The Word

REUNION.

"When shall I arise, and the night be gone?"—Job. Thou wilt not sever us, O Lord our God, In Thy blest mansions, on earth's dreary sod. Our hearts are torn with partings. One by one The loved and cherished leave us. Every stone The cold, damp cemetery holds, is faced With lines that find their parallels deep traced Within our souls. Thus works Thy chisel, Lord, In strokes severe. Yet be Thy name adored For all Thy dealings! In Thy purpose deep A blessing lies, unscanned by us who weep Amid these shadows. Night will soon be past— The cloudy night of time that ends at last In heaven's bright morning. Yet a little while, And we shall greet that morning's blissful smile With hallelujahs. Then Thy love's deep thought Shall be unfolded. All Thy blood has bought Shall come with Thee, and each we loved and knew And mourned for here, shall rise upon our view In brighter, lovelier form—akin to Thine— Thy work, Lord Jesus! perfect, pure, divine!— Thus reunited, through eternal days Our joys shall be Thyself—our theme Thy praise!

THE END OF THE AGE.

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The Blessed Hope.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." (Titus 2:13).

One summer morning we were awakened at a very early hour. The first faint flush of dawn was painting the horizon. Back of the mountain summit a strange light was shining. As seen through the patches of foliage in the treetops it seemed like a brilliant electric arc light. The swaying leaves caused it to shimmer and gleam, appear and disappear with puzzling regularity. By and by it reached the sky-line. As it tipped the treetops a stray telephone wire moved across its face, bisecting it like the cross-hair of a telescope. In a moment it had shaken itself free, even from this partner, and stood out sharp and clear in all its beauty above the scarp of the mountain. And then as it flooded the scene with light like molten silver we recognized the day-star. Never had it seemed so large, so radiant, so flooded with glory as when it broke forth from the forest that summer morning in a new and strange place to us, and with unfamiliar and unaccustomed surroundings.

So, emerging from the pages of this Book of God, is the splendid truth of the return of our Lord and Saviour, Jesus Christ, to this earth. It shines with the coming glory of Him who says of Himself, "I am the bright and Morning Star." Prejudice and dullness of spiritual vision have hidden it from the eyes of multitudes. But the cross-hairs of God's telescope of prophecy are centered upon it as the supreme and absorbing event of the end of this age. It has grown in beauty and radiance to God's own children until now it fills the horizon of their thought and expectation as never before, and God calls upon us to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Concerning it, let us note first that—

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It is the Hope of the Word.

Throughout the entire New Testament the one supreme hope to which the heart and mind of the believer is constantly turned is the return of His Lord and his own glorification with Him. We cite but a few of the many passages pointing to it:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13).

"Your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear in glory." (Col. 3:3-4).
Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, that he may appear as he is. (1 Jno. 3:2-3.)

"Unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. 9:28.)

"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11.)

"And, behold, I come quickly; and my reward is with me to give to every man according as his work shall be." (Rev. 22:12.)

"Behold, He cometh with clouds; and every eye shall see Him." (Rev. 1:7.)

It is the Hope of the Heart.

It is now more than eighty years since the emancipation of the slaves of the British West Indian colonies. Historians tell a beautiful story of this momentous event. The day set for their emancipation was the first day of August. The night before, many of them, it is said, never slept at all. Their hearts were so eager with expectation they could not close their eyes. Thousands of them gathered in their places of worship for prayer and praise to God for bringing to them this freedom. Some of their brethren were sent to the nearby hilltops to view the first gleams of the coming dawn. These reported by signal to the waiting ones below when the dawn of the day of freedom, sent back witnesses to their fellows that the long looked for moment was at hand. So, just before Jesus appears, the witness in the Word to the blessed hope will culminate in a special witness in the heart. Just before He comes, God will give to us an overwhelming, jubilant, intense consciousness that Jesus is about to break forth from the heavens which have so long contained Him. The Spirit of Christ within will witness to our spirit that the moment has arrived. The Day-Star will arise in our hearts as the fore-running witness of His rising in the heavens. God will give to us a fore-thrill, as it were, of the power of the Spirit of glory which in a moment more shall transform the bodies of our humiliation into the likeness of the body of His glory.

It is the Hope of Heaven.

"Being the children of the resurrection." (Luke 20:36.)

Do you remember our Lord's wondrous statement about these resurrection bodies when the Pharisees tried to entrap Him by one of their foolish questions? They had supposed the case of a woman having seven husbands in succession, and then sought to bring Him to confusion before the multitude by asking Him whose wife she would be in the resurrection. Back came His marvelous teaching that in heaven there would be neither marrying nor giving in marriage, but that all of God's children would be "children of the resurrection." Do you note that striking phrase and its significance? Plainly it is this: Marriage was given by God for the perpetuation of the race. Through its holy relationship children are born into the world with their natural bodies. The pangs of birth and the long, slow years of growth fashion these natural bodies of ours. But neither marriage, nor natural birth, nor the long progress of years will be needed to fashion the new, glorified bodies of His redeemed children. That body is fashioned in an instant, the glory-instant of the resurrection. It needs no human union for its creation. It leaps
into being at the supernatural touch of God's resurrection power. Heaven shall be filled with a new race of beings, who, as to the body, will flash into it in a second of time, "in a moment, in the twinkling of an eye." It shall be peopled with millions of glorious bodies of God's children which were never born in human wedlock. Thus they are "children of the resurrection." And heaven itself is waiting for the blessed hope of the Lord's coming which shall bring to it myriads of its children whose bodies are swift-born by the Spirit of God from the womb of the resurrection of glory.

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It is the Hope of Creation.

"For the earnest expectation of the creation waiteth." (Rom. 8:19).

"The creation itself shall be delivered from the bondage of corruption." (Rom. 8:2).

God rears the mighty oak through years of patient growth, yet though it stands for centuries it crumbles at the last under the touch of time and decay. God fashions the lilies in all their grace of contour and stainlessness of white, yet they nod and sway for but a few passing days until corruption withers and lays them low. God carpets the mid-summer field with miles of pink and fragrant clover-bloom, but decay prostrates it in sere and blackened death upon its mother earth. All of nature's beauty and grace which the spring breeze breathed upon in its unspeakable loveliness, the winter winds find lying in death and hopeless decay. But the creation is to be delivered from this bondage of corruption into the "glorious liberty of the sons of God." As the sons of God shall be set free from death and corruption, so also shall nature. She shall blossom and bloom in perennial beauty and undecaying glory. The earth itself is to share the deathlessness of God's own children. Hence the beautiful personification of the physical creation itself "waiting for the revelation of the sons of God" because that creation itself is to be delivered from the same limitation of death and corruption that now fetters and hampers the physical being of the sons of God themselves. The flower shall no longer fade; the grass shall no longer wither and be cast into the oven; the giant oak shall not then crumble into the dust of decay. No wonder then that "the earnest expectation of the creation waiteth for the revealing of the sons of God" (Rom. 8:19). For when Jesus shall come again physical creation shall share the same glorious deliverance from death and corruption which come to God's own.

The exact thought of John 1:11 is: "He came unto His own (things) and His own (people) received Him not." The sea yielded to Him and bore His sacred feet in triumphant disregard of all its laws. The fish crowded into the nets of His disciples at His word of command. The loaves changed, and multiplied and fed the perishing thousands as He brake them. The winds ceased from their wild and boisterous sway as He spake to them. The sea ceased to rage and threaten His fearful followers, and sank into peace and quiet when He spoke. All His creation received their Lord and confessed His power. But His own people received Him not. So here. There is a touch of pathos in this word that the whole creation of God is waiting for the coming of His Son while that hope has slipped from the hearts of so many of His people.

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It is a Blessed Hope.

The man who cherishes this hope at once throws himself open in the popular mind to the charge of pessimism. Men say he looks upon all things with sober, sombre view. There are no sun-tipped mountain peaks of promise for him: all is shrouded in darkness and gloom. But there could be no greater mistake. For the Word of God calls the hope of the Lord's return a "blessed hope." That is, it is a "happy" hope, as the word literally means. It brings joy to the heart of the believer. It gladdens the soul of him who cherishes it. For there is no truer optimist than the man who is looking for His Lord to come. True, he, as none else, realizes that dark and perilous times are coming. His Guide-Book warns him there are breakers ahead for this old world of ours. He knows that Jesus Christ's statement about it is not that it is growing better, but that "the whole world lieth in the evil one" and is rapidly nearing the fiercest crisis of all its history. But none of these things move him. Being forewarned he is forearmed. And being forearmed he knows no discouragement because of conditions or circumstances. For back of all the sombre shadows of coming days, looms up the glorious figure of His coming Lord and King, whose victory is as certain as the eternal Word of God can declare, and the eternal love of God bring to pass. His hope is therefore indeed a blessed hope. It is sure and steadfast. It steadies his heart amid the most trying and desperate circumstances. And it inspires him to service, too, with new zeal and fidelity. For that this blessed hope of the Lord's return "cuts the nerve of service" is but another one of the
manifest fallacies which find birth in the theories of its critics instead of the lives of its lovers. Nothing could be farther from the truth. It stimulates to fervent zeal and earnestness for lost souls as they who cherish it do well know. Almost to a man the great evangelists and soul-winners of the age are lovers and preachers of the blessed hope. Spurgeon, Moody, Chapman, Torrey, Sunday, Whittle, all have cherished with warm and earnest hearts the hope of the again-coming of their Lord. The greatest coterie of Bible teachers this continent has ever seen, the men of the famous Niagara Bible Conference, were given up wholly and fervently to this truth. Brookes, Scofield, Erdman, Moorehead and Parsons—every man of this quintet of princely teachers found joy in believing and in propagating this blessed truth. And not only these, but thousands of God's messengers in the mission field testify to it as one of the mighty inspirations of their lives to eager, incessant service. If that great truth makes day-dreamers and star-gazers of men, then it is strange indeed to find Jesus Christ Himself exhorting His own, as they serve, to be "like unto men that wait for their Lord."

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It is a Purifying Hope.

"He that hath this hope in Him purifieth himself."

Years ago we were standing with a friend on the deck of a great ship. We had both been abroad for a year. And now our ship's prow was pointed toward the homeland. As we stood we talked of the wondrous sights of that memorable year. We saw again the glory of Switzerland's sun-tipped peaks: we heard the murmurous surf of the Mediterranean; we walked through famous galleries and feasted our eyes upon paintings and statues of world-wide fame and matchless beauty; we stood upon lofty mountain summits where the whole world seemed to lie at our feet; we wandered by the banks of lakes and inland seas which would be a never-ending dream of loveliness in all the years to come. As the moments went by, the more we talked, the more enthusiastic we grew. But we were forgetting something. It was the homeland. We needed something to turn our hearts thitherward. And presently it came. God laid His hand upon sea and sky in one of the most gorgeous sunsets our mortal eyes had ever beheld. A lake of gold, fringed with meadows of blue, lay embossed in the evening sky. Above it over-arching clouds flooded with silver radiance formed a gateway through which the setting sun poured the splendid light of parting day. Through this gateway in the golden west our good ship seemed to be sailing onward. And then came a rush of joy unspeakable. Back of the golden gateway of glory through which we were sailing was—home! Then a great hope swept into our hearts. It was a hope that went out to the homeland, and the dear ones there. And as it laid hold upon us with imperious sway everything else was swept out. The beauties of Italy and Switzerland were forgotten in the unspeakable joy of hope. And we learned that day as never before the searching, separating, expulsive power of a blessed hope.

So it is with us who are God's children. We are drawn unconsciously into the swift stream of the world's thought, activity and power. We live, move and toil amid intensely worldly surroundings. Engrossed in these we forget something. We forget that it is the things which are unseen that are eternal. So God thrusts into the horizon of our daily thought and meditation this blessed hope of our Lord's return. And amazing indeed is its separating power in the life. It is an other-world truth. With a tremendous tug upward, it lays hold upon our thought and spirit. It has a special blessing pronounced upon its study (Rev. 1: 3) . And any child of God who comes to know and love it is at once conscious of the nature of that blessing. Its searchingness and effectiveness in separating us from the power of worldliness in our lives is astonishing to us as we realize how vain our own self-efforts have been to accomplish this longed-for result. This wondrous power to purify and detach the heart from worldly engrossment is convincing proof that it is God's divinely appointed truth for effecting that purpose in the hearts and lives of His children. In very truth is it that "he that hath this hope in Him, purifieth himself even as He is pure."

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It is the Only Hope of Victory.

Picture to yourself a great kingdom belonging to a wise and loving king. That king goes away for a long absence bidding his people to occupy until he comes again. While he is absent a strong, hostile king is in possession of the land. That false king is Satan. He holds most cruel and tyrannical sway over the people of the land. Hating with relentless hatred the true king, he rages the country with all the malignant power he can command. With fiendish hatred he injects into the blood of the people a deadly poison. That poison is Sin. Think of the awful havoc of sin in this world of ours. "For by one man sin entered." That was an awful entrance!
Heaven must have wept tears of agony, and perdition held fiendish jubilee on that black day when "by one man sin entered." And what a record it has made! It has swept like a mighty tidal wave for centuries over a world engulfed in its black depths; who shall stay its flood? It has scorched and consumed like a volcano of flame all that have felt its fiery touch; who shall extinguish its fires? It has eaten like a great canker into the very vitals of all human life; who shall find a healing ointment for its leprous touch? It has stabbed to the innermost heart the innocent and the guilty alike; who shall quench the crimson streams which gush from its murderous wounds? And this deadly virus in the soul ceases not from its ruinous work until it has destroyed the body also. For as by one man sin entered, so also came "Death through sin." Sin follows in the wake of Satan; Death follows in the trail of Sin. And what a monster foe is he. He baffles our plans; he blast our hopes; he withers our strength; he fills our cup of sorrow to the full, and, until Jesus comes, he brings down into the dust of decay and corruption the mortal body of every being that walks God's beautiful earth. Thrice in every century does he sweep a thousand millions of human beings from life to death, from mortality to corruption.

What think you? Can final victory ever come to this earth until this false, usurping king is cast out; this deadly malady of sin healed; and this ruin of body and souls of myriads ended? Surely not. And the final victory over this deadly trio of foes, Satan, Sin and Death, is to be won by the coming and personal presence of our Lord Jesus Christ. Nor does this imply any failure of the work of the Holy Spirit in this gospel age. God never designed that He should finish the work which Jesus alone can complete. The Spirit may deliver us from the power of Satan, but only Christ can banish Satan from this earth. The Spirit may break the mastership of sin in our lives, but only Christ can drive sin from the earth. The Spirit may give us solace and comfort under the stroke of death, but He will never exile that dread foe from this world. All this is the triumphant work of our Lord Jesus Christ, who will conquer Satan, banish Sin, and tread Death under foot only after He Himself shall come again to reign in righteousness and universal peace.

The following are notes and impressions of Hugh H. Wallace gathered at the annual Africa Inland Mission conference at Kijabe, B. E. A., in January. The central theme of this convention was "Grace." Acknowledgment is made and thanks given to those who under God uttered or largely prompted these thoughts.

"For the grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying un-godliness (or un-worship, not un-godliness) and worldly lusts, we should live soberly (not drunkenly or uncontrolled, but mastered)righteously, and Godly (worshipfully, or piously, in the true sense; that which is inward and shines out) in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. These things speak and exhort and rebuke with all authority. Let no man despise thee." Titus 2:11-15.

One of our present day Christian leaders has said, "The difference between mercy and grace is that mercy provides an entrance ticket, free, while grace pays your passage all the way." Mercy saves; grace sanctifies. Mercy starts you on your journey; grace sees you through. Mercy brings you the first glad moment of conscious pardon; grace becomes the glorious habit of your victorious life. Grace succors you in temptation, comforts you in sorrows, strengthens you in weakness, restores you from backsliding, heals you in sickness, guides you in perplexity, supplies you with all you need for a life of holiness, imparts to you the Spirit's cleansing, and the all-sufficiency of Jesus, moment by moment, until grace is lost in glory. "Let us therefore, come boldly to the throne of grace." Another has defined grace thus: "Etymologically, grace is the beautiful which gives delight. Theologically, grace is the favor of God as shown in the gift of His Son, and practically, grace is God in human life."

Then it follows that he who would be powerful for God, he who would really manifest God to men, he who would show himself graceful—or full of grace—must learn the secret of the abiding and unhindered working of Christ in him—he must be God-mastered!

God-mastered? Does the term amaze you, does it frighten you? Someone may ask, "Is it true that if I hope to work effectively for God I must be utterly put away, done out, defeated, overthrown, frustrated in all I would plan for..."
myself, ruined, beaten? Would God ask or expect so much of me, with all my bright prospects and with my fair outlook on life?"

What does the Word say? Listen again, "The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world."

Now, do you ask again? I say then plainly in reply that, except you are willing, yourself to be thus utterly put to naught, you need never expect much of the power or beauty of God to rest upon or to show through you. In other words, unless God has taken that complete victory over you and all you hold dear, and unless it is really true of you that you have been mastered by Him, then you cannot show forth the grace of God, and this is that grace "that bringeth salvation."

What is your object in life? You who are Christians? What is that consuming desire or passion? What is that goal toward which you are striving? What is that end which you hope to gain? Are you attaining that coveted place or power or gift? If not—wherein lies your failure? May I ask you lovingly but plainly—"Is yours really a God-mastered life?"

If it is not and if you earnestly and honestly desire that your life shall be what God intended it should be: victorious, powerful, fruitful, radiant—yes, even glorious—a grace-full life; then let me ask you to come again, bringing no excuses, no preconceived notions as to how He shall work in you, nor when, nor where, nothing but a heart and life emptied of all else but love for Him and a deep-seated determination to please Him and bear fruit for Him; let Him take you in His own way unto Himself, wrapping you and all you have up in His great love and His abounding grace, let Him really master you and grace shall be manifest in you. His grace shall flow through you—and this I repeat is that grace which "bringeth salvation."

Would you become that soul-winner you've dreamed of being some day? Would you be a habitually victorious Christian? Would you be one on whom God may always count, and weak men too? Let God master you!

The normal Christian life, as God has planned it, is enormously attractive—this is the Christ-life. "But," you say, "they abused and tormented and cruelly treated Him." Yes, I grant you—some did. So will they treat you if you live like Him—but others said, "Never man spake like this man." So will they say of you. The Christ-life, the God-mastered life, is irresistible. These saw in Him the grace of God, and when that grace is really in you and abiding, it must by its very nature draw men to Him. This attractiveness is its very essence.

The Psalmist prayed, "Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

This "beauty" of the Lord—the grace of God is not a thing foreign to nor apart from service, but rather the most permanent and effective part of it.

But such a life manifesting the grace, beauty and power of God is not possible except there be a mighty motive controlling it. All may not run smoothly, but it will undoubtedly be effective and winsome.

One has said, "Hew to the line, let the chips fall where they may!"

Isaiah said, "I set my face like flint and I know I shall not be ashamed."

And Paul wrote to the Philippians, "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus."

We must therefore likewise have a vision of the possibilities of a life indwelt by the spirit of God; we must fix our eyes on that goal not as pleasing men; and bringing every faculty, every ambition, every thought, desire and action into captivity and conformity to the mind and purpose of God, live a life mastered by Him. Too many Christians are content to move by world standards, content to live a nominal Christian life "having a form of Godliness but denying the power thereof."

Oh, what a poor, short-sighted plan. Truly God is not master of the life willing to move by such a rule. There cannot possibly be any of the grace of God there. What then? It is a wasted life. That life is a failure!

Question yourself and answer honestly—"Has God mastered me—is mine a God-mastered life?"

Learn the lesson of the abiding presence of God (this is practical grace) and study to please your neighbor to his "good for edification." This will be the habit of the God-mastered life. And this will bring both glory and praise.

In closing let me add a single further thought. The coming of our Lord draweth nigh—soon, possibly very soon, He, for whom we wait and look, will appear in the clouds of heaven, coming with great power and glory to receive us to Himself. Consider, if you will, what may possibly be a new thought in that connection. We are to be changed into His likeness. Have you ever thought what a tremendous leap that will mean for some of us? What a transition from
what we are to what we shall be when we see Him as He is, and are changed into His likeness? There will needs be an awful death for some of us—and though it be but for an instant, there must be tremendous suffering, an eternity of suffering in a flash!

Shall we not rather by that new abandoning of ourselves to Him yield to His mastery (for He is Lord and master) and shall we not begin today, yes, this very moment, to grow in grace, passing from strength to strength and from grace to grace, that, like as Enoch who walked with God and was not, for God had taken him, so we may walk and fellowship with Him here and now, and then in that day take but a little longer step and be with Him and be like Him for ever and ever.

Let God master you.

He gives peace, strength, victory and every joy. "Now may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will; working in you that which is well-pleasing in His sight through Jesus Christ; for it is God who worketh in you (who has mastered you) both to will and to do of His good pleasure, to whom be glory for ever and ever. Amen."

The Work

ANNUAL REPORT FOR 1915.

EXTRACTS WHICH SHOW EFFICIENT STEADY WORK UNDER GOD'S BLESSING.

The following extracts of general interest are gleaned from the Annual Report, which has just been received.

THE WORK IN UKAMBA.

At Kangundo, our oldest station, and the one which has been subjected to the most difficulties and changes, the work has been carried on most successfully by Mr. and Mrs. W. J. Rampley, sent out to the Field by our British Council. While not yet fluent with the language, they have obtained a real hold upon the people. There is a small native church at this station and need an opportunity for strong out-station work, as efficient Ukamba workers are able to take hold of it. A small chapel is in course of construction there, and other buildings will be put up as soon as possible. Efficient white helpers are needed at this station. The people are fairly thickly settled for ten miles in every direction. There has been a marked interest during the year, several baptisms and many professed inquirers.

At Machakos the work has been carried on by Dr. and Mrs. Elwood Davis, during the absence of Mr. and Mrs. Charles Johnson, who have been home on furlough. As there is no native church at this station the only work which could be carried on was by these missionaries, and a considerable portion of Dr. Davis' time has been taken up with medical work. Religious services have been carried on, a small school work has been maintained, and it is hoped with the return of Mr. Johnson to the Field, that many may be led to a definite acceptance of Jesus Christ as their Saviour. Mr. Albert Clarke will assist Mr. and Mrs. Johnson.

The next oldest station in Ukamba is Mukaa, which was purchased from the C. M. S. This station was manned for some years by Mr. and Mrs. Burns, and as a result of their labors there were some fifteen or twenty devoted native Christians gathered together. Since Mr. and Mrs. Wight came home on furlough, this station has been without a missionary. Native teachers have carried on school work. Dr. and Mrs. Davis have now gone to take charge of this station and we hope to hear good reports. There have been a few baptisms from the station during the year, the candidates having waited some years for approval.

At Mboni, the work has gone along nicely under the direction of Rev. George Rhoad and wife, assisted by Misses Hattie Newman and Edith Norton, Mr. and Mrs. Isaac Caldwell and others. Mr. and Mrs. Rhoad have been giving much time to language and translation work and teaching the other missionaries the language.

More has been done in putting the Scripture into the native language than in all the previous history of the Ukamba work. Much credit for this is to be given to Mr. and Mrs. Rhoad and the others who have made their work possible through their looking after necessary but humbler tasks. The school code and methods adopted and used by the Mission in Kikuyu has been accepted.

The general health of the workers in this District has been fairly good. Most of the District is fairly free from malaria, and as the District has been under Government control for many years, and white settlers scattered here and there over it, it is considered as safe as many country districts at home. The most hopeful fact of the
work during the year has been a marked interest in Christian life manifested at all the stations.

The Work in Kikuyu.

The work at Kijabe has been carried on largely under the direction of Miss Hulda Stumpf, as Mr. Downing was home on furlough, and Mr. Hurlburt in the far interior. In some ways it has been the most successful of any year in its history. A deep, steady spiritual interest has been manifested, more out-station work has been carried on by the native workers, and schools have been conducted at centres of surrounding chiefs. Mr. Hetz and Mr. Herdman have gone out with groups of native evangelists, covering large areas where the Gospel had never before been preached. Three terms of school work of three months each have been conducted. The native school under Mr. Herdman has been very successful, with good organization, discipline and development of the native teachers. The average attendance being 120, the work has outgrown its accommodations, and the building is too small to accommodate those who desire to attend. The girls' work has also outgrown its quarters, from 20 to 30 being under Miss Messenger's care during the year. Some of these girls came to the school to get away from the evil life of their people, some with only a desire for education, and some through the influence of Christian natives, who wanted them to have the training. This is one of the most helpful departments of the work undertaken by our Mission, and the girls who have been saved in this work have helped to establish the most of the real Christian homes we have amongst the natives. The girls who marry Christian boys, without such training, are likely to be a serious hindrance to their husbands.

In the Industrial work Mr. Alexander has been a valuable helper to Mr. Hetz, and the teaching has been carefully done. Classes have been conducted in blacksmithing, stone cutting, advanced carpentry, saw mill work and elementary classes in first principles of mechanical work. The native evangelists have been trained by Miss Stumpf, Mr. Wallace and Mr. Herdman, and instruction has been given to all the students in the different schools, both in memorizing Scripture texts and in the exposition of Scripture. All of the advanced Christian boys have had practical work in evangelism. The home for the native boys, which had been closed for some time for lack of anyone who could conduct it, was opened and cared for during the latter part of the year by Mr. Herdman, who took that in addition to his other work. Few lines of work have been considered more profitable than a boarding school and training home for the boys. This has led many into definite Christian lives and been a blessing to the Industrial school, the teachers' training class and the native evangelists.

The work of the Rift Valley Academy has been considerably interrupted during the year owing to the epidemic of typhoid fever and the breaking out of the war. Rev. and Mrs. Fred McKenrick have now gone to Kijabe to live in this building and look after the children who need to board in the building while attending school. Pray with us that laborers may be raised as needed for this part of our work, which is one of the most difficult and yet one of the most important. Our missionaries' children should have the best school advantages which are possible, while their parents are taking the Gospel to the lost.

At Kinyona the work has been very interesting. Vigorous out-station work, with schools and meetings, have been maintained throughout the year. The country is thickly settled to the north of the station, and a goodly number of people to the east and south. The station is in a low valley, and will probably be moved to a nearby hill, the approval of the Government having been obtained. After Mr. and Mrs. Jesse Raynor went to the new station at Githumu, Mr. and Mrs. A. R. Ellson looked after the work, Mrs. Ellson passing on to be with her Lord during the year. Mr. Ellson has now been transferred to Kijabe, and Mr. and Mrs. Charles Youngken have been assigned to this station.

At Matara Dr. Blakeslee and Miss McKinstry have been in charge while Rev. Fred McKenrick and wife were home on furlough. The girls' home has been moved from this station to Githumu. A good school has been maintained during the year, and considerable out-station work carried on. Mr. and Mrs. Herbert Hassler have now been assigned to this station.

Githumu is the last addition to our stations in Kikuyu. It is said to be a beautiful site on the edge of one of the most thickly settled districts we occupy. Mr. and Mrs. Raynor, who have been at this station, have been granted leave of absence for furlough, and Mr. W. L. Hetz and wife and Miss Zimmerman have been sent there.

The work at Nyakach under Mr. and Mrs. Herbert Innes has been much blessed during the year. The native church is being built up and there is urgent need of a new station being opened in the same district. Several workers will be needed to occupy this district. Our sufficiency is from God.

Work Among the Masai and Other Tribes.

The work among the Masai has been interrupted, owing to their being moved from their reservation. A steady work has been carried on,
however, by our native Christian Masai boys, one of whom, Mulungit, is known to many of our readers. These workers visit the tribe from month to month, returning to Kijabe to report.

At Kilombe the work among the Il Uasin Gishu has been undertaken by Rev. and Mrs. Albert Barnett, assisted by Miss Mary Slater. The work here has also been delayed through the Government intimating that this tribe might also be moved.

The work among the Kamasai has been steadily pushed during the year by Mr. and Mrs. Oren Scouten, assisted a part of the time by Mr. and Mrs. Andersen, Mr. and Mrs. Stové, Miss Kristensen, Miss Hansen, and Mr. Rasmussen. A comfortable house has been built, school work opened and direct Gospel work begun. Meanwhile, Mr. Scouten has been teaching the other workers the language.

After considerable delay, work has been opened at Aldai, and a good beginning has been made. A work had been previously started there by the C. M. S., and afterward abandoned. Mr. and Mrs. Andersen and Mr. Rasmussen are now at this point.

Later in the year Mr. Andersen, Mr. Stové and Mr. Rasmussen explored the Il Geyo country and opened a station among the Mutee people. Mr. and Mrs. Stové have charge of this, and will have as assistants Miss Kristensen and Miss Hansen.

**German East Africa.**

The workers in German East Africa have been cut off from all communication since the outbreak of the war. At Nasa, the oldest station, Mr. and Mrs. Malek were hard at work at the last report, and a most interesting out-station work was being carried on by native workers. A splendid work was also going on at Nera. There being no white missionaries to take the work when Mr. and Mrs. Zemmer left for their furlough, the station was being manned by native helpers who were considered very competent. In no part of our work has it been more successfully carried on by native Christians than in this district. A new station has been started at Busia with Mr. and Dr. Maynard in charge, assisted by Miss Gertrude Bowyer. Miss Thilda Jacobson was also at this station, leaving for furlough on the last steamer on the Lake before the outbreak of hostilities. Several converts have been gathered and the work is very promising. A chain of stations reaching as far south as Tabora and several others in the district should be opened as soon as it is possible to do so. Will our readers remember this part of the work and these workers in special prayer at this time?

**In Belgian Congo.**

At Gasengu the work was under the leadership of Mr. and Mrs. John Stauffacher until their coming home on furlough. These workers were assisted by Misses Madge Hurst and Sarah Stirton, who were sent to the Field by our British Council. The first attempts at the language in what is called "Kingwana," a corrupted Swahili language, was finally laid aside and definite study begun on the language they will need to use in the work. Mr. J. F. Clark, who knew the Lur language from his work on the east of Lake Albert, was able to give valuable assistance. The work is encouraging, and the average attendance at school is 105, the children being eager to learn. The attendance at Gospel services is about 100; the missionaries, who were much troubled by the depredations of thieves, have not been harassed so much during the last few months. The language is said to be easy to acquire, the children bright and affectionate, good singers, and the people as a whole easy to be taught and controlled. Two good stone houses have been built. The altitude of the station is over 5,000 feet, and it is one of the most beautiful in the whole A. I. M. Field in its location and view of the surrounding country. Mr. and Mrs. Fred Lanning have now gone to take the oversight of this work, Miss Pett and Miss Cable accompanying them from British East Africa. Altogether, the work is very encouraging. The workers have rendered excellent service and there should be definite results soon.

At Dungu the missionaries sent out by our British Council, Rev. G. Fred B. Morris and J. Batstone, have done excellent work. Three good houses have been built, and a good start made on the language. A school and daily Gospel service have been maintained, and much has been learned of the characteristics of the people. Some exploration work has also been done, the people found to be of average intelligence and the country open and ready for Mission work. "There remains much land to be possessed." Shall we not ask our God to thrust forth laborers into this whitened harvest field soon?

Rev. and Mrs. T. R. Westervelt have been assigned to work in the Lur tribe. They will be located for a time with Mr. and Mrs. Herbert Innis and W. J. Guilding at Nyakach, where they will study the language, which is similar to the one spoken by the tribe where they will locate.

Mr. and Mrs. Fred. Lanning, Miss Mary E. Pett and Miss Ruth E. Cable have gone into the Belgian Congo to work at Gasengu.
time this paper is published. The party went by way of the West Coast around the Cape, on board the good ship Llandovery Castle. The last letter from them was written as their steamship was nearing Gibraltar. They will probably be landed at Mombasa by the time this issue is out. We hope to have word soon that they have reached their "desired haven."

Ever since my conversion, at the age of 13, I have desired to become a foreign missionary. When old enough I offered to the C. M. S., but was refused on account of health. Then after four and one-half years in hospital, having gained my certificates for nursing, I again offered, but my father, who was in failing health, wished me to stay. Then came private and district nursing in London and the Provinces, latterly working at Christ Church, Westminster Bridge Rd., S. E. While there I went to the all-day of Prayer for Africa, about a year ago. The great need of Africa pressed heavily upon me, and again later, at a Tuesday P. M., after hearing of the millions who have never heard of Jesus, and of the great need for workers. Then after much prayer, my friend, Miss Martin, and I offered to the A. I. M. I felt it would be a shameful thing in the eyes of God to rest comfortably at home, praying for the Lord to come, but doing very little to hasten His
Coming. I believe the Lord guided the Council to accept our offer, and hope, God willing, in two or three weeks, to sail for Africa.

"Brethren, pray for us."

F. L. Henton.

"I will go in the strength of the Lord God."

Early in 1914 I first heard of the A. I. M., and in time I heard the call of God for me to go to Africa. Until 1913 the way was not open for me to leave home, as I was the last one remaining at home with my father; and it is since his home-call that I have heard the Heavenly Father's call to the foreign fields.

For some months, early in 1914, I attended, when possible, the weekly prayer meeting at the A. I. M. house in East Street, London, W. I was then working at Dr. Len. G. Broughton's Church, in S. E. London. The letters and cries from Africa appealed strongly, and one evening after leaving the meeting, impressed, I went on to one of the Salvation Army great conference meetings in the Strand. The atmosphere seemed full of the call. The messages and texts on the walls all pointed the same way. The spoken messages emphasized the call, and at the close of the meeting one of the choruses sung over and over, "I will follow all the way." My friend, Miss Henton, stood by me, and said, "Do you mean it?" Thinking deeply, I answered, "Yes." If God wanted me in Africa, I was ready to go.

After days of much prayer, I offered to the So-

We thank God for every devoted Missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at His call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every Missionary now on the field, and for those at home truly doing their utmost to fulfill the obligation resting on them. But we must face the fact, that, after all, the work for the most part is left undone, and day by day thousands of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Saviour of the world."

"Who is responsible for this state of affairs? Scarcely, should we think, the unconverted men. * * * Angels are not responsible, for surely, had the privilege been entrusted to them, long years ago the Gospel Message would have been sounded forth in every part of the globe. No! we alone, as members of the Church of Christ, are responsible, and what are we each doing to fulfill the sacred obligation?"—From "The Call of Christ to His Church," by Miss Agnes M. Boys.

Miss Gertrude P. Martin

Miss Florence L. Henton

Miss Gertrude P. Martin
TAKING STOCK AT THE END OF THE YEAR.

Miss Stumpf writes to the Mission from Kijabe, under date of December 28th, as follows:

Here we are at the close of another year, and naturally our minds turn backwards as we begin to “take stock.”

Have we been successful or not? Have we done our best? It is easy enough to ask the question, but dare we give the answer?

One thing is plainly evident as we go over our records; we have not kept you very well informed about the lives here in whom you are interested.

Ofttimes defeats have come—almost always followed by victories, and we have not told you anything about them, because we could not. It is impossible for us to write of the things that are accomplished on bended knee, but God can, and they are all written up there, so we leave that with Him.

In the various departments of our work there have been many signs of improvement—a reaching-out after the things that are eternal. More boys have offered for industrial work than we have been able to take on. Our Day School at Kijabe now shows the largest enrollment in the history of the Mission. There are more children in the Home than ever before. Many young women have sought and found at the Mission protection from the cruel treatment of those, who, according to native custom, are their owners. At the different out-schools, taught by native Christian teachers, the children are anxious and eager to learn, but very often have been hindered by the parents or headmen of the villages.

A set of text books is being prepared in the vernacular, for each of the tribes among which the Mission is working. New stations are being opened among new tribes, and the extension and exploration work still goes on, despite the efforts of the enemy and the war. Mr. Hurlburt has spent nearly all of the past year in Northern and Eastern Congo Belge, establishing the work there.

Two of our number, Mr. Thomas Hannay and Mrs. E. R. Ellson, have been called home. Some of the native Christian parents have been asked to give back to God their little ones, and some have prayed that unless they be able to teach them the words of Life, that He should take them.

And now concerning our infirmity, pray for us. “For we know not how to pray as we ought.” Rom. 8:26.

Yours “Waiting,”

HULDA STUMPF.

WORK IN GERMAN EAST AFRICA.

MISS JACOBSON INTRODUCES MANY OF THOSE WHO HAVE HEEDED THE WORDS OF GOD.

By Thilda Jacobson.

When I first went to German East Africa I lived with Mr. and Mrs. Sywulka, at Nasa. That station at first belonged to the Church Missionary Society, but when taken over by the Africa Inland Mission, Mr. and Mrs. Sywulka were sent there. They had been there about two years when I came. I shall never forget the first impressions I had of the Sunday services. Many people came and the majority from far-away distances, six to ten miles. The morning service began promptly at 8 o’clock. The habit there is to kneel in silence when first entering the church. Mr. Sywulka was very specially favored in getting languages, was easily understood, and his earnest, powerful messages bore rich fruit. When the main service was finished, we would have about five minutes’ liberty, and then we would have an “after-meeting” of prayer and testimonies. Then the people would scatter, and services be held on the out-stations by native teachers. The responsibility of each Christian in the warning and winning of souls and preaching of the Word was always pressed, and, as a result, much work of that sort was done by all sincere believers.

Sakaria was one of the firmest Christians, earnest, burning for the salvation of souls. His wife, Roda, was also a devoted Christian, and that was the only home of which it could be said, at that time, that Jesus was truly LORD of the home, that is, that husband and wife worshipped the true God in spirit and truth. At their home, about five miles from our station, daily school was conducted, where such as desired came to be taught the rudiments of reading and writing. Some came from far away for this purpose. But besides teaching them this they always followed it up by teaching portions of Scripture, the small catechism, the Apostles’ Creed, songs, etc., repeating in concert until all should know it. This was followed by united prayer, when generally all Christians would pray. This continual teaching and faithful service of love—for no earthly recompense did they receive or seek—bore fruit in the salvation of souls, so that generally those who came would go away convinced of the truthfulness of the Word told them, and often having accepted Christ as their Saviour. Those who came from far-away districts would stay with Sakaria sometimes, perhaps a few weeks, or even months.
They would work in the garden half of the day for their living and privilege of being taught, thus making it possible for Sakaria to feed them.

**Moderate but Useful, Zonazani.**

Zonazani (Jonathan) was another dear and faithful Christian and worker. He was a different type from Sakaria, though both equally filling and fitting into their own sphere of work. Zonazani was a very quiet, modest character, quite shy from the beginning, but the Lord blessed him in soul winning, and he became bold, though still retaining his quiet manner. His wife was not a Christian when I first knew him, and I have been told by natives, who were won for Christ by Zonazani, that she was very stubborn and caused her husband much sorrow. However, he bore patiently with her. Often she would refuse to do her work, then, in place of forcing her to do it, he would simply leave her alone, and go do the work himself. He felt much called to go to another district, a few days' journey away, to teach. She refused to go with him, and he said, "If you do not want to go with me, I will go alone." However, seeing that she could not dissuade him, she went with him. While there she yielded to God, and has been a Christian woman ever since. They have labored at different places, but at present they are at Muansa, where there is no Protestant mission. They have many classes of people there, and a center for evil, and it could also be for good. A good work has been begun by them. Some come to be taught, and we hope it will prove to be a beginning and that soon a station manned by workers sent by God can work there.

On one of Mr. Sywulka's journeys, as he was out preaching the Gospel, he came where a young man named Nazani (Nathan) lived. He saw he was a fine capable fellow, and, after returning, they decided to ask him to come to the Station for a time. He could read and write, having been taught by the C. M. S. missionaries, but needed a deeper knowledge of God, and development in that which he had known. After a time he went back of his own accord and had a little place put up in which he started a school, and held services. He spent some time there and was won for Christ. He began coming to the school. He accepted Christ and gave such evidences of truly being saved that he was baptized. In the meanwhile, this Nyanda (after baptism Yohana Nyanda), spent some time there and was won for Christ. Then he came to his home and began teaching and telling that which he had been taught.

In September, 1913, work was opened in the district called Usea, about one hundred miles south and a little east from the Nasa Station. To this new station Mr. and Dr. Maynard, Miss Bowyer and I went, also a few Christian boys from Nasa. The already mentioned Ngwihongi was one, also Mabula, Maweni, Masasi, Muchembe, and a Christian family came to live near our station, all from Nasa.

**Classes of Boys.**

They did a great deal toward opening the work. Ngwihongi and Mabula were the most prominent workers. They soon began teaching class as a number of boys came to be taught. They began by teaching one hour each forenoon, but the numbers increased so steadily that evening the whole afternoon was given to teaching. The average attendance when I left was thirty-eight. The same method as used at Sakaria's was used, daily teaching portions of God's Word and prayer. Eight had confessed faith and acceptance of Christ as their Saviour and are living good lives. One of them, Mahushi, went to visit his relatives, living seventy-five miles distant. He went with the purpose of telling them the Word he had been told and believed. They were interested and told Mahushi to tell the white teachers to send them a teacher and they would build a house for him. We were very deeply touched.

**Native Workers.**

There are others, but I will not give detailed accounts. Nicodemus is not an old Christian, and yet is a sincere believer. He has endured a great deal for the Name of Christ, and he is also giving his whole time to the work of the Lord.

Isaka is a firm Christian. God has used him much. His wife has been won for Christ by him, as well as his wife's brother, Ngwihongi, and many others. He is at present working in a district called Nera. It has only one station where different white missionaries have labored, but at present the work is carried on by the natives. While Isaka is the principal worker there are several others with him, Mhela, Mikaeli, Paulo and possibly others, all we trust truly the Lord's.

Yohana Nyanda was led to Christ while visiting in the home of a relative, Yakobo Mohoja, a true child of God. Mohoja was a ringleader in the native dances, and looked up to by the natives. He began coming to the school. He accepted Christ and gave such evidences of truly being saved that he was baptized. In the meanwhile, this Nyanda (after baptism Yohana Nyanda), spent some time there and was won for Christ. Then he came to his home and began teaching and telling that which he had been taught.
by this, first, because Mahushi, just having heard the Story, was constrained to go and tell it to others, and then such an appeal for teachers. We had no one to send, for all with us were mere boys and not capable of such a position. We prayed about it and decided to ask Mabula to drop the school for a week and go back with Mahushi to preach. This he did, and he returned with the glowing report of the response of the people. Three lads from there came to our station to be taught, making their homes with friends a few days at a time, between times going home to do a little work. We hope by this time someone among them has accepted Christ and so learned to know Him that through them others may be given the Gospel. Mahushi wants to tell others and desired to learn quickly for that reason, but his home is near our station and not in that district.

Much difficulty is connected with opening a new station. A long time passed before we had a place to meet in which to worship, but we held our services under a large tree. Many people came and they soon learned to recognize the Lord’s day. The work has been carried on on a very small scale and with much difficulty, yet God’s manifest blessing has rested on it. Souls are being saved and we are praying for large things from God in German East Africa.

**Opportunity in Medical Work.**

The medical work is large. From thirty to sixty and perhaps more patients are treated daily except on Sundays. Some have been drawn to Christ by that. One family was especially bitter against us, and would not listen to the message of God. One day two boys were playing near our station, and in their play one broke his leg. He was carried to the Station, the bone set and daily treated, but we had no place to keep him, therefore, he was taken to his home. Dr. Maynard went daily to care for him and sometimes Mr. Maynard with her. The boy could not believe that he would ever be able to use his leg again, but the kind care and treatment given him became a means of opening hearts and they all began feeling friendly toward us. He was completely restored, and at once he and others from that home and village came to be taught and they have been very friendly to God’s Word.

“The harvest truly is great, but the laborers few. Pray ye therefore the Lord of the harvest that He may send laborers into His harvest field.”

A cablegram received about the middle of April told of the safe arrival at Kijabe of the last missionary party that went out.

**Preach to Nearly 10,000.**

**Mr. Herdman Tells of Highway and Hedges Evangelism in Africa.**

Our Home Director, Pastor Orson R. Palmer, has received the following letter, dated at Kijabe, November 7th, 1914:

October was my vacation month and I had such a good time that I want to share it with the readers of **Hearing and Doing.**

On Thursday, October 8th, I left Kijabe with Gicuru, Marigi, Waithaka and Mwang wa Wango, evangelists, Mwang wa Gecuru, cook, and enough porters to carry the camp equipage. At the end of a five hours’ march, we set up camp. Before long a group of curiosity seekers had appeared. Not to let the opportunity escape, my cook got out his Swahili testament and was soon preaching the Old, Old Story. Our camp was on a main path in the midst of a large population. At the end of a week we moved on to another strategic point. In the meantime we had been joined by Ndiraugu, Kimani, Thuo, Njuguna wa Wamagira and Mucai. Mucai is an assistant in the dispensary, so he brought a medicine case with a few simple remedies. After a week in camp No. 2, we moved on to another point. From the camp as a centre, the boys went out into the surrounding villages and paths and wherever they could find an audience even of one person they told the story of God’s love. One day we arrived in camp No. 3. Njuguna ran a large splinter into his foot and was unable to walk. He stationed himself under a tree near my tent and stopped all who came by, that he might preach to them.

A fruitful field was the Giathi or native market. Every four days the natives gather to buy, sell and exchange commodities. Each of our camps was within an hour or two of the Giathi. On these days there were from 1,000 to 2,000 people gathered together. It was interesting to watch them, but inexpressibly sad. Every time I was there the words of our Lord in Matt. 24: 37-39, and in Luke 17: 28-30, rose before me. My heart went out in a great longing for these people who “know not God, and are without hope in the world.”

I had careful count kept, and the record shows that 9,554 people were preached to during the nineteen days we were out. We returned to Kijabe on Monday, October 26th.

Each morning before going out, the boys met in my tent. We sang a song, I gave a brief message from the Word, and then we had a season of
HEARING AND DOING

prayer. In the evening we had song and prayer about the camp-fire before going to bed. To me it was a time of blessing. I am anxious to be out again. Won't you pray that the way may be opened for me, or someone, to spend practically the entire time out in this service? Sincerely, Harry P. Herdman.

IMPORTANT MOVES IN THE MISSION’S PERSONNEL.

Reports received from the Field of the Conference held at Kijabe speak of it as one of the best ever held on the Field. Mr. Hurlburt, our General Director, returned from his trip in the far interior in time to attend. There were a number of changes made in the location of our workers, and friends will need to take a close look at the Directory in sending mail to the Field.

Rev. and Mrs. Fred. H. McKenrick and family have been transferred to Kijabe, where they will live in the Academy Building, caring for children who need to board while attending school, while their own children have the benefit of school privileges.

Mr. A. R. Ellson has been transferred to the same station, where he will look after the printing establishment and his children attend the school.

Mr. and Mrs. Charles T. Youngken will look after the station work at Kinyona.

Mr. and Mrs. W. Lewis Hetz have been transferred to Githumu, where Miss Anna E. Zimmerman will assist in the work.

Mr. and Mrs. Isaac C. Caldwell have been transferred to Kangundo to assist Mr. and Mrs. W. J. Rampley.

Mr. Albert Clarke was transferred to Machakos to assist Mr. and Mrs. Charles F. Johnson.

Dr. and Mrs. Elwood L. Davis, who have had charge of the Machakos station during the absence of Mr. and Mrs. Johnson, are transferred to the station at Mukaa, with Miss Helena Goe- sen as assistant.

Rev. John H. Brolin will be located for the present with Rev. and Mrs. A. E. Barnett and Miss Mary Slater at Kilombe.

Mr. and Mrs. Matthias O. Stové with Miss Signe C. Kristensen and Miss Marie Hansen will be located at Mutee. Mr. and Mrs. Andrew M. Anderson and Mr. K. V. Rasmussen at Aldai.

Mr. R. B. Flinn, Misses Mary and Catherine Mozley and Miss G. Hurst have gone into the far interior to assist in the work at Dungu.

SEMI-ANNUAL MEETING OF THE AMERICAN COUNCIL.

The first Semi-annual Meeting of the American Council was held at the office of the Mission in Philadelphia January 26, 1915.

Beginning with a general season of prayer, various matters of a routine but important character were considered relating to home administration and the work on the field. The interests of various present candidates were carefully considered and of the furloughed workers who have since returned.

The needs on the field and severally in the three Protectorates, because of the growth of the work and otherwise, were carefully canvassed.

A tone of encouragement and of gratitude to God for His grace in all the expansion of the work was manifest and with a renewed sense of the Divine challenge to all friends of the Mission to more earnest and persevering prayer. It was also gratefully noted that the work had suffered practically no retarding through the present war conditions.

W. L. DeGroff, Secretary.

Luo People Carrying a Granary
A. I. M. NEWS NOTES.

Rev. G. Fred B. Morris, Field Director for North Congo, and Miss Madge Hurst, who has been doing faithful work at the Gasengu station, were recently married. We regret a premature notice which in some way crept into our paper some time ago. We take this opportunity to apologize, and to extend our most hearty congratulations. Mr. and Mrs. Morris will be located with the other workers at Dungu.

A postal card received from Rev. Lee H. Downing, mailed at Port Said, stated that he and Mrs. Downing were on the way to Africa again, his boy, Kenneth, having sufficiently recovered from the operation for appendicitis to enable them to proceed from Marseilles.

Dr. and Mrs. John E. Henderson have tendered their resignation as allied missionaries of the Africa Inland Mission, and together with Mr. and Mrs. W. P. Knapp will continue the work at Kambui and Ngenda, under the direction of The Gospel Missionary Society.

Mr. and Mrs. Herbert H. Hassler have asked for admittance in the A. I. M., and have been accepted and assigned to work at Matara Station. The Gospel Missionary Society, headquarters

From Mombasa to England the sailing was by way of the Cape, which also consumed more time. We are encouraged by what these workers tell us of the good beginning in missionary work which has been made in the Belgian Congo. They have now gone on to visit their friends in Illinois and Wisconsin.

Mr. and Mrs. Henry H. Zemmer and child, and Miss Thilda Jacobson, reached America safely before the holiday season, having left their stations in German East Africa before the outbreak of hostilities. Their report of the work of our Mission in this District is most encouraging. The Zemmers are now with friends in Michigan, and Miss Jacobson in Nebraska. We hope these workers may have an opportunity to do some deputation work after they are thoroughly rested. Will our Western friends bear all in mind in prayer and for service later on?

Mr. and Mrs. Emil Sywulka and family are with his people in California for the winter. They are desirous of returning as soon as it is possible for them to do so. Their work is in the German District and it is not possible for them to return to their station at this time. In the meantime, Mr. Sywulka is available for deputation work.

Mr. and Mrs. Jesse Raynor and Miss McKinstry, on furlough from the Field, reached the Philadelphia Mission Home the latter part of April.

What Paul Would Do in a World at War.

I verily believe that if the Apostle Paul were in our midst today, with the war raging in Europe, he would sound an advance all along the line. He would urge us to eclipse all the mischief of the Devil by the more dazzling exploits of the children of light. He would call us in this hour, when men are being summoned to kill and to destroy, to send out more men and women to save, and to comfort and to heal,—men and women who will lay down their lives in bringing life to their fellow-men.

What else shall we do in this hour of upheaval and disaster? The Church must eclipse the exploits of carnal warfare by the more glorious warfare of the spirit. Shall we withdraw our army from the field because the war is raging in Europe, or shall we send it reinforcements? Shall we allow the Cross of the Living God to be outshone by the army of the world?—John Henry Jowett, D.D., in Sunday School Times.
Hearing and Doing

Published by American Council A. I. M.

HOWARD A. BANKS, Editor.

JAMES H. McConkey, Contributing Editor.

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Address all communications for HEARING AND DOING, to Africa Inland Mission, 2244 North 29th Street, Philadelphia, Pa.

THE AGONY OF THE EARTH.—When in the Garden of Eden man fell into sin, God extended the curse of sin to the very ground on which man walked, and said: “Cursed is the ground for thy sake * * * thorns and thistles shall it bring forth to thee.” “It is better for fallen man to battle with a reluctant earth than to live without toil.” It was doubtless with this statement of Genesis in mind that Paul wrote to the Romans that “the whole creation groaneth and travaileth in pain together until now * * * waiting for the redemption of our body.”

The pronunciation of the curse upon both man and the ground is accompanied by the statement of the Lord God that out of the dust was man taken; “and unto dust shalt thou return.” That from which he was originally fashioned becomes his sepulchre, until the moment of “the redemption of the body.” When the millions of bodies that have lain eight feet under the sod, sown in corruption, are raised in incorruption; sown in dishonor are raised in glory; sown in weakness are raised in power, and all fashioned like unto His glorious body, then the very ground which has held these “vile bodies” now released at last from their curse by a victorious Christ shall itself be released from its curse. The earth that has shared in the curse, shall share in the glorification.

Not long ago we were riding over the Santa Fe Railway through the Great American Desert. For almost two days we saw, from the car windows, little else but bleak stretches of sand. Here indeed was where the earth agonized as nowhere else—agonized to bring forth fruit, as she does so successfully in the Dakota wheat-fields, or the Kansas corn-fields, or the Southern cotton-fields. One fancied he could hear the groaning of nature there in the Arizona desert; that he was a witness to the stress and strain of her effort to make things live, and be green and fresh and lovely. But the only result was gray sage, or thorny cactus, or appealing yucca plants, with their appearance of tortured arms, like those of Dives in perdition, madly begging the brazen skies for a drop of water. Never before did we realize so fully that the Blessed Hope of the Christian is the hope of the creation too, as Mr. James H. McConkey so beautifully points out in his last article on “The End of the Age” series, in this issue.

May the Day Star soon arise in our hearts and in the morning skies that shall cause to flee away the shadows of the long night which has enveloped the world in gloom since the Calvary sunset.

THE BILLY SUNDAY REVIVAL IN PHILADELPHIA.—For eleven weeks Billy Sunday conducted a revival meeting in Philadelphia, which resulted in thousands of converts, some accounts say as many as 43,000. The City of Brotherly Love was stirred as rarely ever before, even as when Moody was there. The great Tabernacle which held 17,000 people, was filled morning and evening. The staff of workers who accompany Mr. Sunday and organize the personal work campaign and the Bible Study campaign which run along concurrently with the preaching campaign did most effective work, and the Gospel was carried into highways and hedges, parlors and drawing rooms, churches and theatres, and, indeed, into every neighborhood of the city.

We are happy to say that our brother Palmer’s auditorium in the Berachah Church next door to the Africa Inland Home at 2244 North Twenty-ninth Street has been filled to overflowing at the evening services, so that it has been necessary to utilize a theatre nearby, which seats 1200. Mr. Palmer has been called on to help in the follow-up campaign throughout the city. We trust that this awakening of God’s people in the city where our Mission headquarters is will result in the thrusting forth of many laborers into the African harvest field.

THE LOST MISSIONARIES.—After our friends have read the interesting report of Miss Thilda Jacobson of the work in German East Africa, we trust that they will not forget to pray for our missionaries in that country who have been cut off from all outside communication or supplies since the outbreak of the war. We have just been informed by the State Department that its consul at Zanzibar has been unable to get any word of these faithful workers. The Department continues to feel that these workers are
safe and in no danger of life or limb, and our brother Hurlburt writes that the German officers were always very kind to our workers and he thinks they will be cared for, because they are American citizens. A blockade of the entire coast has been proclaimed, and communication will become even more difficult.

God's Hand Not Paralyzed by the Alarm of World-Wide War.—In the annual report from the Field, which will be found in this issue, and in the report that a number of missionaries are returning to Africa accompanied by several new workers, there is great cause to thank God. In a day of world-wide distress and sorrow He enables us to keep the work in Africa, for the most part, under way and to continue to preach the Gospel. It has been true of the Lord's work in all generations that it prospered in times of stress, and the present is no exception. Many of God's children have a profound confidence that the awakening of the Church of God in Christendom is but in its beginnings, and that the world is soon to be swept by a great ingathering of souls. May it mean the turning to needy mission fields of thousands of new workers, who shall carry with them the revival fires to the dark corners of the earth.

Death of Mr. Hugh H. Wallace.—Some of the friends of Hugh H. Wallace, of Kijabe, received a cablegram recently, saying that he was ill with typhoid fever, and on the night of April 20th the Mission headquarters had a cablegram telling of his death. He was one of the brightest and best of the California group and his death comes as a great blow, following the death of Mr. Hannay. His powerfully helpful article, "Mastered," appears in this issue. It is indeed a beautiful farewell message, although he little realized it was such when he wrote it.

In a letter under date of February 21st he says: "This is a time of great stress on the people. There is great Satanic activity, but there is also much manifestation of the Spirit's working and power among us. Pray with and for us. You and the others in the homeland who are bearing us and the work up are constantly in our prayers. Thank God for such a fellowship and for such privileges as are ours, even in these days of terrible conflict in the world."

The transition, the change from the terrestrial to the celestial, the awakening in His likeness, has come to our beloved Brother, even as he mentions in his article. May sustaining grace be given to his friends, and may God raise up volunteers to fill the vacant ranks.

---

**Treasurer's Report**

**Funds Received Through the American Council of the Africa Inland Mission from July 1st, 1914, to December 31st, 1914, inclusive.**

**Receipts.**

For Missionaries.

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The following letters, sent to the Mission office, are placed in it for the benefit of the friends of the mission:

Hugh H. W. H. [Signature]

February 21st, 1915.

My dear friend H. H.,

I am thrilled by your news of my new plan for missions, and I am delighted to hear of your plans for the future. I am sure you will be successful.

Your friend,

[Signature]
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**Total**: $16,826.81

**Respectfully submitted,**

JOHN H. STEELE, Treasurer
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

The Office of the Africa Inland Mission and Receiving Home for Candidates is at 2444 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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*Rev. Charles E. Hurlbut, General Director.
*Orson R. Palmer, Director for North America.

Members of the Executive Committee are marked with an asterisk.

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James D. Husted, Chairman, Room 1916, 100 Broadway, New York City
Frank H. Mann, Secretary, 105 E. 21st St., New York City.

Buffalo Council.


E. Elmer Staub, Chairman, 608 Harris Trust Bldg., Chicago, Ill.

Oscar E. Weiss, Secretary, 4123 Calumet Ave., Chicago, Ill.

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Rev. Thomas C. Horton, Chairman, Occidental College, Los Angeles, Calif.

Prof. Howard W. Kellogg, Secretary, Bible Institute, Los Angeles, Calif.

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*E. E. Shaw, Ernest Lyon
*Rev. Trevor H. Lingley

*Members of Executive Committee.

DIRECTORY OF MISSIONARIES.

working under the direction of the Africa Inland Mission.

This does not include those at home on furlough.

GENERAL DIRECTOR

Rev. Charles E. Hurlbut
Address: Kijabe, British East Africa.


At Kijabe.

Rev. and Mrs. Lee H. Dowling, Rev. and Mrs. Fred. H. McKendrick, Mr. and Mrs. A. Alexander, Mr. and Mrs. T. Hannay, Jr., Miss Hulda J. Stumpf, Miss Alta E. Hurlbut, Miss Emily E. Messenger, Miss Elizabeth Morter, Harry P. Herbman, Mr. Alex. E. Ellison, Miss Eunice Simpson, Mr. and Mrs. Lawson S. Propst; Mrs. Jane E. Myers. Pro tem: Dr. and Mrs. Kenneth W. Allen, Rev. and Mrs. Arthur E. Waechter, Miss Laura N. Collins, Mr. Gordon Robertson, Miss Florence L. Henton, Miss Gertrude P. Martin, Rev. and Mrs. Wm. Wight.

Address: Kijabe, British East Africa.

At Matara.

Mr. and Mrs. Herbert H. Hassler, Dr. H. Virginia Blakeslee, Miss Gertrude L. Silvius.

Address: Kijabe, British East Africa.

At Kinona.

Mr. and Mrs. Charles T. Youngken.

Address above: Kikuyu Station: Kijabe, British East Africa.

At Githungu.

Mr. and Mrs. W. Lewis Hetz, Miss Anna E. Zimmerman.

Address: Chania Bridge, British East Africa.

At Masi.

Rev. and Mrs. Geo. W. Rhoad, Miss Hattie E. Newman.

At Kangundo.

Mr. and Mrs. W. J. Rampley, Mr. and Mrs. Isaac S. Caldwell.

At Machakos.

Mr. and Mrs. Charles F. Johnston, Mr. Albert Clarke.

Address above: Ukamba Stations: Machakos, British East Africa.

At Muka.

Dr. and Mrs. Elwood L. Davis, Miss Helena Goosen.

Address: P. O. Kio, British East Africa (A. I. M. Mukas).

At Lake District.

Rev. and Mrs. A. E. Barnett, Miss Mary Slater, Rev. John H. Brolin.

Address: Eldama Ravine, British East Africa.

At Kapsokya.

Rev. and Mrs. Oren H. Scoulen.

Address: Kapsokya, British East Africa.

At Mutre.

Mr. and Mrs. Mathias O. Stove, Miss Signe C. Kristensen, Miss Marie Hansen.

Address: Seroit, British East Africa.

At Aldai.

Mr. and Mrs. Andrew M. Anderson, Mr. K. V. Rasmussen.

Address: Aldai, Handi, British East Africa.

At Nyakach.

Rev. and Mrs. Herbert W. Innis, Mr. W. J. J. Guilding.

Pro tem: Rev. and Mrs. T. R. Wastervelt.

Address: Kisumu, British East Africa.

German East Africa.

Mr. Emil Synwalla, Field Director (on furlough).

At Nasha.

Mr. and Mrs. Rudolf Malek.

At Busia.

Mr. W. J. and Dr. Nina H. Maynard, Miss Gertrude Bowyer.

At Nera.

Native Workers only at present.

At Charamaga.

Honorary Auxiliary Members: Mr. and Mrs. Albert E. Martin.

Address all German East Africa workers: Mombasa, German East Africa, via Mombasa & Kisumu, British East Africa.

Eastern Congo Belgian.

Mr. John W. Stauffacher, Field Director (on furlough).

At Gasungu.

Mr. and Mrs. Fred Lanning, Miss Sarah Stirling, Miss Mary E. Pett, Miss Ruth E. Cable.

Address: Butsaba, Uganda, Africa (A. I. M. Mahagi).

Northern Congo Belgian.

Rev. G. Fred. B. Morris, Field Director.

At Dungu.

Rev. and Mrs. G. Fred B. Morris, Miss Mary and Catherine Mosley, Miss Gwennie of Chicago, D. M. Miller, Jack Beaton, Rupert B. Flinn.

Address: Dungu, Congo Beige, (via Cairo, Khartoum and Abo) Africa.

Note: It will be well always to add "Africa Inland Mission" and the name of Mission station to addresses given above, in lower left-hand corner of envelope.