readers of HEARING AND DOING keep this station and the workers upon their hearts for special prayer at this time?

Mrs. Zemmer Ill.

Mrs. Zemmer has been very ill at Nera. Dr. Maynard was called over from Busia and was able to minister to her temporarily, but it was found she needed an operation for appendicitis, and, acting upon Dr. Maynard’s advice, she was taken to the hospital at Uganda. It is likely that Mr. and Mrs. Zemmer will come home for a furlough, as the Lord opens the way, after she has recovered from the effects of the operation.

The work at Nera is very promising, although it has seemed to meet with continued reverses. Will not the readers pray that God may overrule this and send in other workers soon so that the Station may not be left without missionaries in
charge? Our natives in the German District have been very faithful in their ministry, but we feel the need of white workers to superintend. Our God is able and faithful to raise them up in answer to prayer. Pray for our brother and sister Zemmer who have been doing splendid work.

A Doctor’s Work Illustrated.

A letter from our workers, Mr. and Dr. Maynard, tells of their being called away to Nera from Busia on account of the illness of Mrs. Zemmer. They made one trip and had little more than reached their home station again before Dr. Maynard was called back. As it takes two or three days of hard marching to make the trip each way, a little idea of the difficulties under which our missionaries labor can be had by our readers. Mr. Maynard writes that during the Doctor’s absence the German Commissioner at Schinyanga sent a soldier with hammock, men and note begging someone from the Mission to come in and care for his assistant who was stricken with black water fever the day before. Dr. Maynard being away, Miss Jacobson went to nurse him, but found him unconscious and he soon passed away. Medical help on these stations is a great blessing to the natives as well as the white missionaries. Dr. Maynard writes: “Today has been rather a light one in my department because of the cold, raw wind that sends these slightly clad people into their huts,—only twenty patients thus far. On such a day I take advantage of the extra minutes to mix solutions and ointments and make bandages, thus equalizing as far as possible the time of each day devoted to the sick. We reckon on our time thus, but each day brings its own interruption and new emergencies. Yesterday it was to go to a poor lad whom a hyena had attempted to devour, the day before to an old man gored by a cow; today it will be something else. Speaking of the bandages I wish some pressure could be brought to bear on the style makers to bring in full skirts again, since they would tear to such advantage for bandages, and these cut-up affairs are very unsatisfactory for that purpose. It would be well also to interdict tucks, as much time is required to rip them. In Africa we ‘despise not the day of small things,’ especially as to time.”

Mr. Hurlburt in the Congo.

Letters received from the Belgian Congo tell of the safe arrival of our brother Hurlburt and party and mentions that after a few days’ rest he had gone out to visit the Station at Dungu manned by our English workers. The fields in the Belgian Congo are ripe to the harvest and we trust the visit of our brother may mean much for opening up new stations amongst unevangelized tribes of the far interior. Several hundred missionaries could find a promising field of labor in this district.

Kilombe.

An interesting letter received from Miss Slater at Kilombe tells about the work at the Station and in visiting amongst the people. Tagi and Soibe were with the missionaries for a short time and Kariuki is continuing in the work and is of great help in preaching the Gospel to the people. As soon as the natives find out that knowing the Words of God and believing upon Jesus means a turning away from their heathen customs and sin, opposition is at once aroused. The missionaries at this Station as well as at all other stations desire that the words spoken may be in the power of the Holy Spirit. Human wisdom is utterly availing, the power of God alone can save from the power of darkness and translate into the Kingdom of His love. Word
has been received that the natives are to remain in their present reservation and it is hoped that the building that had been stopped for a time may be continued and the permanent work established at Kilombe.

WON A SOUL ON THE WAY.

Mr. Millar, who left America for the British Isles the last of July with the intention of doing some deputation work there before sailing for Africa, writes from Bangor, County Down, Ireland, as follows:

"You will see from the above address that I have gotten so far, protected by the kind hand of our God. I had a most exciting journey owing to the war, yet the Lord kept me calm through it all when many were terribly alarmed. We had to travel without any lights for four consecutive nights before reaching Liverpool. He also gave me the joy of winning a soul for Himself on the passage."

THE McKENRICKS AT MATARA.

Word received from the Field tells of the safe arrival of the McKenricks who have returned to their Station at Matara.

LAYING HOLD.

SELECTION FROM UNKNOWN WRITER.

"There is none that stirreth up himself to take hold of Thee."—Isa. 64:7.

The word used in the Hebrews is a very strong word—one that implies a grip which never relaxes until it has obtained. It means to take hold and to keep hold. Same word as used in Isa. 41:9. R.V. of the hold, the grip by which God lays hold of His people. He laid hold of His ancient people and He never let them go, and He never will let them go. This is the word God uses for intercessory prayer.

It is prayer we need at this Convention. It is in the power of one person to keep back blessing through the absence of prayer. Prayer is really 'taking hold of God.' That is the power of prayer. It is not saying words, or quoting verses, or singing. When we really pray we are not clutching at a shadow. We take hold of God. We move Almightiness, Isa. 64:1: "that the mountains," etc. Men don't begin to pray until they get a vision of the mountains. When you get right up to a mountain you will realize no one but God can make that mountain flow down. He is a God that can move mountains.

Oh, the mountains there are in the Church! Oh, the mountains there are in the world around! Mountains of absolute indifference, mountains of antagonism to the truth, etc. May be there are mountains in you. Don't be foolish enough to think a Conference can move a mountain. No one can move a mountain but God. We have a God that can easily move a mountain. "He taketh up the isles as a very little thing." When Morrison was going to China, a fellow clerk in the office said to him with a sneer, "Do you think you can move the hoary religions of China?" "No," he replied, "but I believe God will." Mountains will not frighten you if you remember this—they will but be a challenge. The only way you can move the God that moves mountains, is along the line of intercessory prayer.

1. The hand that can grip must be an empty hand. Even a half empty hand cannot lay hold of God. If I have even a little oil on my hand, it will prevent my grip. Ah! it is the little things we cling on to that hinder our laying hold of God. A little hurry, a little worry, a little impatience, a little compromise with the world:—Keep these things and you cannot lay hold of God with a tight grip. If some men would empty their hands of their money and empty their purses, in ten minutes they would know more about power in intercessory prayer than they have ever known in their lives before.

2. You can only grip with a whole hand. A thumb will not do,—two fingers will not do,—all the muscles must move together for one purpose. And we can only lay hold of God in prayer if we give our whole heart and soul to it. I know something of the exhausting power of work, but I know also that there is nothing that exhausts me so much as intercessory prayer. Nothing will take so much out of you as this. I have been struck with some of the expressions used in the Bible of prayer. Such as that used of Hannah "I have poured out my soul before the Lord." I Sam. 1:15. (see also Ps. 62:8). In the prayer that lays hold of God you pour out your soul till there is nothing left. "Laboring fervently in prayer." Col. 4:12. Do you know that the word used here is the same word as used of Christ's agony in the garden? "Agonizing in prayer." Intercessory prayer is an agony. When I was in South America at a prayer meeting, I heard a man pray in Portuguese. Now I do not know a word of Portuguese, but as I heard that man pray I said, "There is a soul that is in agony for blessing." And did he not get bless-
ing? At that time, first his Roman Catholic daughter-in-law was converted, then his two prodigal sons, and later his nieces were saved and then his daughter. Perhaps there is someone present who says, “All you have said to us is true, every word of it, but I am such a weak Christian. I cannot pray the prayer that lays hold of God.” Listen:

3. The grip that lays hold of God is not the grip of strength, but of weakness. We see this in Jacob. When God touched his thigh the power of wrestling was gone. Jacob thought he was as well able to wrestle with this “man” as with others, whom he had wrestled down. But if he could only get blessing by wrestling he could not get it. The power had gone, but the power to cling was left. And he got the blessing by clinging. I believe myself he simply flung his arms around the neck of that Stranger and hung on. God always leaves you the power to cling, and when you feel your helplessness and cling like a deadweight to the Lord, then you get blessing and victory.

4. God takes hold of those who take hold of Him. You can take hold of the handles of a magnet, but when the current is strong, it takes hold of you and you cannot drop them.

5. God takes hold of others through the one who takes hold of Him, and that is how you get hold of others. When Henry Reed was converted at sea, and wrote home to tell his Mother, she replied, “I knew I had hold of you because I had hold of God and God had hold of you.”

“Obedience, absolute and unqualified, which is made a daily principle of living, which is carried into even the little things, this is the price of power. Of course there must not be a selfish motive, and we must not fail to ask in definite believing prayer for the Holy Spirit. But if the conditions are met, God will make good His promise. How the power will manifest itself in us need not concern us here. The saying still holds true: ‘The world has yet to see what God can do with a fully consecrated man.’ Only as filled with His Spirit can we hope to win men from darkness to light, and to faith in Christ. Shall we not each one resolve from henceforth to obey Him absolutely in all things, small and great?”

Wm. W. Borden.
who inclined to Unitarianism in his preaching, invented the theory of post-millennialism and of the conversion of the world in this age; and, sadly enough, it has blinded modern theology and the modern pulpit to the real purpose of God in this dispensation in which we live, so that the Church as a whole has failed to grasp the fact that this is an age of separation and selection, rather than wholesale conversion. It has had the effect of getting the Church to work along wrong lines and with a false expectation of results. It has gradually filled the churches with unconverted members and multiplied apostacy. It has caused the Church to miss God’s plan for the age.

THE WHITBY THEORY HASN’T WORKED.— Whether the Church at large will alter its so-called optimistic view that everything and everybody will by a process of evolution upward gradually emerge into the millennium, we cannot tell. There has been during the past fifty or seventy-five years a large school in the Church which has been returning to the old Scriptural and age-long view, which prevailed until comparatively modern times. All the great evangelists and teachers of the modern Church, from the Wesleys and Whitfield till Moody and Torrey and Chapman and Sunday.—with the single exception of Finney—have taught that the only hope for world betterment is the return of the Lord Himself. The appalling conflict in Europe has rudely jolted the Whitby theory of gradual world conversion. The “brotherhood of man” has been shot all to pieces; and “the Parliament of Man” has gone glimmering. In prosperity people forget God; in trouble they turn to Him. There is likely to be a return to Scripture study as a result of the clouds that lower so darkly now on the world-horizon. Then will be found God’s word as to the things of the end-time. A renewed study of prophecy is to be expected. “Shall I hide from my servant Abraham this thing which I do,” Jehovah asked Himself, as He foretold the doom of Sodom. The secrets of the future of this world are revealed prolifically in Bible prophecy; and they are very different from man’s own ideas of things to come.

THE COLLAPSE OF CIVILIZATION.—Man’s idea, for instance, has been that civilization would finally prevent war. The fallacy of this notion is convincingly exposed in a Spirit-illuminated editorial by the editor of The Sunday School Times in the issue of August 15, an article so timely that it well deserves to be circulated in tract form. He reasons that war is only one of the many expressions of sin, and therefore, not only every individual but every nation which does not recognize Christ as Supreme Lord in every action is habitually at war with God. God can only be reconciled with nations, as with men, through Christ. It is hard to let go of the old idea that there are “Christian nations;” but the world has yet to see a nation whose acknowledged and implicitly obeyed head is Christ. We quote briefly:

“If civilization is thus, even though unconsciously to itself, engaged in an eternal warfare against the Creator God, how can it by any human activities or efforts or agreements be set free from war among men? It is hopeless for those who are warring with God to expect to be permanently at peace with one another. To look for temporal peace while an eternal warfare is going on is to look for fruit where there is no root. Temporal wars will come to an end when eternal warring comes to an end, and not until then. So assured and final peace by agreement among those who continue to engage in a common war against God is a mocking will-o’-the-wisp.

“But if civilization is our anchor, we have failed already. It is not treason, it is not jingoism, to say that the United States is no exception to the sweeping truth that there has never yet been a Christian nation: a nation with our Lord Jesus Christ in supreme control of its life, its purposes, its plans, its policies. It is indeed a matter of profound thanksgiving to Christians here and the world over that the present administration of the United States includes, in its President and other leaders, true, stalwart Christian men. May they be guided unerringly by their Lord in this great world-crisis! But the only sure, blessed hope, as we stand in the midst of a collapsed civilization, is our Lord’s word that he, the Prince of Peace, will himself establish peace upon this earth, and not by the futile agreements of men, but by his own arbitrarily and blessedly exercised power when he returns in personal presence to this earth. Then, and then only, shall we begin to know the meaning of a Christ-made, Christ-centered civilization. Then shall we know the reign of the Prince of Peace.”
thus into His eternal confidences has been worth more than all the gold of Ophir or the multi-millions of a modern Croesus.

There is something in mystery which appeals to the human mind. The desire to know, which has led man to explore the dark continents, to find the North and South Poles, and to delve into all the problems of science in physics and chemistry, seems to be inherent in the intellect.

God recognized it and revealed His secret counsels to the inspired prophets. The Church, however, has erred, we fear, in failing to recognize this fact, for it has pen-knifed the Scriptures of prophecy, so far as teaching is concerned. Yet about one-third of the Bible is taken up with prophecy. But Satan hasn't forgotten this bent of the human mind. He saw his opportunity in the Church's side-tracking of prophecy. Under the leadership of his false teachers, thousands of members have been pouring out of the old, orthodox denominations into Theosophy, Spiritualism, Christian Science, Russelism, Babism, and the other false cults of these last days, which are saturated with demoniacal occultism; for Satan has his counterfeit mysteries. How sad to see men like the late Mr. Stead, and like Sir Oliver Lodge, deceived into thinking that they can learn the mysteries of immortality and of the future from any source other than God's Word under the teaching of His Spirit.

The Portent of the War.—Joel (3:10) predicts a war in which plowshares will be turned into swords and pruning-hooks into spears. We are familiar chiefly with the reverse prophecy of Isaiah (66:7) and Micah (4:8), which falls so glibly from the tongues of the advocates of disarmament and peace. Joel foresees a fierce war in the valley of Jehosaphat, when the need of war material will necessitate utilizing the implements of commerce for fighting purposes. Isaiah and Micah were looking forward to the time of peace to be ushered in by the Prince of Peace when He comes, who only can give this blood-stained world a real Golden Age.

War, our Lord said, in the 24th chapter of Matthew, is a sign not of the last days particularly, but of the whole course of the present age: "There shall be wars and rumors of wars." These, however, are but the beginning of "birth-pangs." Mr. McConkey has most lucidly discussed this in a previous article in his present series of studies.

The present awful conflict, coming at a period when world conditions fit in with those predicted in the Bible of the last days, cannot but grip the mind of the student of prophecy. The map of Europe will surely be changed as a result of it. It may possibly be a war out of which the ten toes of Nebuchadnezzar's image shall develop—ten nations in Southern Europe and Northern Africa—within the boundaries of the old Roman Empire. Or it may result only in an international shift which shall ultimately lead up to that alignment predicted by Daniel in his great prophecies foretelling the whole course of Gentile history.

Hungry Pilgrims Capture a Supply Train.—The children of God are soul-hungry for this spiritual food. An illustration of this came under our observation at a great denominational Church conference the past summer. The management was not friendly to teaching about the coming of Christ. But a handful of people attending the Conference, startled by the war in Europe, went to one of the world-noted teachers present and asked him to give a talk on the things of the end. He said he never spoke on this subject unless asked to do so, but in view of the special request he would be glad to meet the handful who appealed to him and any others in a corner of the auditorium, which seated about 1,000 people, at 5 o'clock in the afternoon. There had been no announcement in public; the word went through the beautiful mountain village by word of mouth, and when the hour came there were, instead of a handful in a corner, 250 people present. The auditorium was one-fourth filled! They listened for an hour or longer to a pre-millennial interpretation of prophecy; and the eagerness of the many questions asked was almost pathetic, seeing the interrogators ought to have been already instructed in these too largely pulpit-tabooed themes.

The bars of prejudice are slowly breaking down. Present at the meeting just referred to was the beloved former pastor of the Editor of HEARING AND DOING, who has of recent years been studying and preaching this truth, and giving it its proper place in the whole counsel of God. He said: "There has been in the last year a pre-millennial revolution in my church.

We have heard of a pastor in a great city church who said: "We may as well recognize that the only hope for the Church and the world is the return of our Lord," and yet another said to us recently: "I am making it a point to preach one sermon every year exclusively on this topic.

The midnight cry is ringing out, like a firebell in the night, and the wise virgins are trimming and filling their lamps.

The Jew Conspicuous on the Firing Line.—Another strikingly significant fact in this war
HEARING AND DOING

is the way in which the Jew is forging to the
front. There are 500,000 Jews in the armies en-
gaged, fighting against each other, and fighting
so brilliantly and so bravely, that even Russia is
decorating them on the field for their valor, and
promising them, as a reward for their loyalty and
service, vastly enlarged liberties and privileges.
God, who moves in such a mysterious way His
wonders to perform, rides not only on the storm
in the sky, but on the storm of battle.

The student of prophecy may well ask, Is Jewry,
the international flotsam and jetsam on the red
war tide of European bloodshed, about to be
washed up on the shores of Palestine? A news-
paper syndicate article has recently appeared
broadcast in the press by one who signs himself
"the Religious Rambler," and he says:

"In all this outworking of international events,
which so curiously blends historic religion with
present-day politics, the hidden, subtle and all-
powerful influence of Zionism is a factor scarcely
to be overestimated."

This thoughtful observer's prediction is that
in the readjustment, after this world-wide con-
vulsion, the Turk is sure to go under, this
meaning a comparatively free hand for the Jews
in Palestine. Says he again:

"The lines of Zionism's influence run far and
wide and high. The average newspaper reader
in no wise connects the action, or inaction of the
great banking houses of the world, in the pres-
cent crisis, with the religious aspirations of a
few million despised, oppressed and widely dis-
persed children of Israel. Yet kings and em-
perors bow to the wishes of the mighty allies
of these feeble folk. As a result, the current of
international affairs is diverted, from time to
time, for the advantage of these servants of the
dream, these humble dwellers in the ghettos of
Europe and America, who cherish the ancient
dream of a Messianic state.

"The house of Rothschild, to name only the
greatest banking firm in the world, has been un-
wavering in its devotion to the Zionist cause. And
because France and Britain have been hospitable
to the Jew, and because Germany and Austria
have been leaders in the anti-Semitic movement,
it is likely that all the vast influence of the He-
brew banking houses will be turned against these
allies in the present struggle."

This writer proceeds by a fascinating chain of
reasoning to argue that it is now too late for the
Jews to secure Palestine en bloc, but it is likely
to become a neutral buffer State, under the joint
oversight of the powers, with a Jewish State set
up which will be "a theocratic democracy."

The War Comes Close Home.—Elsewhere
we are publishing startling news to the effect
that five of our missionaries are marooned within
the African war zone in German East Africa.
This news is an urgent call to prayer. Pray that
the efforts of the State Department to reach our
workers through the back door of the German
African territory by way of Dar es Salaam,
Taborah and Muansa may succeed. Pray that
they may be kept from the havoc of war. Pray
that the path for the Gospel may soon be re-
opened.

Discussions in the great dailies express the
opinion that Great Britain's aim will be to try
to wrest from Germany her colony of German
East Africa, which, it is asserted, blocks the way
for complete British control of the Cape-to-Cairo
Railway, the line of which must run through the
German territory. Germany, it is further de-
clared, will fight to the last to retain this prov-
ince.

The Zeal of the Native Christians.—At
the rate at which Christian preachers and teach-
ers are going from the homelands to heathen-
dom, the world will be slow to be evangelized.
It is therefore a pleasure to hear our General Di-
rector Hurlburt, writing in this issue of the work
in German East Africa, saying that in this part
of the Africa Inland Mission field the natives,
Spirit-filled and zealous, are going to their own
people with the Glad Tidings. Out of a single
church there of 76 members 20 have gone to
preach to their tribesmen. There is great need to
pray that the German East African Christians
shall be well trained for this great mission work.
It was a great pleasure for the editor of HEAR-
ing and DOING to have our brother L. S. Propst,
now at home on furlough, spend a day with him
recently. Mr. Propst spoke enthusiastically of
the missionary spirit of the native boys on the
older stations of the Mission. The numbers in
our native Church are not as large as in some
other of the great missions in the Dark Continent,
but we are only 17 years old, and we have been
trying to lay the foundations very deep and true
and strong for the Temple which we pray God to
complete on this field in His own good time.
The seed is being sown in British and German
East Africa, and a great many of the best seed-
sowers are the native boys and girls, who, thank-
ing God for this infinite grace to them, realize
that they are debtors to their dark-skinned breth-
ren.
READ THE MISSION NEWS, AND PRAY.—The news notes from the Field and from the home end of the work are full of interest and we trust that every friend of the Mission will read them. There is not an item in which a prayer note is not sounded. Bear up these workers in their needs, in their difficulties, in their trials, in their illnesses, in their griefs, in their successes, in your prayers.

Botheration and Blessing.—There are two most interesting letters in this issue from our General Director, Mr. Hurlburt, one relating to the Congo and the other to the German East African work. We get a glimpse of the many difficulties and annoyances and privations to which the missionary is subjected, but there are compensations, too; and we think the privilege of living at Kasengu, 5400 feet above the sea and 2300 above Lake Albert, with the lake in sight in the foreground with snow-crowned Ruwenzori in the distance, must be something to be thankful for.

Welcome New Faces.—We give in the present number of HEARING AND DOING some pictures of the missionaries who joined our work on the Field during the last year. Mr. and Mrs. A. M. Anderson are at present among the Nandi, helping to get the work established there. It is probable that our Scandinavian missionaries may evangelize this tribe, and, if so, Mr. and Mrs. Anderson may locate elsewhere. Miss Marie Hansen and Miss Signe Christine Kristensen, whose pictures we are giving in this issue, are located at Aldai amongst the Nandi. Also Mr. and Mrs. Stové and Mr. Rasmussen. In a recent letter from Mr. Anderson he speaks of Mr. Stové opening a work amongst the II-Geyo. He expresses his hope that an industrial station may be started there on a small scale.

TREASURER’S REPORT

Funds received through the American Council of the Africa Inland Mission from January 1, 1914, to June 30, 1914, inclusive.

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<tr>
<td>Native Workers and Native Helpers</td>
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<tr>
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<td>Credit Funds on Field Industrial Work and Workers</td>
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<tr>
<td>Bank Interest</td>
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<tr>
<td>Balance January 1, 1914</td>
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<tr>
<td>Total</td>
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The Office of the Africa Inland Mission and Receiving House for Candidates is at 3244 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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