The Word

CHAOS.
Henry W. Frost in "China's Millions."
"The whole creation groaneth and travaileth in pain."

A great and loving God on heaven's throne,
A Saviour-Christ expectant at His side,
The Holy Spirit seeking for His own
And pointing upward to the Crucified;
Yet Satan ruling souls without restraint,
Seeking the whole, wide world of men to win;
A few believers, struggling on and faint,
While multitudes far-wander in their sin;
Sickness, decay and death in every place,
Sorrow and anguish, with sad-moaning, tears;—
In heaven, a plenitude of love and grace;
But judgment near, and hearts o'erwhelmed with fears!

THE END OF THE AGE.
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The Age to Come.

With the Second Coming of our Lord is linked the Glorification of the Church, the Restoration of the Jew, and the Judgment of the Unbelieving World. These close the present age. Then follows the Age to come, or the Millennial Age. Concerning this period, note first, that—

it will be earth's Golden Age of a Thousand Years.

It was the boast of one of Rome's greatest emperors that he found Rome of brick and left it of marble. So the Lord says of Jerusalem in the age to come that for brass He will give gold (Isa. 60: 17). And not only for Jerusalem, but for all His earth only the preciousness of gold as contrasted with the cheapness of brass can describe the glorious change that shall come to it from the hand of God in those golden days. Instead of sin right-

eousness shall fill the earth. Where violence once held sway peace and tranquility shall forever reign; where the moans and sobs of sorrow arose, songs of joy and exultant gladness shall fill the days; where war's awful slaughter ravaged the nations of men, peace and good will to all men shall brood over God's restored creation. Injustice shall yield to righteousness, violence to quietness, hatred and enmity to love and sweet fellowship; and the world shall be at rest under the sway of Him whose dominion shall be from sea to sea and whose reign shall bring peace and gladness to the hearts of the millions who acclaim him King and Lord. It will indeed be earth's golden age of which poets have sung and for which a suffering, sorrowing world has waited through all the passing centuries since its King was crucified and its Lord of glory rejected by His own.

Because the Scriptures represent this age as lasting a thousand years, it is called (from the Latin word "mille" meaning a thousand) the Millennium or the Thousand Years. Some object to taking this as a literal statement of duration of time, because, they say, it is mentioned in but one chapter of the Word of God, the twentieth of Revelation. But in addition to the fact that even a single clear statement of fact by the Scriptures is sufficient for a child of God, note the repetition of this period of time in the selfsame chapter. Satan is bound for the thousand years (v. 2); he is loosed for a little season after the expiration of the thousand years (v. 3); the resurrected martyrs reign with Christ the thousand years (v. 4); the wicked dead are not raised until the end of the thousand years (v. 5); those in the first resurrection are said to reign with Christ the thousand years (v. 6); and at the end of the thousand years, the final doom of Satan is sealed (vs. 7-10). Here we have six distinct references to the reign of Christ upon earth as being a period of one thousand years. If we accept the testimony of man that the present gospel age has continued for nearly two thousand years, why should we not receive the testimony of God that the coming millennial age will last for one thousand? "If the witness of man is great, the witness of God is greater."
It will be an age in which Jesus Christ Reigns as King upon the earth.

"The Lord God shall give unto Him (Jesus) the throne of His father David; and He shall reign over the house of Jacob forever." (Luke 1: 32-33.)

David’s throne was upon earth not in heaven, and the promise here is clear and explicit that Christ shall reign over the Jews in the age to come exactly as His father David had done in ages past.

"In the regeneration ye shall sit upon twelve thrones and judge the twelve tribes of Israel," were Christ’s words to the apostles. An equally clear promise this, that they, in the age to come, should share with Him this very rulership over Israel upon earth, which the angel announced to Mary should come to her son. In Rev. 11: 32, the cry from heaven is that,

"The kingdoms of this world are become the kingdoms of our Lord and His Christ."

And in Rev. 5: 10, the cry of those who have been made kings and priests unto God is, “and we shall reign on the earth.”

So, too, the kingdom of Christ as seen in Dan. 2: 44 is one which succeeds all other earthly kingdoms, and which “fills the whole earth.” (v. 35.)

The picture in Dan. 7: 14 is a picture of earthly kingdoms and in it “there was given Him (Christ) dominion, and glory, and a Kingdom, that all people, nations and languages should serve Him.” These are earthly peoples and nations, as the context clearly shows, and dominion and rulership over them upon earth is given unto the Lord Jesus Christ.

A clear passage, too, upon this truth is Jer. 23: 5, in which, speaking of the coming Kingship of Christ the Spirit says:

"I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."

It will be an age in which The Saints Rule With Christ.

Paul assumes this to be a well understood and most practical truth when he warns the Corinthians against going to law one with another. Not only is it unbecoming to them as Christians so to do, but how unfitting and inconsistent is it that men who were some day to rule the world could not settle little matters of this present life without litigation. How unworthy would they be for the larger judgship if they could not judge in such insignificant affairs as these. “For,” says he, “Know ye not that the saints shall judge the world?”

Christ, also in assuring His disciples of their coming part in this rulership, says to them in a passage already cited,

"In the regeneration, ye shall sit upon twelve thrones and judge the twelve tribes of Israel."

So, too, Paul, seeking to comfort believers in the midst of afflictions, brings to them an inspiration and blessed hope the thought of their coming Kingship when he says—

"If we suffer with Him we shall also reign with Him."

And in Rev. 20: 4, concerning the company of sufferers seen there the same word is said by the Spirit—

"And they lived and reigned with Christ a thousand years."

Likewise in the prophecy of Daniel, after the overthrow of earthly governments has been suddenly and swiftly accomplished by the hand of God, we read (Dan. 7: 27)—

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Some find difficulty in trying to conceive the exact relation of the glorified saints to this earth over which they are to rule. But such difficulty is largely speculative and unreal. Let us meet it by an illustration.

We know a Christian man whose home had been broken up by the vicissitudes of life. All the birds had flown from the home nest. The old homestead stood solitary and untenanted. Often as he passed it the flood of tender memories was so overwhelming he would turn his head and look away. But one day something happened to the old home. A beloved friend and kinsman bought it back and began to transform it. And one day when the weary worker came back from his wandering service, he found a transformation. He was ushered into his old rooms. There were his favorite books, easy chair and writing desk all ready for his use. Through a newly cut window streamed the sunshine as never before. All that thoughtful love could provide for his comfort was there. And in the rooms where he had studied, written, prayed and suffered some, he found again a quiet resting place from the rush of the world and the weariness of service and travel. And now the old home is again his home. He does not dwell much in it for he has a roving commission from the King, but he is free to come and go as he pleases and is always sure of the welcome of loving hearts and the ministry of willing hands.

Somewhat in the same fashion will it be with this old earth home of ours. Satan has sown it
thick with seeds of sin. He has been reaping for centuries an awful harvest of sorrow, suffering and death. But our Elder Brother has bought it back with His own blood. Some day soon He will come to reclaim it. And how He will transform it! With a new and transcendent loveliness will He refashion it. And then we shall rule with Him in it. We shall sit down with Him on His throne even as He sits upon the Father’s throne. We shall “judge the world” with Him. We shall have precisely that relation to this beautified old home that He Himself had after His resurrection. He came and went; He appeared and disappeared at will; He was the same, yet not the same. So with us. In glorified bodies we shall be in just such touch and access to this glorious earth as God has planned for us. We shall have such a ministry as we do not now even dream. For us there shall be undimmed vision of God’s will; unwearied strength to carry it out; and unlimited sphere in which to make it known in that day when His will shall be done “in earth as it is in heaven.”

It will be an age in which the power of death is restrained.

The power of death is restrained and broken during the millennium but not entirely destroyed. For we read (1 Cor. 15:21) that Christ shall reign until He hath put all enemies under His feet and that the last enemy which shall be destroyed is death. This shows that death does not end until the end of His reign. Also (Rev. 20:14) we see that it is not until the end of the millennium that death is finally destroyed. Over the bodies of glorified believers death of course has no power nor sway, for they are deathless bodies indeed. But that the nations which pass into the millennial age of the earth are still subject to its power, albeit restrained and limited, is shown by such passages as Is. 65:20. Here the statement of the Word is:

“For the child shall die an hundred years old.”

The child “shall die.” Here evidently is death. But the other statement is still more striking. The child shall die “an hundred years old.” A hundred years now is the extreme limit of infirm and exceptional old age. Yet in this millennial age one dying at an hundred years is called “a child.” This is a multiple of eight or ten times the age of a child now and shows that adult human life in the same ratio may reach even the duration of the millennial age. In the world’s first golden thousand years, ere sin had reached its climax in the curtailment of human life, men lived for centuries. Genesis tells us of contemporaries of Adam who lived between nine hundred and a thousand years. So it would seem from this word in Isaiah that when the power of sin is broken and that of death with it, human life will increase to that of earth’s early golden days. For while one dying at a century of years is yet a child, those who live unto old age shall fill out the full measure of centuries of ripened life, or

There shall be no more thence an old man that hath not filled his days.

It will be an age of universal peace.

Human wisdom has been confident and insistent that this is to be an age of world-wide and unbroken peace. Hague conventions, arbitration treaties, the advance of civilization, and the
like are cited as the certain assurances of peace in this present age. But these prophecies have had a sudden and disastrous set-back. Suddenly in this present age. But these prophecies have and without the slightest warning has broken out the bloodiest war of all recorded history. The nations of half the world are slaughtering each other by the millions and spending two thousand millions of dollars a month in the deadly process. Yet even this has not disillusionsed the prophets of peace. For now it is asserted that this war will be so dreadful in its cost of men and gold that at its close nations will be obliged to disarm from sheer necessity and exhaustion.

As against all this stands the unerring testimony of Jesus Christ Himself who, as He sat upon the Mount of Olives talking to His disciples, pointed down the long vista of approaching centuries and assured them that the unvarying mark of every one of these until the end should come was:—

"There shall be wars and rumors of war, Nation shall rise against nation, And kingdom against kingdom."

Christ's word is changeless and unerring. War, and not peace, shall be the distinguishing mark of the rest of the age. Its scroll of history yet to be unrolled shall be crimsoned with the blood-marks of savage war even as has that of the past.

But when Jesus comes to bring this age to an end, then shall peace come with Him. The advent of the King of Peace shall usher in the kingdom of peace. For that the coming millennial age shall be one of universal peace is the testimony of all the prophets who have written of its coming glory. A few of these testimonies are appended—

In Isaiah 9:6, in addition to the other wondrous titles of Jesus as King, He is called "The Prince of Peace." In the seventh verse it is said:

"Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom to order it."

An endless peace is here predicted for the Lord's reign. And note that it is clearly of His earthly kingdom for it is "upon the throne of David" that his government and its attendant peace is pictured.

In Isaiah 2:4 we have this word—

"He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

That the weapons of war shall be beaten into implements of peace and that nation shall not learn war against nation any longer is clearly a prophecy of the peace and blessedness of the age to come. Otherwise our Lord's statement to His disciples that there should be "wars and rumors of war" until the end of this age would be in clear clash with the prophet's word in the above passage. Surely there is not the slightest indication in these days that nations are no longer learning war. They have learned it to such a degree of destructiveness and bloodshed as the world has never seen in all its history.

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It will be an age of Great Temporal And Spiritual Blessing.

The useless and noxious in nature shall give place to the useful and beautiful. Instead of the thorn the fir-tree and instead of the brier the myrtle (Is. 55:13). The earth shall become so fruitful for the husbandmen that he who is reaping the harvest shall be overtaken by him who is preparing the ground for the new one; "the plowman shall overtake the reaper." Deserts shall be transformed into gardens of beauty; "the parched ground shall become a pool, and the thirsty land, springs of water" (Is. 35:7). The savage nature of the wild beasts shall vanish. The wolf dwells with the lamb upon whose kind he once preyed; the cow and the bear feed together; the lion eats straw like an ox, and a little child leads these savage beasts as it would its household pets (Is. 65:6-7). Over the dens of once deadly serpents little children play with impunity and fearlessness (Is. 65:9). With human life so prolonged, and so many generations overlapping, vast multitudes shall people the earth as the prophet plainly declares (Ezek. 36:10-11; Zech. 2:4). And to His own earthly people, the Jews, God will increase great wealth; for brass He will bring gold; for iron, silver, and for wood, brass (Is. 60:17; Is. 61:6). Earth shall blossom in perennial beauty for it shall be delivered from the corruption of physical death, into beauty and glory (Rom. 8:21). The earth shall be filled with the knowledge of the Lord as the waters cover the sea (Is. 11:9). The fullness of Israel in that age shall bring greater spiritual riches to the world than has even come in this, the time of their fall (Rom. 11:12). The presence of the Lord shall be as rain upon the mown grass (Ps. 72:3) and men shall bless themselves because of Him (Ps. 72:17).

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It will be an age which at its finish Merges Into the Endless Ages of Eternity.

The Millennial Age is God's last test of man. All the world comes under the dominion and Kingship of Jesus Christ. But even then evi-
obly not all the world is converted. For at the end of the age, Satan is "loosed out of his prison" (Rev. 20:7). He goes forth to "deceive the nations." The unregenerate human heart proves itself the same hopeless, helpless failure. Men revolt against God and His Christ. Judgment falls once again from the God of Heaven (Rev. 20:9). Satan meets his final doom of the Lake of Fire (Rev. 20:10). The earth is then purged by purifying fires (2 Pet. 3). John sees a "New Heaven and a New Earth" (Rev. 21:1). With them begin the everlasting Ages of Eternity. The chasm between heaven and earth is forever bridged. The separation of men from God is at an end for "the tabernacle of God is with men" (Rev. 21:3). Human hearts no longer break; human eyes no longer weep. Suffering forever ceases; the curse upon the earth is lifted; God's servants serve Him with joy and gladness, and "see His face" as never in the olden days of sin and darkness. Night vanishes from this glorious new creation, for God Himself is the light of the universe. And through the endless ages of eternity His servants reign with Him in a kingdom of peace, righteousness and unspeakable glory. With exquisite beauty does His Word set forth these truths in the last two chapters of Revelation—

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away

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"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

LOVE, THE MISSIONARY MOTIVE.

John R. Riebe.

Many times I have been asked, "Why did you go to Africa as a missionary? The natives are unattractive, their hovels unsanitary, their customs revolting and their society depressing. The climate is enervating, the mode of living primitive, the food is limited in variety and often unsatisfying, the peculiar parasites of the country annoying, and much of the vegetation is armed

with thorns as a symbol of the curse which rests over the land. Could anything be more unattractive?"

Two kinds of love are exploited in the New Testament: philo and agapao, the love of complacency and the love of benevolence; the one controlled by gravity—men "fall in love"; the other rising to the pinnacle of direst human need by force of will—men respond to the appeal of woe; the one answering to the attraction of beautiful character, the other with a holy audacity loving the unlovely; the one nurtured by congenial surroundings, the other nobly independent of surroundings: the one natural, the other divinely supernatural; the one a sentiment, the other a passion.

Agapao, the higher form of love: the love that led God to give His Son to death for the life of the world, is contagious in His missionary, and the attraction of that love makes the very unattractiveness of the situation attractive.

"God was in Christ reconciling the world unto Himself," and He is localized in His servant the missionary, so that what Christ feels of the impulsive power of love toward precious souls housed in grimy bodies living in a benighted land across the seas, the missionary feels. "As He was in the world so are we in the world."

We do not praise a mother for loving her child; it is instinctive with her; but we do praise the Giver of that instinct for that instinct. Neither does it occur to us to praise the missionary for undertaking a toilsome occupation in an unattractive environment among a barbaric people; but we do praise God that the very love which throbs in the living Head also pulsates in the members of His body.

Love is the explanation!

Has it gripped you? Anna Shipton, in a dream, saw herself moving through space drawing a multitude after her, but each cord was fastened in her own heart.

"Oh!" but you say, "It hurts to love like that." Aye, verily.

"Oh the hurt, the hurt, and the hurt of love! Wherever the sun shines, the waters go. It hurts the snowdrop, it hurts the dove, God on His throne, the man below."

But the sun would not shine, nor waters go, Snowdrop tremble, nor fair dove moan, God be on high, nor man below, But for love—for the love with its hurt alone.

Thou knowest, O Saviour, its hurt and its sorrow,
Thou didst rescue its joy by the might of
Thy pain;
Lord of all yesterdays, days, and to-morrows,
Help us to love on in the hope of Thy gain.

Hurt as it may, love on, love forever;
Love for love’s sake, like the Father above,
But for whose brave-hearted Son we had never
Known the sweet hurt of the sorrowful love.”

The love of Christ will constrain some of you
to go to that dark land of privileged service.
You will be called upon to perform spiritual sur­
gery upon broken hearts, but no finger is sensi­
tive enough to mend a broken heart-string. You
will have to stand by while the Great Physician
does the mending. “Oh! Thou Great Heart,
make us sensitive enough to feel the woes of
Thy suffering children!”

Candidates for the field, get ready for your
great work by self-renunciation. “Everything,”
says Goethe, “cries out to us that we must re­
nounce. Thou must go without, go without! That is the everlasting song which every hour, all
our life through, hoarsely sings to us: Die, and
come to life; for so long as this is not accom­
plished thou art a troubled guest upon an earth
of gloom.”

“All through life I see a cross
Where sons of God yield up their breath.
There is no gain except by loss,
There is no life except by death,
There is no vision except by faith,
Nor glory but by taking shame,
Nor justice but by bearing blame,
And that Eternal Passion saith,
Be empty of glory, and right, and name.”

Ole Bull offered a suggestion to one of the
musicians on his vessel when he rose in the dig­
nity of offended egotism and disdained to re­
ceive direction from a chance traveler upon the
high seas. Presently the master musician took;
a $3.00 fiddle lovingly into those sensitive hands
of his, and in a moment his matchless genius
poured itself over that $3.00 fiddle yielded to
his touch until the music of the traditional Or­
pheus could not have been sweeter.

Are you yielded to the mastery of those ten­
der, loving, skillful hands of Him who said:
“Without Me ye can do nothing?”

THE LIFE OF FAITH.

To persons who have always depended upon
their own ability to earn money to care for
themselves or to help others, the question of
stepping out by faith to do God’s will and trust-

ing Him to supply all necessary things in answer
to prayer alone is a very important one, and one
which we should not answer too hastily nor be­
cause others have done so and been blessed in
so doing. Let us wait upon God to see if He is
really leading us to such a step and life of faith.
We cannot let others decide for us and if we take
such a step without first waiting upon God to
see if it is His will it will only result in failure
and loss. Where God leads He feeds, but we
cannot act upon our own desires or judgment
and ask Him to follow on. This is true of those
who are candidates to go to Africa. Each
worker should learn the life of trust in the
Lord before going to the Field so that they can
trust Him at all times and in all places. If they
run at their own charges, lean upon the faith of
others, or depend upon friends or the Board at
home to supply their needs they are likely to be
disappointed with the work when they reach the
Field and pave the way for Satan to bring in a
spirit of dissatisfaction and complaint. May we
not impress upon any who may have upon their
hearts the thought of going to the Field the ab­
solute necessity of learning to know and to trust
God here and of knowing His will about going
out, so that Satan can get no advantage for “we
are not ignorant of his devices.” The Board at
home stands with the workers in prayer and ser­
vice and acts as forwarding agent for whatever
the Lord may be pleased to send in but they are
not responsible beyond this. It would be spirit­
ual disaster for the workers to lean upon the
Board or upon their friends.

This work is a work of faith and if so we
must learn to trust God. Nothing less than this
would be pleasing to Him who hath begun
and carried on this work. Those who walk with the
Lord Jesus must learn to endure hardness as
good soldiers of Jesus Christ and learn to trust
happily in Him even though funds get low and
support seems meager. He is faithful to bring
to pass and to answer prayer but He does not
leave us without testing. It takes the furnace
to test the metal and it is only in the school of
experience and testing that our faith really be­
comes strong and God is glorified.

We must also expect that such a life will be
misunderstand and derided by many. It is what
the world would call a “hand to mouth” exis­
tence but it is very precious when it comes from
His loving hand to our hungry mouths. Has He
not said “Open thy mouth wide and I will fill
it.” Those who trust Him wholly find Him
wholly true and learn to know and walk with
Him in a very real way. This is not for people
of great faith only, but people of little faith in
HEARING AND DOING

a great God who has called us into fellowship with His Son. If God is really calling into a life of trust in Him, it is indeed a high calling, a rare privilege and one that none of us should pass lightly by. It means a life of sweeter fellowship, of more fruitful service in our once crucified but now arisen, empowered and coming Lord. Let us place our hand in His, ask Him to free us of all doubt and hesitation and ask Him for grace to go on for all that may be pleasing in His sight.

O. R. P.

THE FIRST STIRRINGS OF THE COMING ONE.

From the Morning Star.

"... Amongst many of us there is the deepest conviction growing day by day, that the end of the age is upon us. . . .

"If the Holy Ghost is doing one thing more than another to-day, it is this: there is going on quietly, almost imperceptibly to some under its influence, a spiritual movement of heart separation from the visible and tangible, to the unseen Presence of the Lord Himself and eternal realities . . . To those who are capable of discerning it, this movement—entirely spiritual—is the proof transcending all others, that our Lord's Coming is imminent. It is to many as a new experience.

"This spiritual movement—felt rather than understood—is perhaps the first note of warning that our departure is indeed at hand—the first faint, far-off sounding of the Lord's shout, which is to call up His own to the meeting place in the air . . . Friends, brothers, do we hear this whisper? Has the Holy Ghost had His way with you, to draw your spirit so near your Lord that you hear the first stirrings which the Coming One has sent forth—like wireless telegraphy—and can you discern the import? Every day seems to us to throw over all present conditions and circumstances, a deepening hush. To God's own, earth's din is being silenced that we may hear more readily the rallying cry of the descending Lord."—I Thess. 4: 16-18.

THE WEAVING.

My life is but a weaving,
Between my Lord and me;
I cannot choose the colors,
He worketh steadily.

Full oft He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I the under side.

The Work

THE ANNUAL MEETING AT MONTROSE.

The Bible Conference at Montrose, Pa., is announced for July 28th to August 6th. Last year our Annual Meeting came a day after the Conference closed, but this year it will be held July 28. The members of our American and District Councils are asked to bear this date in mind and plan to attend. It will be well for all of our friends to bear this Conference in mind as it is one of the best of the many good ones held during the summer months and Montrose is a pleasant place to spend a few days.

ZEAL OF THE NATIVES.

Girls' Home Has a Waiting List and Native Teachers Are Winning Souls.

"We have 49 girls and children in the Home for Native Girls at Kijabe," wrote Miss Gertrude L. Silvius last fall about this useful institution of the Africa Inland Mission. Miss Anna E. Zimmerman, in charge of the work, had then 26 older girls under her care and Miss Silvius, who has for some time been assisting, had the remainder, the smaller children.

In the younger days of the Mission it used to be a problem how to get hold of the lives of African girls. They and their parents fought shy of the Mission. But with the established confidence of the native in the Mission, in its more than two decades of service, the problem is fast turning itself inside out—and we are praying that we may be able to build fast enough and adjust existing facilities fast enough to keep a grip upon these little refugees from superstition and paganism.

Native Church Developing for Service.

God is blessing and strengthening and establishing in the faith the native girls and the native boys, and the nucleus of a strong native church, itself missionary in its zeal and service, is a grand reality on our Field, and no longer a mere hope. A glance at the faces in the pictures given of the girls from the Home and of the young men who are teachers and evangelists, gathered in
from all the older tribes amongst whom we labor, is assurance that harvest has followed seed-sowing in British and German East Africa and in the Belgian Congo.

"I try to console myself with the fact that these crowded children are having better care than they would get in their villages and are surrounded by a better influence.

**LITTLE HELPERS.**

"The older girls and children are very good to help care for the little ones. They cook their food, wash their clothes, give them their baths and put them to bed at night. And then we have two who help with the little babies. We are also teaching those who are old enough to make their own clothes."

There are 53 in the Girls' Home counting from the smallest babe to two old women who have found refuge there. For one day's food the Home requires one barrel of potatoes and half a tub of corn and beans. A small school fee of 10, 20 or 30 cents, according to grade, is charged each pupil and they have to earn this fee by chopping wood or weeding paths. This makes a strong incentive to diligence in order that they may get their money's worth. The school at Kijabe had 165 enrolled during the present year.

With such opportunities as these pressing upon the Mission, it is becoming not only a question of brick and mortar and buildings, but of more teachers. Three splendid young women have just reached the Field, as is told elsewhere, "but what are they among so many?" There is a call to prayer to meet this need, and we ask the readers of this issue of Hearing and Doing to lay it before the Lord, who hitherto has supplied all our needs, and who, since His name is Faith-
ful and True, will continue to do so.

**Nucleus of Christian Homes.**

As the girls in our Home grow to womanhood they make choice material for wives for the Christian boys. Notice the strong face of the boy in the little Christian family group in one of the pictures. Real affection between husband and wife springs into existence in African homes under the influences of the Spirit of God, which before has hardly been known in a land where polygamy is practiced. The wealthy men buy as many wives as they can afford—the price of a wife ranging from 30 to 100 sheep or goats, or the equivalent of that in cattle. Some of the more important chiefs own as many as fifty. Kabura, the wife of one of our faithful Christian workers, Wanguhu, was the first Christian wife of the Africa Inland Mission, and it was only after long, bitter and vexatious persecution on the part of her father that Wanguhu was allowed to take her in peace. One of the last objections to the marriage was because Wanguhu refused to comply with the heathen custom of seizing his fiancée while she was at work in the garden or field, and pretend to forcibly carry her away, against her pretended desire not to go. Since this first marriage happiness and not hopelessness has been the lot of native Christian wives.

**Bible Women and Soul-Winners.**

The Christian girls become zealous soul-winners. The Bible woman in the group of native evangelists is Nyakiru, one of the earliest women converts of the Mission, and one whose service has been evidently Spirit-guided. Mutono, who married Kamau, was also gifted in soul-winning, although when she first came to the Home to be taught one of the other Christian girls said: “It’s no use. She is mushenzi (wild girl).” But Mutono under the Spirit’s leading became a devout Christian worker. Such stories could be multiplied by searching back through the files of Hearing and Doing or by writing to the Field for particulars in lives of more recent converts, but these instances will suffice to show the tremendous possibilities in training African girls in a Christian environment.

**Native Evangelists.**

The Mission has been privileged in the good providence of God, to develop some very useful native teachers and evangelists. Mulungit, who has been to this country, is one of our earliest helpers, and he has been a faithful steward all through the years. There have been many others, some of whose faces are shown in the accompanying pictures, which were taken by Mr. Westervelt. Paul preached and moved on, leaving a strong native church behind him. The Africa Inland Mission seeks to follow this apostolic plan, and God is richly blessing the method. The following notes about teachers who are rapidly developing in service have been sent to us from the Field:

**Five Girls Quit Painting.**

W. is teaching in an out-school near the village where he was born. All the immediate relatives are attending the day school and Sunday services. He has an average attendance of about 35, is very much interested in the education of his own people, and has much zeal in trying to lead them in the way of life. At least five of the girls in his school have abandoned all heathen customs such as paint, dancing, etc., and are living devout Christian lives in their own village.
For Him to Live is Christ.

M. is teaching in an out-school and is one of the most remarkable Christians I have ever known. He reminds me of Sammy Morris. He seems to be swallowed up in Christ. The moment any one speaks about Christ he is all attention, drinking in every word, and is always about his Father's business. One never speaks in service of the love and sacrifice of the Lord Jesus that he does not sit with bowed head and streaming eyes. His school is remarkable to say the least, for its perfect order, the diligence of its pupils, its attendance and progress. Everyone, black and white, is awed by the spirit of his school the moment one steps inside.

Teaching Where He Was Taught.

M., until this term, had received all his training in one of the out-schools. He is one of the solid, substantial, reliable kind, very bright in his school work, and has good teaching qualities and feels the call of God to give himself to Him for his service. One of our other out-school teachers dropped the work and M. has shouldered the responsibility of it—the school where he himself began to read and write.

A Boy Till It Is Time to Teach.

W., I suppose, is not more than 12 years old. His father was a chief for a great many years. He is an unusually bright little fellow, mischievous unless he is in the school room, where he stands up and teaches like a professor. He goes out and helps another teacher who has more than he can manage. This little fellow has a sensitive spirit for the things of God. More than once I have seen him give way to floods of feeling and his prayers have touched my heart.

In Training for Service.

N. has worked for the Government since he was a little boy. About 6 months ago he came home to his village to visit for a time and a friend asked him to come to services and investigate for himself the things of God. If he found them uninteresting he was to return to his work—otherwise to seek them with all his heart. He is now a fervent follower of the Lord, has been soundly converted and is like a rock in his determination to get all there is for him to Christ. He has splendid teaching qualities and has felt the hand of the Lord upon him for special service. He said the other day that he feels bad every morning when he sees the other teachers starting out for their out-schools, to think that he is not far enough advanced in his school work to go and help them. He is very studious and progresses rapidly.

N. is one of our best teachers, knowing just how to hold his pupils down to business in a quiet, gentle and very firm way. He is wonderfully patient, kind in his teaching, and a general favorite among black and white.

Members of the Native Teachers and Evangelists’ School at Kijabe Not from the Kikuyu Tribe

The top row from the left are Simeoni and Mblize, both from German East Africa. The one on the front row on the left is Mwita from a tribe near Lake Victoria. The other two are Masdi boys, Matanda and Oimeru.
THREE YOUNG WOMEN SAIL FOR THE FIELD.

The last party which sailed for the Field left San Francisco, Cal., January 8th, going by the way of Hong Kong and Bombay. This party consisted of the Misses Betty and Flora Pierson and Miss Pauline Fraas. We are able to give delayed owing to war-time contingencies. His subject was “Self-Control,” from Gal. 5:22, 23.

MORNING OR EVENING BEST.

We spent the mornings in the villages, Dr. Blakeslee and her faithful worker, Kahoga, going in one direction, and I with Mucai, another earnest boy and a reader in one of our out-schools, in another direction. We leave immediately after breakfast, returning about 2 P.M. Eight meetings were held today with 132 people attending. We will go out again about 6 o’clock. Last evening we held four meetings with 170 in attendance. The best time for village visits is early in the morning and late in the evening, as the people spend the day in their gardens or out in the grazing spots with their cattle, sheep and goats. They often have work in their villages in the morning and by going early we find some at home and hold them for a meeting.

They know naught of God’s love, or of Jesus our Saviour. They do not even know that our heavenly Father has a Son. They know naught of heaven or the home He has gone to prepare for us; naught of the Bible. Sometimes we are almost overcome by the responsibility and privilege of making it all known to them and how we long that the Holy Spirit may guide so that no useless words may be spoken.

At the close of our pending school term we plan to spend the full vacation month of June in another itinerating evangelistic trip.

THE THREE EVANGELISTS OF THE MASAI TRIBE

From left to right their names are Mulungit, Tagi and Karuiki. All are at present attending the Kijabe afternoon School for Native Teachers and Evangelists.

our readers a glimpse of the Pierson sisters but not of Miss Fraas as we have no photograph from which to make her electroplate. Both of the Pierson girls are graduates of the Bible Institute of Los Angeles, of which Dr. Torrey is the Dean and our Brother Horton is the Superintendent. They reached Africa safely about March 25th.

ITINERATING WITH THE GOSPEL.

MISS COLLINS AND DR. BLAKESLEE REACH 3180 NATIVES IN THIS WAY.


Dear Readers of Hearing and Doing:

An interesting tour of the villages near us undertaken immediately following the Annual Conference at Kijabe enabled us to speak to 3180 people within a period of two weeks, and many of these had never heard it before. Just before starting out we were helped by a strong address by Mr. G. Fred B. Morris, of the Congo, who had expected to come to the Conference but was
HEARING AND DOING

Work at the Station.

Perhaps now I should tell you a little of our regular station work. We are so glad to be able to report five out-schools to which our boys go very early in the morning and hold school for about two hours, besides teaching reading, writing, spelling, etc., reading the Bible and the way of life are daily taught. On Sunday Gospel services are held. Dr. Blakeslee visits two of these out-schools each week and we also visit them on Sunday.

We feel so encouraged because of the good attendance at our services and school. Never in the history of the work have there been so many young men attending and giving their hearts to the Lord. The attendance of the young women and girls is not what it has been in the past. Some of them who were regular attendants have recently gone to the Mission Home for Girls at Kijabe that they may receive additional training. This has caused many of the parents to forbid their girls coming for fear they too may want to go. We know that He can adjust all this and overrule it for good.

Results.

Three young men and their wives have recently accepted the Saviour and have desired to be "out and out" for Him. Knowing the native dress is not good they have bought clothing and in two instances the men helped their wives to sew and make their style of clothing. Two of them have also completed good comfortable homes; the other plans to build his this month. Another young man is soon to follow the three in these things and we hope soon many more will do so. This is giving you a little of the fruits of practical Christianity in their lives. I could tell you much more of the real fruits of the Spirit which they and many more are manifesting every day: love, joy, peace of which the poor heathen of Africa knows so little; long-suffering and temperance, which is also new and strange to them. How we praise Him for His power to "save unto the uttermost." They are ceasing their sacrifices to the evil spirits in times of sickness and distress, suffering persecutions from parents and relatives because of so doing, helping us to minister to the sick and dying and to bury the dead, which is the hardest thing of all for them from a natural standpoint, because of their fear of the dead, and doing many things which only the love of Christ constraining them could make possible.

Above all else many are anxious to make His love known and carry the light all over the continent. A missionary told me last Sunday he felt a certain black boy of which he was speaking, had more of a real compassionate love than had he. As he heard the boy deliver a message in the chapel this thought came to him and he poured out his heart in prayer to the Lord as he realized this to be true. — Laura N. Collins.

Dr. Blakeslee's Account.

We have been having a wonderful time out among many people who have never heard and who look at us in wonder and amazement as we tell them our glorious Gospel which we have known and loved so long. Our souls and those of the Christian boys we have with us are constantly flooded with the supreme joy which is given to those who go out after souls. How can so many in the home land who have been called to this work allow themselves to be so easily turned aside by the selfish desire of their own deceived hearts? God alone knows as we wait and pray Him to thrust forth His own chosen vessels. We are in a very thickly populated district just now. Everywhere we go the people are asking for schools and are anxious to be taught.

A few weeks ago I had the privilege of seeing about 25 young men and women at Kinyona pledge themselves for Jesus Christ before a goodly company of their own people. This they did not do on the spur of the moment, but after attending for months a class in which I tried to make plain to those who want to be Christians, what it means to be a follower of Jesus Christ.

Virginia Blakeslee, M.D.

Two New Congo Stations, and a Chief's Prayer.

Two new stations are being opened by African Inland Mission workers in Eastern Congo. One with Chief Reja at Ara, with Mr. J. F. Clarke in charge, and the other with Chief Songi, at Rawe, with Mr. Gordon Robertson in charge. Chief Reja has wanted the white man to come so long that he and his people are building houses for the new Mission site.

At Mahagi Center the Holy Spirit is doing a work of grace in the heart of Fogo, the chief of the district, who is himself attending the services at the station and urging his people to do so. He has made a confession of Christ, and Miss Sarah Stirton in a recent letter sent a translation of one of his prayers, which shows how God works in these native lives:

"When the white people first came they built a house and said it was Your house, God, but we could not see You and said they were deceiv-
ing us. Now we know You are here. The white people also gathered our children together and taught them to sing and pray. But we said they were deceiving our children. Now we know they are not. We know Your words are true words. Some people in the villages say Your words are not true. We pray for them. Help them to believe in You.

"In the past we said that the land was ours; now we know that the land is Yours, because You made it. The grass is Yours, because You made it. The trees are Yours because You made them. The cows, sheep and goats are Yours. We thought they were ours, but now we know they are all Yours.

"Help us to overcome Satan. Help us to tell Your words to others. Help us that shyness may not hurt us and prevent us from telling Your words to others.

"God, You saved us. You have put happiness in us. GOD, OUR FATHER!"

Miss Edith R. Harland writes from Mahagi Center, Belgian Congo, telling of her joy to be back once more in the Congo, and speaks of Mr. Hurlbut's visit to their station and the baptism of Ngonde, their first native convert, who made his confession of Christ two years before. The other natives look upon him as a good example of what a Christian should be. Miss Harland adds:

YOUTHS INQUIRING THE WAY.

"We have so much to praise the Lord for. Last Thursday at the native prayer meeting we had special prayer for the conversion of the little girls and boys and on Sunday 41 of them came out and wanted to receive Jesus as their Saviour. The interest in the school is great and there are sometimes 200 or more present at the morning session. On a recent itinerating trip of some of the workers we went to a village about twelve miles distant. About 100 people gathered daily to hear the Gospel, and then about 30 of them came all the way to the main station that they might learn more."

KADIL0 DRIVEN TO ITINERATING.

There are about 75 boys beside the girls in special training at Mahagi Center and there is a desire in many of these native Christians to preach the Gospel to others. Recently one of them by the name of Kadilo returned from a journey in which he had gone to the far distant hills and even over the border of the Alur Tribe into the adjoining tribe, and said he had found a good site for a new mission station, with many people and good water and the people were anxious to hear. He said that formerly he would have been afraid to go among these people but God took fear from his heart and put joy there instead. He went on this journey voluntarily, as none of the workers knew that he was going until after he had returned. The following are some of these natives' requests for prayers:

WHAT THE NATIVES PRAY FOR.

Kadilo: "Pray for my wife, Obinyo, and my father, Yurumbe. I want them to believe and love Jesus as I do. I want God to put joy into their hearts as He has put it into mine. I want God to help me to tell others about Jesus."

Okelo: "I want very much to live right and tell others far away from the mission station about Jesus. Pray for my wife, Kerodak, that she may accept Christ."

Okumu: "Pray God to help me triumph over Satan every day. Pray for my wife, Moro, and for my father, Ayika, and for all my children that they may believe in Jesus."

Ng'agena desires very much that God may strengthen him to live right all the time.

Ngonde: "Pray that God may help me speak with strength the words of Jesus."

THE NANDI THRILLED BY THE FIRST HEARING OF THE GOSPEL.


Dear Readers of HEARING AND DOING:

I will tell you something about the advance in real mission work I found on my return. The interest among the people has grown rapidly, not only among the young people but also among the old ones. You have often heard it said by us missionaries that there was not much hope of ever reaching the older people. But now there have been several who have proved faithful and been baptized, and there is a number of others who are deeply interested. One of the boys who went from Kijabe and started an out-school—and a number of the boys have done this—came in not long ago with an old witch doctor and his bag of medicine and asked what he should do with it. He said that the old man had accepted Jesus and wanted to give up his outfit, and when the man was questioned, he said he had accepted Jesus and taken hold of the words of God and that he was going to give up all his old works and had no more use for these things; that they could take them and burn them or do what they liked with them. The teacher was told to take them back with him and hang them up in his house until a missionary should come, when he would call all the people together and explain to them; then these things should be burned before all the people.
You may remember when I was recently in America of my speaking of eight unevangelized tribes in British East Africa which were once uppermost in our thoughts and prayers. I am glad God has sent us to one of these tribes, the Nandi, and four out of the eight have mission stations in them. I am sure that there is not a more needy field in this part of Africa nor one where there are more bright prospects for the future. Mr. Anderson has been here about a year and a half and the work is nicely started.

We have a daily service, and on Sunday we go out seven miles to hold a meeting, with two services on the way back, leaving the station about 6.30 in the morning, walking fourteen miles, holding three meetings and getting back about 1 o'clock. Then our station service comes at 2. A few weeks ago, just after the afternoon meeting closed, an old chief came from a long distance away, with twenty of his men, to hear the words of God. We went back to the chapel and Mr. Anderson preached to them. They listened with open eyes, ears and mouths to the strange story which they had never heard before.

Some people came yesterday from a long distance to exchange grain for salt and cloth. We have them stay for the meeting and do the trading afterwards. They heard for the first time the story of Jesus and they said it was wonderful and how was it that they had never heard the name of Jesus before? There are about 50,000 people in the tribe and they cover a territory about 40 by 60 miles. The Andersons expect to go home soon, and we shall have the problem of a new station and work, a strange and hard language and a raw people to deal with, on our hands. Pray for us as we undertake all this for Him.

Lawson S. Propst.

HEBREWS TRANSLATED FOR NATIVES
LIVING VICTORY LIVES.

Mr. William Wight, under date of January 4, tells of the work at Mulango. It will be remembered by our readers that Mr. and Mrs. Wight took charge of one of the stations of the Leipzig Mission turned over to us during the war. These workers are encouraged by the evidences of blessing and progress at their station. Several of the converts give evidence of living lives of victory and joy and are giving themselves to prayer and testimony; the effect of this is seen on those who are not Christians. One boy thus expressed himself in prayer: "We never have seen this before and we cannot understand it but that it is God Himself working in hearts."

The people from the surrounding villages are coming in large numbers, some meetings having from 100 to 150 in attendance. There have been several who have professed conversion and some have been baptized since Mr. Wight went to the station. Mr. Wight says:

"There are great opportunities for medical work here and what little we have been able to do in relieving their suffering has been but touching the fringe of the great need. Visitaton work has been done mostly by two of our teachers going out Saturday afternoons and Sunday mornings inviting to services and doing personal work. Once a week we have a village service, going to different villages every week. The people on the whole are friendly, and I have been able to visit the different districts within an hour's walk all around us. We need helpers greatly.

A Christian Family at Mulango, British East Africa

"The school has increased in attendance and we are gaining the confidence of many who formerly forbade their children to come. I have just finished translating the book of Hebrews and several new hymns. We all enjoy the best of health and think Mulango is a fine place."
THE ANNUAL MEETING AT KIJABE.

The Annual Meeting at Kijabe was held early in February. It was very helpful and fairly well attended but the workers were disappointed in not having Mr. Hurlburt with them as expected. The boat he was to take on Lake Albert was so long delayed that he could not reach Kijabe in time for the Conference and so returned to Dungu. Rev. Fred B. Morris, Field Director for Northern Congo, went on and reached Kijabe three days after the Conference closed.

TRANSFERRING AND PLACING MISSIONARIES.

Mr. Soderberg, Miss Mitchell, Miss Wharton and Mrs. Sjoblom who had reached Africa in time for the Conference have been assigned to different stations. Mrs. Sjoblom has been sent to Aldai to assist Mr. and Mrs. Propst, and Miss Mitchell and Miss Wharton have gone to Nyakach to help Mr. and Mrs. Innes. Mr. Soderberg will remain at Kijabe for the present.

On account of unfavorable conditions at Ikutha it was decided to have Mr. and Mrs. Waechter move to Miambani, another station formerly occupied by workers of the Leipzig Mission, where the altitude makes the climate delightful. Here they will have the advantage of good gardens and an abundance of tropical fruit. We hope they will be able to get along better at this station. The work among the natives at Ikutha has been encouraging, Mr. Waechter reporting that some were inquiring the way of salvation nearly every week.

Mrs. Hannay has been transferred from Ikutha to Matara Station.

SENDING GOODS TO THE FIELD.

The most of the goods which we ship to the Field are sent through Montgomery, Ward & Co., Chicago, Ill. This firm is a very reliable and careful shipper and much of the goods purchased by our missionaries are purchased from it. It is best at present to send as little freight as possible to the Field on account of the high cost. Rates have gone up from about 35 cents per cubic foot to $1.65 or more, and in a shipment sent to the Field not long ago it cost three times as much for freight as it did for the goods. It is well to write the Philadelphia Office before shipment, securing invoices of which three should be made out specifying every item with price of same.

As a rule we would suggest that our friends would not unnecessarily burden outgoing missionaries with packages for workers on the Field. They are willing to take all they can but the room they have is likely to be largely taken up with their own supplies. Do not send packages and goods for missionaries to the Philadelphia Office without first writing and finding out whether they can be cared for and instructions be given as to the manner and time of sending.

ANOTHER CONGO CONVERT.

Mahagi Center, February 17, 1916.

Dear Readers of HEARING AND DOING:

We are praying and believing for many workers to come forth. God is laying upon us the great need of prayer and we long to pray as never before. Will you join us for an outpouring of His spirit in this place.

One of the natives used to come often and work for us, but the life in the villages was anything but a help to him and he would return not as he left us; but we are happy to tell you that about a month ago he returned to his village after being with us four months and proved to be a changed boy. He said when going: “I will not forget the Word of God this time.” He was in his village about four days, but came to the school every day, although he walked a long dis-
tance. One Sunday afternoon he came and said: "I want to return to Kacengu because I want the Words of God. I do not hear them in my village but the words of Satan." The other morning he came home from service with his face beaming and said: "I must go to the village and tell the people the Words of God," and we let him go. Yesterday he said: "I want to be a teacher to my people."

Mr. and Mrs. Ellson and Miss Martin have opened a new station at Yangarakata. A primer in Alur is just being printed. Pray that it may be made a great blessing to the boys and girls in the country and that they may be soon able to learn the Scriptures.

STEADY PROGRESS IN CONGO BELGE.

"Eight stations instead of two, and twenty-four people instead of seven to man them all, but we need several hundred more!"

Thus writes Dr. Elizabeth Morse, on her way home from the Belgian Congo. Her letter was dated at Faradge, March 5. She and her party had started on a 300-mile Safari from Dungu on February 27. The plan was to open a new station at Faradge, leaving the Mozley sisters in charge. One had previously been opened at Aru. The itinerary was: Nangarakata, March 12; Kacengu, March 19; on board the mail boat March 26 and Kijabe April 2.

Mr. Miller accompanied the party from Faradge to Logo, twenty-three miles distant, where he will establish a new station. Dr. Morse adds:

"Next Sunday we hope to stop with the Ellsons at their new station among the Lukbara, twenty-five miles from Aru. It is nice to have these breaks on a long journey. It seems so strange, because when we came up first there were four lone people at Kacengu and three lone men 300 miles away through the long grass at Dungu. Now there are three stations in the North section, the one here near Faradge, one near Aru, and three in the Kacengu District."

NOTES FROM THE FIELD.

Mr. W. Lewis Hetz reports an unusual interest at our new station at Githumu. He says:

"We have prayed for it and God is faithful. I wish you would pray that God may convict large numbers and usher in the turning to Him which many of the older workers have been praying for for years. We see a cloud the size of a man's hand. God give us faith to see it rapidly increase!" He also reports that large numbers are intensely interested at Kinyona and are turning to God. Dr. Blakeslee and Miss Collins are doing noble work here.

A letter from Mrs. Ebombe Sjoblom tells of her safe arrival in Africa, and her desire, in view of the coming of Christ to make the best of her time in testimony and service. Mrs. Sjoblom had seen some years of service in Africa on the West Coast before the death of her husband.

Mrs. Bernice Davis, at Mukaa, under date of January 4, speaks of the power of the truth of the Lord's Second Coming has had in the native hearts. Six school boys have recently confessed Christ. There is an increased attendance at the services and the Holy Spirit seems to be moving upon the hearts of the native Christians to break through their reserve and lead them out in prayer and testimony. Dr. and Mrs. Davis may soon come home for a rest.

Rev. J. H. Brolin, at Kijabe, writes that his mechanical knowledge has been of great service since he went to the Field. He has been able to teach carpentry, blacksmithing, repairing and other things. This is of great advantage in the industrial work at Kijabe.

The work at Kapropita is going along nicely although the health of Mrs. Scouten has been somewhat broken during the past year. They are much encouraged at the increased interest amongst the natives. Thirteen sons of different chiefs are now under their care at the station, and they have some ten other boys besides who are there at work and who attend school and other services. This, of course, increases their work and responsibility at the station. Friends at a distance can hardly realize the great need in such a pioneer work where the missionary must be a carpenter, builder, teacher, evangelist and everything, to and amongst the natives where he labors. They are a long distance from the other stations, and Mrs. Scouten had not seen a white woman for eight months until visited by Miss Slater from the station at Kilombe.

A Prayer Band Letter recently received from the Field tells of twenty-six young men and women standing before a number of native people and pledging their allegiance to Jesus Christ and the abandonment of all things out of harmony with His will. Some of the younger Christians seem to be going ahead of the older ones in their zeal and devotion to the Lord.
A letter from Miss Simpson to our Brother Raynor speaks of being at Kinyona for their day of prayer. The chapel was crowded with more than one hundred present, each of the out-schools sending in representatives from five or six to eight or ten. She speaks of the splendid school work carried on there with about one hundred enrolled, and also of the encouraging school work at Githumu with about seventy in attendance.

It is a matter of general deep regret throughout the Mission that both Mr. and Mrs. Westervelt and Mr. and Mrs. Youngken are compelled to return home on account of the ill health of Mrs. Westervelt and Mr. Youngken.

Our congratulations are extended to Mr. and Mrs. Gordon Robertson who were recently married on the Field. Mrs. Robertson will be remembered as formerly Miss Mary Pett. They have opened a station at Rawe, in the Belgian Congo.

Mr. Rampley, at Kangundo, writes that two new homes have been built during the year, and it is hoped to put up a new schoolhouse and church soon. Eight have been baptized during the year. On a recent itinerating trip they were able to speak to about a thousand people and to give medical aid to some three hundred. At Kangundo a young man has been selected by the native church to do Evangelistic work among his own people, and the native church will support him.

A letter from Miss Emily Messenger, under date of March 30th, says at that writing she was in the Civil Hospital at Bengaum, India, caring for a fellow-missionary who had undergone a serious operation. Miss Messenger was interned there for the period of the war. Most of the prisoners who had been detained at this place have now been sent to Germany by the British Government, but Miss Messenger has permission to remain there for the present or until the Lord makes it clear that she is to return to America. She has been quite restful and happy during her eight months' detention, saying in a former letter: "I feel the Lord wants me to take hands off and let Him work it out in His own way." The work among the native girls at Kijabae has been very much upon her heart while she has been in India, and no doubt she has been much in prayer as gifts have been coming in for that part of the work.

When Sahara Becomes a Rose Garden.—Luther, writing to Melancthon, said: "It seems as though the world in its old age, its last paroxysm, was growing delirious, as sometimes happens to dying people." The old world, so sick in Luther's day, took a turn for the better, due in part to the fidelity of this reformer and his fellow-laborers, but it seems to have had a relapse at the present time, and to be now in a spasm of blood and fire. The worst convulsion is yet to come, however, in the Great Tribulation. This terrible time of trouble has been described by Mr. James H. McConkey in recent issues of his series on "The End of the Age," and in this issue he paints a lovely picture of the coming Golden Age of the earth. It is a comprehensive review of the teaching of the Word about the Millennium. Plato's philosophy indicated the need of One to come upon whose shoulder the government might rest, for even that merely human teacher said: "It is necessary that a lawgiver be sent from heaven to instruct us. Oh, how greatly do I desire to see that man, and who He is. He must be more than man." Every eye shall see Him, when He comes with His nail-pierced hands full of millennial benedictions, and Plato's among them. May we not all, as we are thrilled by the promises of this coming day of blessings and blossoms, join in the prayer of John Milton: "Come forth out of Thy royal chambers, O Prince of all the Kings of the Earth. Put on the visible robes of Thy imperial majesty. Take up that unlimited sceptre which Thy almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed."
A Translation of Hebrews.—With the news that converts in the old Leipsig Mission, taken over by us, are winning victories in the Christian warfare, comes also the news that Rev. William Wight has translated Hebrews. The key word of that book is “better.” Christ is better—than angels, Moses, Aaron, Melchisedek, etc. Better, indeed, He is than home, children, friends, wealth, honor, everything, for He is Life, Light, Love and the Resurrection, and He indwells the yielded heart. A translation of a Bible book by a busy missionary is always an achievement, a triumph. May God add His blessing to the reading of this part of His Holy Word in Africa.

Mr. Hurlburt En Route Home.—There will be a glad welcome for Rev. Charles E. Hurlburt, Field Director of the Africa Inland Mission, upon his return to this country, probably some time during August. He had intended to come earlier, but there were delays incident to war conditions. Mr. Hurlburt sailed on May 31st, by way of Australia, where he may spend a short time in deputation work, as the Mission has some warm friends there, and it ought to be a good recruiting field. Mr. Hurlburt had hoped to attend the Montrose Conference, but will hardly be able to reach it in time. He comes almost direct from the frontier lines of the Mission in Congo Belge, and will no doubt have a thrilling message of the way the Lord is leading in the work there, as, indeed, in all parts of the Field.

Montrose Bible Conference.—A special ministers’ conference will be a feature this year of the Montrose Bible Conference, at Montrose, Pa., from July 28 to August 5. Dr. Reuben A. Torrey, organizer of this Conference, and who is president of the American Council of our Mission, will speak on “The Minister and His Own Growth in Grace.” Other speakers will be Dr. W. H. Griffith Thomas, of Toronto; Dr. Harris H. Gregg, of St. Louis; Dr. W. B. Riley, of Minneapolis; Rev. William Evans, of Los Angeles; Rev. Mr. Jacoby, and others. Montrose is reached by the D. L. & W. and the Lehigh Valley Railroads, and by trolley from Scranton. Accommodations can be secured for about $1.50 per day. Write to R. M. Honeyman, Montrose, for full information.

The annual meeting of the Africa Inland Mission will be held on the first day of the Conference.

Africa Calling for New Recruits.—Enlistment is the great outspoken word in the world today. It is the theme of discussion in Parlaments, Reichstags and Chambers of Deputies; it is the appeal of the recruiting offices of the world’s war zone. It seemed to be the loudest-spoken word at the recent Laymen’s Missionary Congress in Washington, April 26-30. John R. Mott declared: “In this, the greatest hour of suffering since Christ was on the cross there is also greatest concentration of opportunity.” He used to ask for 1000 a year from American schools and colleges but in view of the stupendous losses of men—2,600,000 have already been killed in the European war—America must send a vastly increased number to the field if the world is to be really evangelized in this generation. In the presence of President Wilson, Mr. Mott recited these war figures:

Altogether 24,000,000 men and boys are engaged, as against 2,000,000 in the greatest previous war.

The average daily expense has run from $37,000,000 to $100,000,000.

The total wealth destroyed or withdrawn from use is $30,000,000,000 as against $14,000,000,000 in the twenty principal previous wars.

Annual interest charges on war debts incurred will in two years equal the total annual revenues of nations involved before war began.

In 630 days the total casualties were 26,000 a day; a town as large as Montclair, N. J., was daily destroyed.

The total prisoners of war are 4,600,000.

Mr. Hurlburt, our own Field Director, believes we could place at least 100, perhaps 200, new workers at vitally needed points immediately—on the long line reaching northwest toward Lake Tchad. Who will enlist for Africa?

A Notable Series on Prophecy.—“We have a sure word of prophecy unto which ye do well if ye take heed.” Is there such a thing as “truth for the times?” It would seem as if the Holy Spirit does fill men to speak messages especially adapted to their day, as, for example, Luther and the Reformers to preach justification by faith in a time when indulgences were sold by the priests; the Wesleys and Whitefield to stand for holiness in the day of the fox-hunting parson. If we are entering the shadows of the end-time of this age, it would be God’s way to raise up men gifted to interpret the prophecies relating to eschatology. In the front rank of such teachers is Dr. C. I. Scofield, editor of the Scofield Bible, and he has been secured by the Sunday School Times to publish in that periodical a series of articles under the general caption, “What Do the Prophets Say?” Several of these have al-
ready appeared, including a birds-eye view of the truth of the coming, a study of the European war in the light of prophecy and a brilliant pen-picture of the old Hebrew prophet. Others yet to come are:


This remarkable series in this most helpful of all teachers’ publications is a notable event in present-day Bible study. The Sunday School Times may be ordered from their publishing house, 1031 Walnut street, Philadelphia, at the rate of $1.50 a year or $1.00 in clubs of six. If you are already a subscriber, send in the names and addresses of your friends who would be interested. There is at the present moment no better plan for “taking heed” to prophecy’s sure word than to read Dr. Scofield’s series.

A Great Missionary Rally.—A great missionary rally was held in the Tabernacle of the Moody Church in Chicago, May 24 to 26. This was held under the auspices of Rev. Paul Rader and the officials of the church, and a special effort was made to have independent and faith mission boards represented. Workers from the China Inland Mission, the South Africa General Mission, the Sudan Interior Mission, the Christian and Missionary Alliance, and other boards, as well as our own, were present and took part in the Conference.

We feel that a special note of thanksgiving should be given to God and to our Chicago friends for making it possible to have such a gathering. The audiences in the afternoon were small, but large in the evening, and the climax of the meeting came on Sunday afternoon when Mr. Rader called for volunteers for the foreign field and 134 young men and women responded. This included some who had already offered, but there were many new candidates. The offering in the afternoon in money and pledges totaled nearly $8,000, and Mr. Rader announced that it would be distributed to the various boards represented, through the Missionary Committee of the Moody Church.

Our Director for North America, Pastor Orson R. Palmer, represented the Africa Inland Mission at this notable gathering, and it is a joy to know the Lord has opened doors for him to testify as to our work at Bible Conferences at Altoona, Harrisburg, Carlisle, Shippensburg and elsewhere, and that there has been divine blessing upon his ministry.

A Companionship Agreement.—“Without obedient stepping forward we fail of the companionship of our missionary Lord,” says Rev. F. A. Steven, of the China Inland Mission. The promise, “Lo, I am with you alway, even unto the end of the age,” is linked with the command to “Go * * * make disciples of all the nations.” It is a marvelous promise. Are we fulfilling the condition whereby we may claim it?

Pray for God’s Continued Blessing.—Two new stations opened in the Congo and the heart of Chief Fogo at Mahagi touched by the Spirit; the Nandi tribe, just reached for the first time, thrilled by the wonder of the Story of the Cross; three choice young women sailing for the field; the opportunity of thirteen sons of chiefs in the school at Kapropita; generally increased interest in “the words of God” everywhere—these are notes of encouragement on our Field which call for thanksgiving. God is surely answering prayer for the work. May our hearts be encouraged and may we lay hold for all who are coming under the influence of the Gospel and for the needy districts all about, which are stretching forth their hands. May there not be some of our readers who will feel called in special intercession to hold up the work and workers at the various stations as they read the good news of the work in this issue.

A party of 20 missionaries, 17 adults and 3 children, expect to sail July 25 from New York by the City of Manchester. Particulars will be given in our next issue.

Mr. and Mrs. T. R. Westervelt have returned home on account of Mrs. Westervelt’s illness, and she and their child are taking treatment at the Battle Creek Sanitarium. The Youngkens were due to leave for America on June 26 because of Mr. Youngken’s poor health.

Mulungit, the Masai chief, who renounced his chieftainship under great persecution to become a preacher to and a teacher of his own people, and Nyakiiru wa Kiheriko have been married and have set up another Christian home. Mulungit visited this country to study and better prepare himself. We are sure all his personal friends as well as those who have read of him will join us in congratulations.
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

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

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*Rev. Frederick W. Farr, S.T.D., Vice President.
*Rev. Charles E. Hurlburt, General Director.
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*Members of Executive Committee.

DIRECTORY OF MISSIONARIES.

working under the direction of the Africa Inland Mission.

This does not include those home on furlough

GENERAL DIRECTOR
Rev. Charles E. Hurlburt.

Kikuyu District.
Dr. H. Virginia Blakebee, Miss Laura N. Collins.
Address above Kikuyu Stations: Kijabe, British East Africa.

At KINYONA
Mr. and Mrs. W. L. Wilmot.
Address above Kikuyu Stations: Kijabe, British East Africa.

At ARIDADDI
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Address: Nandi, British East Africa.

At NYAKACHE
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Address: Kismu, British East Africa.

At GERMAN EAST AFRICA.
Mr. Emil Sywulka, Field Director (on furlough).
Address: Nama.
Mr. and Mrs. Rudolf Malek.

At BUNGA
Mr. W. J. and Dr. Nina H. Maynard, Miss Gertrude Bowyer.
Address: Nama.

At NAMIBIA
Native Workers only at present.

At CHAMAGARA
Honorary Auxiliary Members: Mr. and Mrs. Albert E. Martin.
Address all German East Africa workers: Mwanza, German East Africa, via Memba & Kismu, British East Africa.

At EASTERN CONGO BELGE
Mr. Fred Lanning, Field Director, pro tem.

At KACANGA
Mr. and Mrs. Fred Lanning, Miss Sarah Stirton, Miss Ruth Cable, Miss Edith Harland.

At RUIAS
Mr. J. F. Clarke.

At KAGGELO
Mr. and Mrs. Gordon Robertson.
Address: Masogi Center, via Butiaba & Kasenyi, Congo Belge, Africa.

At NAGARAJATA
Mr. and Mrs. Alex. R. Ellison, Miss Gertrude P. Martin.
Address: Butiaba, via Butiaba, Kibwezi, Congo Belge, Africa.

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

At DUNGU
Rev. and Mrs. G. Fred B. Morris, Miss M. Joan Ingoldby, Misses Mary and Catherine Moyle, Miss Gwennie Hurst.

At PARADISE
Mr. D. M. Miller.

At DUNGU
Mr. and Mrs. Herbert H. Hapson, Mrs. Tom Hannay, Jr., Miss Pauline Frans.

Address: Kijabe, British East Africa.

At MATARA
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.