The Word

A GATHERED LILY.

(The Lord had need of him, but not in this world with its sins and snares. He sent a messenger to keep him in the way he had to go; and learning his brief but gentle lesson at the feet of Jesus, with the patience and meekness of a weaned child, he went to rest with Him whose thoughts are not as our thoughts, and who had prepared a better portion for him than the best loved on earth could have secured.)

We leave Lord in Thy keeping
His precious dust; 'Twill be
Safe where Thy saints are sleeping,
And still o'erwatched by Thee.
While the sweet bird from its prison
Soars to his Saviour free.
No fretting moth can reach him
In the land where Thou dost reign:
Sweet lessons Thou wilt teach him
Before we meet again.
Raised like to Thee in glory,
In robes without a stain.
Keep, Lord, our treasure, keep him.
Though our hearts are sore today;
Thou knowest while we weep him
We would not say Thee "Nay;"
For the free bird song is ringing
In the land of endless day.
Thy mercy past all measure,
Thy love so strong, so deep,
Hath garnered safe our treasure
That we so longed to keep.
We give Thee back Thy loan, Lord,
And praise Thee while we weep.
Safe from the tribulation,
From sorrow, rust and care.
From the subtle world's temptation.
No more to shrink or share.
He rests in Thy bright presence:
Lord, we would leave him there.

"Waiting Hours."

THE END OF THE AGE
(Copyright 1916 by James H. McConkey)

For the Jew—Restoration
(The Witness of the New Testament.)

We have seen the testimony of the Old Testament to the restoration of the Jew. Naturally the witness of the New is not so full. But it is just as clear and unqualified. The eleventh chapter of Romans is the great New Testament passage upon this theme. It teaches the restoration of the Jews as explicitly and definitely as the fourth and fifth chapters teach justification by faith. The very first statement of the chapter is that:

* * * * * *

The Jews have stumbled but are not cast away.

"I say then hath God cast away His people? God forbid—God hath not cast away His people." (V. 1-2).

The gospel came first to the Jews. Jesus Christ's message was from the beginning to the lost sheep of the house of Israel. But they would not hear. Having stoned the messengers of the Owner of the vineyard they then rejected the Son of the Owner Himself. They took Him and despitefully used Him and then amid shame and humiliation they put Him to death. So God has set them aside. They are for the time under the shadow. The veil is upon their hearts. A great darkness blinds their spiritual vision. Now and then individuals come to Jesus Christ and become part of His church as such. But as a nation the word is a sure one that, as to the gospel, the veil will be upon their hearts until the Lord Himself shall come again.

But mark that though thus for the time, set aside, they are not cast away. Many think otherwise. They suppose that the church has supplanted the Jew in God's purpose; that there is no longer any place in His plan for them. But this is not the case. Paul distinctly says in answer to the question, "Hath God cast away His people," God hath not cast away His people" (v. 2). And then in verse twelve he says again, "Now if the fall of them be the riches of the world, how much more their fulness. There is to come to them a fulness which God says is "much more" than the riches that have already come to the world through their fall. This he follows up with the remarkable metaphor of the olive tree. He declares that the Jews are the natural branches and that God will graft them again into their own olive tree which is Christ Jesus (v. 24).
Through the fall of the Jews salvation is come unto the Gentiles.

"Through their fall salvation is come unto the Gentiles." (V. 11).

The Jews reject the gospel of God. They crucify His Son sent to them from heaven. God sets them aside during this gospel age. But is God's great purpose for a lost world to be defeated? Because these whom He would have made the channel of His blessing to the world have rebelled against Him will He be baffled by their failure? Not He. And so we come to the wonder of His grace. We see Him overruling the sin and disobedience of the Jews and working out blessing to the world in His own marvelous way. He foresaw all this. The divine plan by which He would meet it was all prepared, though hidden from even His prophets and holy men of old. So He calls it a "mystery." And He reveals it through the great apostle to the Gentiles. Says Paul:

"He made known unto me the mystery which in other ages was not made known unto the sons of men, that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ" (Eph. 3:6).

In other words, "By their fall salvation is come unto the Gentiles." God overrules their wicked rejection of Christ to make a Jewish gospel become a world-wide gospel. He broadens the stream of life through Christ so that it flows out to the very uttermost parts of the earth. The message now is not simply to the lost sheep of the house of Israel as it was when the Lord walked the earth in the flesh. It is, "Go ye into all the world and preach the gospel to every creature." As concerning the gospel their enmity is made to be "for your sakes" (v. 28). Because the Jews refused to drink of that fountain of life in Him the whole world may, if it will, drink deep of the stream of eternal life in Christ Jesus. Thus out from all nations God has been for all these centuries taking a people for His own name. And the rejection of that gospel by His own ancient people Israel instead of thwarting its blessing to the world has infinitely and everlastingly widened and perpetuated it.

The words of Joseph to his brethren who had sold him to death have become true of the greater Joseph delivered by his own brethren to a like fate—"Ye meant it for evil but God meant it for good.

When God has completed His purpose for the Gentiles then shall Israel be restored.

"Blindness in part is happened to Israel UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved." (Rom. 11:25).

Blindness, we are told here, has happened unto Israel. But how long will this blindness last? Will it be removed during this gospel age? The Word is very clear here—"As concerning the Gospel they are enemies" (v. 28).

Never during this gospel age will the Jews be restored. This verse clearly shows that all through this age they will be enemies of the gospel of Christ. How pathetically true is this statement. No nation, as such, is more steadfast in its enmity and resistance to the gospel of Jesus Christ than the Jewish nation. The veil is upon their hearts and will be until the gospel age ends. Here and there one comes to Christ as an individual believer. And these, with Gentile believers, become one man in Christ Jesus. But as a nation they will never come to Jesus Christ while this gospel is being preached. Their permanent attitude toward Jesus Christ in this entire age is marked by this clear and striking statement:

"As concerning the gospel—ENEMIES."

This blindness happens to Israel "until the fulness of the Gentiles be come in." Mark that little word "until." It is significant. It plainly declares that Israel's blindness is not permanent but temporary. It lasts only until God has fulfilled His purpose above mentioned of taking out a people from among the nations of the earth, following the rejection of the gospel by His own Jewish people. This gathering out of a people for God from among the Gentiles or nations of the earth is thus a parenthesis between the first coming and the second coming of Christ. When that parenthesis ends the Jews shall be restored. "And so all Israel shall be saved" (v. 25). And this suggests the further thought that—

"* * * * * *

This restoration will be NATIONAL but not UNIVERSAL.

That is God will restore a remnant of the Jews and make them the nucleus of a great earthly nation. But this will not mean every individual Jew. It is true indeed that Paul says (Rom. 11:23), "All Israel shall be saved." But there is a nominal Israel (Rom. 9:6), made up of all who bear the name of Jew, and there is also a real Israel, composed of those who are still believers in Jehovah as their covenant-keeping God.
And it is clearly of this real, spiritual Israel that Paul speaks. For elsewhere in the same chapter (v. 5) he distinctly speaks of the "remnant," which God still has left, and it is from these believing ones that God will build up His new nation, the nation that shall "be born in a day" when Christ shall come again. The same clear teaching we find in the Old Testament in Zech. 13: 8-9. Here the Word of God, foreshadowing the time of tribulation through which they are to pass in the future, says of the faithful Jews—

"And it shall come to pass that in all the land saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Evidently it is this godly remnant, purged and purified by tribulation, to whom God's promise of restoration is fulfilled at the end of this age.

* * * * *

This restoration will be to EARTHLY GLORY AND BLESSING.

The church is God's heavenly people. She is called with a heavenly calling. In this world God promises to supply "all her need," but no more. Her citizenship is in heaven. She looks for her Lord from heaven. She is born with a heavenly life, and sent forth with a heavenly commission. When her Lord appears she shall also appear in heavenly glory. Her dead shall be resurrected in the glorious image of Jesus Christ: her living being changed from mortal to the splendor of immortal bodies without ever seeing death. In a flash she shall be swept into heaven, her appointed place, to be "evermore with the Lord."

But in sharp contrast with this is the case of the remnant of faithful and believing Israel which is upon the earth when the Lord Jesus shall come again, and who receive Him as their own true Messiah. A golden age, the Millennial age, is then to begin upon the earth, and they are God's chosen nation to enter upon and enjoy its glory and manifold blessings. Therefore, and naturally too, all the promises to them are concerned with this regenerated earth over which Christ is to rule. Unspeakable spiritual blessings are indeed to be theirs, but they are blessings poured forth upon them as Christ's earthly people. This is the simple explanation of the frequent and striking recurrence in the Old Testament of promises to them of glory and blessing associated always with this earth.

They are to be restored to the land (Isa. 62). Jerusalem their beloved city is to become a joy and a praise in the earth (Isa. 65: 18-19). The desert is to blossom as the rose (Isa. 35: 1). Israel is to blossom and bud and fill the earth with fruitage (Isa. 27: 6). Untold blessing is to be poured forth upon the nations of the millennial earth through them (Isa. 60). Their cities are to be filled again with multitudes of men like flocks of the pastures (Ez. 36: 37-38). This is the time when the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. 8).

To “spiritualize” these promises and seek to apply them now to the church is futile and unwarranted. They have no possible application to the present age but will be fulfilled to the letter at its end when God begins to deal again with His Jewish people from the standpoint of restoration to earthly glory in the golden age to follow this.

* * * * *

This restoration shall be to the Kingship of Jesus.

Notice first the striking passage in which Gabriel makes announcement to Mary of the coming birth of her son (Luke 1: 1-33).

"Thou shall call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

Here the angel of God makes the statement that God shall give to Jesus the throne of His father David. But David's throne was upon earth. He never had one elsewhere. And the promise is here explicitly made that it shall descend to Jesus Christ, David's great son, and David's Lord. And then follows the promise that the same Jesus shall rule, not over the church, for the church is not in evidence here at all. And the church never was and never shall be ruled over from David's throne. But the word is, "And He shall reign over the house of Jacob forever: and of His kingdom there shall be no end." This kingship is over the Jews and is yet to come when He comes again whose right the kingdom is.

The wise men from the east came asking, "Where is He that is born King of the Jews?" Jesus Himself acknowledged Himself to be such. Pilate wrote upon the cross the words, "The King of the Jews." Isaiah (9: 6) says:
"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder. Of the increase of His government and peace there shall be no end, upon the throne of David."

That this is a description of Christ none can doubt. Then, too, in Jeremiah (23:5-6) we are told that a King who is the Branch of David shall reign and execute judgment and justice in the earth, and the name whereby He is called is "The Lord our Righteousness." There is only One who answers to this description, and that is our Lord Jesus Christ. He is to be King of the Jews, as this Word clearly declares, and when He comes again, at the restoration, these promises must be fulfilled for the Word of God cannot fail.

* * * * *

This restoration is Assured by the Covenant of God.

Two striking passages (Rom. 11) clinch this truth of the restoration of Israel. The first is the twenty-seventh verse:

"For this is my covenant unto them, when I shall take away their sins."

It declares that this restoration does not rest simply and only in the revealed will of God. He has gone further than this. For He has made a definite covenant with the Jews that He will restore them. What is this covenant? That when the fullness of the Gentiles is come in "all Israel shall be saved." He is going to "take away their sins." And when He does He solemnly promises them that He will also save them. That covenant is forever linked with the promise of their forgiveness.

The second passage is equally striking. It is the twenty-ninth verse of the same chapter:

"For the gifts and calling of God are without repentance."

Is God a man that He should change as men? Does He repent as men repent? Not He. He has called Israel with a holy calling. And that call is without repentance. His covenant with them is unbreakable. The grafting of the Gentiles into the body of Christ will never make Him change His promise to Israel. Will the Old Testament prophecies and promises fail because of the New Testament blessings upon the Gentiles? That is impossible. It would make of Him a changeable God. Therefore, and finally—

The restoration of Israel at the end of this gospel age is forever assured because it is pledged by the covenant of an unchangeable God.

CHAMELEON AND BIRD RACE.

A Curious Akamba Legend and the Moral it Contains.

BY ARTHUR F. WARCHTER

"In the remote past God created a man and a woman out of an ant hill and in the process of time sent a chameleon to them with a message of eternal life. Now the chameleon is a very slothful creature and travelled leisurely from the hand of God to the feet of the man and the woman with its precious message of life. By the way, they are very easily flustered, and when frightened will endeavor to travel both forward and backward at the same time; the explanation being that they have a double brain, each part acting independently of the other. As time elapsed and, because of its slothfulness, the chameleon did not deliver its good tidings of life, God changed his mind and caught a swift flying bird, resembling a swallow, and sent it on its way to man with a message of death. Though the bird left the hand of God so much later, yet on account of its superior speed it arrived at the feet of the man and the woman just as the chameleon did, and while the latter was opening its mouth in its leisurely fashion the bird burst upon the scene, crying out, saying, "God says ye shall die." Not till then did the poor animal give forth its message of life, however it was then too late. And because the belated messenger failed to deliver its message of life in time poor Akamba men and women die. Consequently, they dislike the poor animal and to molest it will put tobacco on its tongue.

But has not this quaint legend a lesson for us? Have we not been entrusted with the glorious message of life, and also because of our slothfulness has not the message of death out-stripped us, and are not tens of thousands of these poor benighted ones passing out into the darkness of an eternal night, without ever having heard that Jesus died for them? "That the world may know" that we love the Father may we arise and go forth, may we mount up with wings as eagles, out-stripping the messenger of death with the glorious tidings that Jesus died for all.

A QUIVER FULL OF MISSIONARY ARROWS.

BY EMIL SYWULKA.

1. To live Christ and to give Christ (to a lost world) is the one supreme business of every believer.
2. The Christian (or the Christian Church) that makes no sacrifice to save the lost is not worthy of the name.

3. The person who has no vital interest in giving Christ to the world is a stranger to Him or to His plan or to both.

4. God had an only, well-beloved Son and He was a Missionary.

5. Like God’s love to man, ours also is measured by sacrifice. See 1 John 3:16, 17.

6. God so loved “the world”—there is no “home” and “foreign” in His vocabulary.

7. There are no social, racial, political or religious boundary lines to the love of God.

8. To give the Gospel to all the world is not optional—it is our Lord’s last command.

9. We treat Christ the way we treat the heathen. See Matt. 25:34-45. How are you treating Him?

10. To fail to give the Gospel to the heathen is a double loss—theirs and ours. They will die because of ignorance of it, and we because of disobedience to it.

11. We cannot hold the Gospel if we withhold it.

12. The heathen are dying because someone else is unwilling to die—is it you?

---

The Work

ANNUAL MEETING AT MONTROSE.

GENERAL DIRECTOR HURLBURT’S REPORT OF AFRICA INLAND MISSION WORK IN 1915 SHOWS GREAT PROGRESS.

The Annual Meeting was held at the office of President Torrey, at Montrose, Pa., July 28th, 1916. The sessions were held in the forenoon and afternoon. The Montrose Bible Conference held its opening session in the evening at the tabernacle, and the Council in session concurred in a proposition laid before them, to hold “a Missionary and Bible Conference at Montrose under the auspices of the Africa Inland Mission in connection with the annual Montrose Bible Conference” and the matter was referred to the Executive Committee of the Council, the plan outlined to cover a period of two or three days and an invitation is to be extended to other missionary organizations working in Africa to unite in such a conference.

The morning session of the Annual Meeting began with a prayer season, followed by the presentation of reports. The Treasurer’s report showed a very gratifying increase in receipts. Director Palmer read the report of Mr. Hurlburt as General Director. It comprised an interesting and comprehensive view of progress, conditions and needs on our wide fields in Africa. Excerpts from this report appear in this issue of HEARING AND DOING and should receive careful reading by friends of the work.

Director Palmer’s report showed a year of continued trial through war condition, but that God had not only delivered candidates going to the Field through the war zone, but also in various ways had wrought in a marked manner overcoming difficulties and prospering the work. “Eight new workers had gone to the Field during the year, while five furloughed workers and twelve new missionaries” beside were ready to embark at New York at the time the Annual Meeting was being held. In behalf of this latest party, God had wrought wondrously so that in the short period of one month, in answer to prayer, an adequate supply of funds was received.

Field Secretary Hague spoke verbally of his work, and Mr. DeGroff reported having addressed 98 different audiences when 1286 persons enrolled as prayer helpers.

The elections for Directors of the Corporation and for members of the American Council resulted in the re-election of those whose terms were expiring, so that these various officials continue the same.

Applications of various candidates were examined and three were accepted for service on the Field.

A pleasant feature of the Meeting was a luncheon given at the midday recess by Mrs. Torrey to the members of the Council, and including as invited guests Mr. Charles Inglis, of London; Mr. Jacoby, of Chicago; Miss Annie Maclaren, Mr. Pike, of California, and Mrs. Steele, of Philadelphia.

A suitable recognition was made by a unanimous vote of thanks to Mrs. Torrey.

The conclusion of the Annual Meeting was a general season of prayer participated in by each member, when the work and workers were brought before the Throne of Grace with much detail.

W. L. De Groff, Secretary.
GLEANINGS FROM REPORT FOR 1915.

(a) Missionaries:

We now have 107 missionaries. Of these 95 are on the field at the close of 1915 and 11 on furlough. Eighty-six were sent out by the American Council and 21 by the British Council. Eight of the latter have been working in territory controlled by the American Council. Proposed changes will, however, reduce this number, as some of the workers will be transferred to the North Congo territory.

Of the total number 13 have come to the field during 1915; 6 sent out by the British Council and 7 by the American Council. Of these, 6 were sent to British East Africa and 7 to Congo.

During the year 16 workers, who were on furlough, have returned to the field; 15 to British East Africa and 1 to Congo.

One of our number, Hugh H. Wallace, was called home by our Lord from the work here to that above. Concerning him I can only, in this report, call your attention to a message sent you at the time of his death that you may in some measure realize how great is our loss.

(b) Stations:

We now have 28 mission stations; 16 in British East Africa, all occupied but one, four in German East Africa, three in East Congo and five in North Congo (under the British Council), all the latter occupied but one. This last number includes the two mentioned above actually opened early in 1916.

(c) Tribes:

These stations are distributed in British East Africa among eight different tribes, as follows:

First—Akamba, seven stations, viz., Kangundo, Machakos, Mboni, Mukaa, Ikutha, Mullango and Miambani.

Second—Kikuyu, four stations, Kijabe, Kinyone, Matara and Githumu.

Third—Masai (at present no station owing to the Government having changed their reservation; only itinerating work being done).

Fourth—Uasin Gishu, one station at Ki­lombe.

Fifth—Kamasia, one station at Kapopita.

Sixth—Geyo, one station at Mutee.

Seventh—Nandi, one station at Aldai.

Eighth—Luo, one station at Nyakach.

In German East Africa, one tribe, the Wanyamwezi, with four stations, at Nasa, Chamagasa, Nera and Busia.

In East Congo, one tribe, the Alur, with three stations, at Kasengu, Ara and Rawe.

In North Congo (under the British Council) three tribes, the Azandi, three stations, Dun­gu, Bafuka and Yakaluku; Lukbara tribe, one station, at Yangarakata; Logo tribe, one station, at Misa.

(d) Languages:

These thirteen tribes, however, represent only ten different languages; five in British East Africa, Kikuyu, Kikamba, Masai, including the Uasin Gishu, Luo and Kipsigis, which includes Il Geyo, Nandi and Kamasia. One in German East Africa, Kinyamwezi; one in East Congo, Lur; three in North Congo, Pazandi, Lukbara and Logo.

These represent three great groups of languages, Kikamba, Kikuyu and Kinyamwezi, belong to the Bantu group; Azandi to the Negro group and the rest to the Hamitic group, sometimes called Nilotic.

(e) Translations:

The work involved in translating the Scriptures, school books, hymns, etc., in ten different languages, can only be grasped by those who have actually undertaken it.

In Kikuyu and Azandi only is there at present any help from other societies, although much help has been received from societies formerly working among the Akamba and Wanyamwezi.

The greatest progress made by our Mission in translation work during the past year, has been in Kikamba and Masai. We now have in Kikamba the Gospels of Mark, Luke and John printed, and all the rest of the New Testament up to Revelation, and a collection of hymns in process of translation. There are also printed a school primer and first reader, and a second reader is being translated, also a course of Bible study. This work is due largely to the earnest effort of Mr. and Mrs. Rhoad, who are also preparing a Kikamba grammar.

In Kikuyu we now have the four narrative Gospels, Philippians, a book of Bible stories, primer and first reader printed; Bible Study Course, Scripture texts and second reader in process of translation. For most of the Scripture translations we are indebted to the Church Missionary Society and Church of Scotland Mission.

In Masai we have printed Luke, Acts, John, Timothy, Titus and Philémon. The following are almost ready for the press: I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Peter, I, II and III John, James and Jude.
There is also printed a school primer and a first reader almost ready.

For the Masai translations we are indebted almost solely to the work of Miss Bertha Simpson and Tagi assisted by Mulungit.

In Kipsigis, which includes Kamasia, Nandi and Ill Geyo, we have Mark translated and printed, and a first reader and grammar in process of translation. For this work we are wholly indebted to Mr. O. H. Scouten.

In Luo we have the four Gospels, Acts, Revelation, Daniel, I, II and III John, grammar, primer, hymn book and book of Scripture texts. Some of this work has been done by other societies.

In Kinyamwezi we have Matthew, Mark, Luke, John, Acts, Romans, Revelation, Galatians, Philemon and I Corinthians, for which we are indebted to the C. M. S. A first reader, primer and hymns for which we are indebted to Mr. Sywulka.

In Lur nothing has as yet been printed. A Lur primer has been prepared but not yet printed, all translations, both of school books and Scriptures, being in typewritten form.

In Pazandi, one of the Gospels has been translated by the C. M. S. in British Sudan and elementary school books have been prepared in typewritten form.

In Lukbara and Logo only the most elementary beginning is being made in reducing the language to writing.

(f) Native Schools:

Marked progress has been made during the year in school work. A uniform code has been adopted in the entire Mission, including the East Africa district, the East and North Congo. The general control of the schools has been placed in the hands of the Field Director in each of the territories. A basis of payment of teachers in harmony with other missionary societies has been agreed upon, and an effort is being made to introduce into all the schools the best modern system of instruction consistent with the conditions of the native tribes. This has resulted, wherever tried, in a great increase of interest among the native children and an increase in the attendance.

Nineteen stations reported an average of 97 boys and 31 girls in school, the largest registration being 484 boys, the second 312 boys; the largest number of girls reported is 93, second largest 37. Twelve stations report an average of 31 girls. The total number of boys reported, 1849; total number of girls reported, 372. Four stations reported 24 village schools, with a total average attendance of 471.

(g) School for Native Evangelists and Teachers:

For years we have planned and hoped for this school which should assist in the advanced training of the natives who must hold the most important places, both in teaching and in preaching among their own people. Many difficulties need to be overcome, and in meeting some of them a measure of success has marked the work of the past year. First, it has been agreed that advanced teaching, particularly in English, shall be given only at Kijabe, as to introduce this at each station, compelling the missionary to neglect the evangelism and elementary school work to a number who are willing to go on for a reasonable preparation to teach or preach, is not large enough to consume the energies of more than one or two workers, so that economy demands that this work should be done at one central point. Twenty students have been enrolled at Kijabe during the past year and gratifying progress has been made in their work, both in Bible and secular studies.

(h) The Industrial School:

This work has been more encouraging during the past year than at any time in the history of the work. Twenty boys have been enrolled in the school. Plans are now under way to have many of these boys indentured by the Government for three years. The instruction has been more carefully classified, and especially good work has been done in carpentry and blacksmithing.

Late in the year Mr. Anderson took general charge of the work, and has been ably assisted by Mr. Alexander in the wood work, Mr. Brolin in blacksmithing and sawmill work. Various other missionaries have assisted in different departments.

In the printing department, perhaps, more progress has been evident than in any other. With a little more assistance this department will be able to furnish nearly all the school books needed in all the different tribes, and already very creditable work is being done.

(i) Rift Valley Academy:

The academy has suffered from many causes. First and chiefly the changing of teachers, war conditions limiting the number of outside pupils and contagious diseases re-
quiring the school to be closed twice during the year; but fourteen children have been registered this year.

The building, however, has not been idle, as many missionaries residing temporarily or for prolonged seasons at Kijabe, have made the academy building their home.

(j) Medical Work:

The medical work of the mission has been a large item in the last year's work. Reports in this department are exceedingly incomplete and are far greater than their numbers indicate, as in many cases the reports which give the total number of patients to whom medicine has been dispensed, are only for one month or for one quarter instead of for one year. But sixteen stations report medicines dispensed to 21,334 patients. If careful records were kept this would undoubtedly be more than doubled. Much of this work is done either by trained nurses or those who have had no training.

There is urgent need of more physicians specially trained for work in the tropics. At present our North Congo stations, 1000 miles from Kijabe, have no doctor. Our East Congo work, 700 miles from Kijabe, has no doctor. When one or two of these who are available go on furlough the need is keenly felt by the workers remaining on the field. In one instance during the year it has been needful to send a doctor a journey of 1500 miles and return. If we can realize the difficulties of traveling in Africa and understand that of these 3000 miles considerably more than 800 miles had to be by native paths, we shall appreciate the need of earnest prayer that a sufficient number of doctors be sent forth.

The hospital at Kijabe will soon be ready for use.

For this and many other blessings in this department of our work, let us give earnest thanks to God.

(k) Spiritual Work:

Twelve stations report 207 church members. Eleven stations report 481 preparing for baptism. Eleven stations report 67 native evangelists and teachers actively engaged in the work. Seventeen stations report daily Gospel service, with an average attendance of 54. Nineteen stations report an average of 154 at the Sunday Gospel services. Five stations report meetings for women only with an average attendance of 17. Seventeen stations report 3784 village Gospel meetings. The average attendance at most of these has not been given but those given range from 4 to 150. One station reports 1145 village meetings conducted during the year. Eleven stations report Bible classes with an average attendance of 37. Fourteen stations report prayer meetings with an average attendance of 37. Nine stations report Sunday schools with an average attendance of 55. Ten stations report offerings received from native Christians Rs. 378.27, which equals $132.76 (£26, 11d.).

At a number of these stations nearly all of the money given by the natives is sent to Christian work away from the station, in an effort to develop an interest in world-wide evangelism among the native Christians. Some has been sent to work among the Jews, some to work in South America, some to Bible societies, some to other missions and some to other stations within our own Mission.

At many of the stations an earnest effort is put forth to lead the native Christians to tithe their income.

A very marked spiritual interest has been manifested at many of the stations during the year. This has been most marked at the new stations in Congo where an interest almost greater than missionaries could guide, has developed. But at some of the older stations, where the work has dragged heavily through the years, there are signs of a deep spiritual awakening, and it is hoped the results during 1916 may be greater than in any previous year of our history.

(l) Needs:

In no part of our work, however, is there greater need than for earnest prayer for an increasing zeal for souls among both missionaries and native Christians.

Next to the need of greater spiritual power is the need for more workers.

In Ukamba there is urgent need, (1) to open immediately two new stations requiring four workers each; (2) to occupy one of the stations taken over from the Leipsic Mission at the beginning of the war (at time of writing a second is vacant) and ten other workers are urgently needed to fill gaps in the stations already occupied—making 20 needed for Ukamba.

Our Masai work, which was opened many years ago, is at a standstill because we have no workers to occupy that field. We have
more translations in that language than in any other tribe in which we work, but there are no workers to fill the gap.

Within the territory assigned to us in British East Africa there is the Njamus tribe, where four workers are needed, and nothing has been done. The same is true of the Samburu, Rendili, Suk and Marquet.

In the Kamasia tribe another station has been granted us by the Government which we are unable to open for lack of workers. The site is at Il Kebin.

In the Nandi tribe four more workers are urgently needed to carry the Gospel to the people who have never heard.

In the Luo tribe, a station among some 40,000 people is urgently needed at once, in Kano.

In the Kikuyu tribe at least six more workers are needed to properly man our stations.

This makes a total of 62 workers that are needed in addition to the present force in British East Africa.

As soon as this war is over we will need 53 workers to make even a fair beginning in the territory assigned to the A. I. M. in German East Africa, while it seems probable that still larger territories will be opened up where work ought to be commenced.

Then in Belgian Congo two stations should be opened in the Itura tribe, where no work is being done. Two among the Balega tribe, where no work is being done; two among the Bahema tribe, where no work is being done; three among the Balendu tribe; six more stations in the Lur tribe, and in this tribe I want to give you the names of the chiefs and ask you to pray for these by name, that a station may be opened soon near to each one of them: Ujuru, Lang’u, Opio, Mamba, Njiri and Mula.

These do not represent, by any means, all of the immediate need, but are districts that we have traveled through and where the immediate need is urgent.

In the Lukbara tribe four stations are needed at once, and two workers to assist at the stations already opened.

One station should be established in each of the following tribes: Ndo, Bari, Kebu, Madi, Mungtu, Bangba, Mumvu and the Kakua.

This makes 114 workers urgently needed to carry the Gospel to those who have never heard, and in eleven of these tribes no effort has yet been made to reduce the languages to writing.

In the Lur tribe, where six new stations are needed, and the Bangba and Mumvu people are said to speak the same language.

In the Azandi tribe new stations should be opened immediately at four points. These are simply on our line of march of stations applied to the Government for, and do not include a large section that would need to be opened as soon as this chain of stations can be completed. Most of these proposed stations will be planted from 25 to 70 miles apart, so there can be no question of crowding.

Two other workers are urgently needed at Bafuka, making 18 workers needed immediately to fill up the present chain of stations, besides the immeasurable work which lies beyond along our line of advance.

Then there is the great Logo tribe, where at least five more stations should be opened at once with not less than 20 workers; a beginning is being made in this tribe where all the difficulties of pioneer work are being encountered, and I want to ask your special prayers for the Logo tribe.

To meet these needs 268 workers are required, and this does not include the vast territory lying to the south and west of our present field in East Congo, the whole western section of the Azandi nor the vast untouched territory lying north of us in the Sudan.

Charles E. Hurlburt.

ANNUAL REPORT OF O. R. PALMER.

We are conscious that, “This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working” (Isa. 28:29), and that our guidance, our grace, our hope, our sufficiency, is alone in Him who began this work and has thus far led us on the way.

The year past has been one of continued trial so far as war conditions are concerned. Sailings have been dangerous through the war zone, but God has wrought to deliver our candidates who passed through the Mediterranean Sea on the way to the Field, made it possible for some to go by the way of the Pacific Ocean and for the outgoing party this month has opened a way for them to sail directly from New York to Cape Town and up to Durban, where connections can be made to Mombasa. This avoids the war zone, saves time in the journey and is something like $50 less expensive for each worker, for all of
which we praise our God. Freight rates are very high, having been raised from 35 cents to $1.65 per cubic foot, and it makes the shipping of many things almost prohibitive.

The new hospital for the natives, with dispensary and operating room, has been built during the year. It is a one-story building with room for twenty-four beds. A splendid hospital equipment was sent to the Field at much greater expense for freight than would have been necessary under normal conditions. The first major operation in the new hospital was performed on Mrs. McKenrick, Dr. Allen operating, and it is hoped she may have a full recovery. The workers in the German District have been shut off from communication during the past year. We hope to get news from them soon. (This news has come, and is noted elsewhere.—Ed.) It is thought they should come home for a rest. Shall we not pray especially for them and for the evangelization of this needy and very promising district which needs 50 additional workers as soon as we can have permission to enter.

The work in British East Africa has been encouraging. Pioneer work is being done in new tribes and marked manifestations of the Holy Spirit's work is seen at the stations which have been established for some time. Mr. Hurlburt's report will give detail.

Several tribes in British East Africa are yet without workers and the Gospel.

The work in the Congo has gone forward very encouragingly. Eight stations have now been established. There is a crying need for more workers to man them and to occupy new places in order that the people all about may be evangelized. Two hundred additional workers are needed at once in the various districts.

Eight new workers have gone to the Field, six from America, one from Sweden and one from England; five returning missionaries and twelve new workers are expecting to sail from New York on the 31st of this month. God has graciously worked in answer to prayer for this party. Some two months ago we did not have sufficient money to send one missionary to the Field. Now there are seventeen adults and three children going out in the joy of the Lord. Should this not be a great encouragement for us to ask God for greater things in the work. Our need is faith, real faith, in God, coupled with obedience to the Holy Spirit's leadings and more united prayer on the part of the members of the various Councils and prayer helpers in the work. It was united prayer which helped to make this large party possible. May we not learn to trust God more fully and largely.

We feel the need of men of deep spirituality and executive ability on the Field. Men of broad vision and able to deal wisely with missionaries, natives and the Government officials and who will work in harmony with all the other workers. Men of more than ordinary grace and ability. God alone can supply just what we need but He can supply. An expanding work and growing needs make the question of home management, arrangement and office help, of District Councils and help for them, of deputation work, et., more to be considered and prayed about that all may be properly and wisely done for the glory of God.

MR. HURLBURT AT HOME.

GENERAL DIRECTOR OF THE MISSION, AND THE DAVISES AND YOUNGKENS ARE HERE.

With a Mission that has grown to have well over a hundred missionaries on the Field, there is continual passing to and fro. While a party of 20 has just reached the Field, and another party of 10 or 12 is ready to go when the Lord provides for their passage, a few of our missionaries are coming home for either rest or service or both.

Notable among these is our General Director, Rev. Charles E. Hurlburt, who reached California on the 11th of September, and who, coming east via Denver and Chicago, was in Philadelphia for a meeting of members of the American Council on October 12. He will probably visit New York and Washington before returning to the Field via England. Mr. Hurlburt, before sailing for this country, via Australia, where he spent some little time in the interest of the Mission, had been far up into our newest frontier in Northern Congo Belge, and will have a thrilling story to tell of mission work in the heart of Africa in war time. He is convinced that the Africa Inland Mission could readily place 200 missionaries in these new territories, into which God has recently given us foothold, and it would delight his soul if the recruits would rally to the blood-red colors of the Cross while he is in America.

Dr. Elwood L. Davis and family have also reached America safely after being on the Field about six years, going from Washington, D. C.
They returned home by the way of the Pacific Ocean, and are now with Mrs. Davis’ friends near Scranton, Pa. Dr. Davis will be glad to do deputation work after he has had an opportunity to rest awhile. Will our friends in the East bear him in mind for any deputation work which may be opened for him?

The friends of our Brother C. T. Youngken will be glad to learn that Mr. Youngken and family reached America safely about the middle of September, having been on the way since May 2nd. They had sailed from Mombasa to Durban, where they were delayed for some time, and then secured passage on a Swedish vessel bound directly for New York. The vessel was a good sailer and they had excellent care, and the voyage to New York was made in 31 days. Mr. Youngken has been in a nervous condition and broken in health for some time, and has returned that he might receive medical treatment. Will his friends remember him at this time in prayer?

GERMAN MISSIONARIES STILL SAFE.

Some Have Suffered from Fever and a Baby Was Born.

“Maleks, Maynards, Bowyer, Well.”

These four words in a cablegram from Field Director Lee H. Downing, of Kijabe, received by Home Director Orson R. Palmer, on September 7, brought word—for the second time since the world war touched Africa—that five of our German East Africa missionaries are still safe. They are Mr. and Mrs. Rudolph Malek, Mr. W. J. and Dr. Nina H. Maynard and Miss Gertrude Bowyer. It was about a year before we heard from them the first time. The natives have been very hospitable to them all the time, and they have had many opportunities for service.

The following are copies of letters received from Mr. and Mrs. Rudolf Malek, after the cablegram came. They, with our other missionaries in the German District, have been cut off from communication since the war broke out:


Dear Friends:

Through kindness of British officers we may send you letters. If possible, kindly send enclosed letters to parents and friends in the United States. The last we heard from Maynards about five or six weeks ago, they and Miss Bowyer were well but all worn out. Dr. Maynard has had a severe attack of blackwater fever.

We are well but subject to fever attacks very often. Our little son, born July 7, 1915, at Nera Station, is well and actually rosy cheeked. God has richly blessed us in him. I need for him very much shoes and stockings. He has big feet like his dad. We call him Rudolf Grey Malek.

Knowing our own physical condition and having a fair idea of that of Maynards and Miss Bowyer, may I make the following suggestion: Conditions are such that the stations must have Europeans. Could you perhaps apply to proper military authorities for permission to send four young men, two for each station, to relieve us for a few months when we can come back and go at our work with renewed strength. This is merely a suggestion; I of course have no knowledge of conditions with you after being cut off for two years.

The work here continues. The out-station work is especially flourishing. We are praising God that we may remain with our people, for in these times they need help more than ever.

We send heartiest greetings in Christ Jesus to you all, and I feel like saying, “I told you so.”

God is faithful and blesses where it seems there can be no blessings.

Yours, praising Him,

(Signed) M. L. S. MALEK.

Mrs. Malek adds a line as follows:

Our little son, Rudolf, Jr., is well and strong again after severe fevers. I have had so much illness that natural strength seems far away. The work has progressed wonderfully, but it has been all fighting against a very strong stream and Mr. Malek is almost a nervous wreck. Considerable translation has been done, but for reports later. Please let our friends and relatives know we are safe. I think the Shinyanga folks will be able to write you in a few weeks.

SAFE ARRIVAL IN AFRICA.

Party Which Sailed From New York August 1 Reaches Africa.

A cablegram from Henry H. Zemmer, dated September 20th, brings the good news that the party of 20 Africa Inland missionaries—new recruits and veterans returning from furlough, which left New York on August 1, have reached Africa safely. Letters from Durban, Africa, tell of a very pleasant and profitable journey with many opportunities for testimony. Without doubt they are now at Kijabe, the headquarters,
getting acclimated to the dark continent, beautiful and full of nature's charm in spite of her moral darkness. A farewell meeting was held in Philadelphia, near the Home, at 2244 North 29th Street, presided over by Mr. W. L. De-

Groff. Those who spoke were Mr. and Mrs. Raynor, Mr. Zemmer, Miss Harris, Miss Kolachny and Miss McKinstry. Members of the American Council present were Messrs. Palmer, DeGroff, Mershon, Steele, Boggs and Banks.

At New York City farewell messages were also given at National Bible Institute, Eighth Avenue Mission, Fulton Street Prayer Meeting, and in Brooklyn, at Olivet Presbyterian Church, Sumner Avenue Baptist Church, Gospel Meeting House and Hanson Place Baptist Church. Also in Jersey City at United Presbyterian Church, and in Newark, N. J., at First German Baptist Church. The messages were participated in by the other members of the outgoing party, which was composed of the following members:

Rev. and Mrs. Henry H. Zemmer, with 1 child;
Mr. and Mrs. Jesse E. Raynor, with 2 children;
Miss Hannah McKinstry,
Mr. and Mrs. Walter Dubbeldam,
Mr. and Mrs. Frederick E. Holland,
Rev. and Mrs. George Woodley,
Mr. Thomas G. Marsh,
Miss Bessie Lovell,
Miss Judith Anderberg,
Miss Mary Kolachny,
Miss Edith Harris,
Miss Frances A. Roberts.

The party sailed by a new line from New York to Cape Town and Durban, transhipping at the latter place for Mombasa. The Lord graciously answered prayer for the outfit and passage money of these missionaries after a special call to prayer had been sent to all Council members. A gentleman came to Dr. Torrey in Los Angeles and gave him $1000 for missionary work; another gift of $2000 came. Then from various quarters came checks for enough to make up sufficient for the whole 20 members of the party.
The following letters have come from members of the party:

Between New York and St. Lucia, West Indies, 500 miles from land.

* Miss Hannah McKinstry

**Dear readers of Hearing and Doing:**

We are very happy out here on the ocean sailing towards Africa. Happy that God has chosen us to have a part in the greatest work in all the world—that of carrying the Gospel to those who have never heard. We rejoice in His leading us forth, opening the way before us, caring for us and supplying our every need. We are standing on His promises and finding Him abundantly sufficient.

We are glad of the opportunity for communion with Him in this resting time out on the ocean, and are enjoying the fellowship with one another. We are enjoying the beauties of His handiwork in sky and sea, sunshine and moonlight. We are glad, as we think of our friends at home, to know that you are praying for us. We want to be kept in the center of God’s will and pleasing to Him.

**Frances A. Roberts.**

It does not take much courage to offer ourselves for the Master’s work in a tropical country or even in a fever district; but it means more to take a little one into those conditions.

But when I think of Christ’s command to “go ye into all the world, etc.,” and His promise to “go with us,” and when I stop to think how He has cared for us while on the Field before and how He used even our little girl to win the confidence of the people and thus indirectly to win them for Himself, I am glad our health has been restored and the way opened for our return. As we go, we want you all to pray that we all, our little girl included, may be used in winning souls for Jesus Christ.

 (**Mrs.** Edith Zemmer.)

As I sit here with pen in hand to write this farewell note, many pictures come before me.

One is a great open plain fifty miles from a post-office and seventy miles from another mission station. Across this plain one can see from ten to fifteen miles, and it is covered with native huts and native people. Backed up against a hill of boulders is a sun-dried brick house. Fifty yards away is a small grass roofed building used for a school during the week and for a chap-
In and around this little chapel are gathered about 300 people intently listening to the Gospel message and singing Gospel songs. These people will tell you "we never heard about Jesus until a few months ago," and yet this scene is only the attendance at school having been seriously interfered with. She says:

You may recognize our man John. He used to be a Matara boy, but is now living about ten miles east of Kijabe and is running the out-school. Very often he comes to Sunday services and two weeks ago he gave a little talk after Mr. McKenrick had finished preaching. This is what he said as nearly as I can remember:

"I find it very hard to preach to the people these days because their god is coming soon. An old man or woman went into a trance and saw a vision and heard a voice and was given a message to the Kikuyu people. They were told to plant 'nweri' (millet). Although not the season for it, and at the harvest time, their god would come and be their king and the white people would all leave and they would have everything their own way and be always happy."

John says when I try to tell them that Jesus is coming again, they do not want to hear my words, for their own king is coming and they do not wish another.

**Brave Enough to Bury His Mother.**

John is one of our "faithfuls." Sometime ago his mother was taken ill and the family put her out in the bush to die. When he heard of it he brought her to his house and cared for her until she died and then gave her a decent burial, which is another unheard of thing in Kikuyu, and then went on living in the house, which is another unheard

Miss Hulda J. Stumpf writes us of the superstitions and customs of the natives which are such a drawback to the Gospel and the need that they shall be delivered by the power of God.
of thing among these people. The people saw and knew all this and are bound to respect him in a measure at least. He is not afraid to witness for his Lord, although he has had to bear much persecution.

REv. AND MRS. GEORGE WOODLEY

NATIVES' VOLUNTARY WINDOW FUND.

Our native Christians recently called a church meeting (without white people) and voted to raise $100.00 towards buying windows for the church. At present we have white muslin (or, it was white at one time) tacked up in the windows because we could not afford to buy glass. The natives have therefore decided to help themselves in this matter. We are glad of these evidences of growth.

Last week a man was killed on the railroad near our sawmill. The forester (European) sent up a note to ask if some of our people would go and bury him. Mr. McKenrick read the letter to them and called for volunteers and eight responded. When they had finished their work the man gave them four rupees, which would be fifty African cents each. They brought the money to Mr. McKenrick and said they did not want it and asked him to put it into the window fund.

NATIVES GIVE TO JEWISH MISSIONS.

It will be interesting to our readers to know that the native church at Kijabe, at which the Rev. Frederick McKenrick is the pastor, recently sent contributions to be distributed through the Home Office in Philadelphia to the Jewish work in Philadelphia, and a contribution for missionary work in Central America, besides sending to other missions and other stations under the A. I. M. They are evidently being taught "to the Jew first and also the Gentile," and that there is "a giving which increaseth and a withholding which tendeth to poverty."

OUR HUSTLING PRINTING PRESS

Excellent work has been done by our printing press at Kijabe during the past year, not only in the translation of the New Testament into different languages where our missionaries are located, but a Kikuyu primer for Dr. Henderson and a prayer book for the Church Missionary Society. We trust that this branch of our work may become more and more effective.

TWO TRIES AT A NEW TONGUE.

C. M. S. MISSION HELPS A. I. M. TO MASTER THE DIFFICULT AZANDI.

Dungu, Congo Belge, April 15, 1916.

Dear Readers of Hearing and Doing:

We have now been two and a half years at Dungu working amongst the Azandi. We have been slow in getting the Azandi language, partly because we began on the lingua franca of this Wele Province, which we found unsatisfactory for reaching the remoter people, and indeed for any people, because it is such a poor language, and also because the Azandi is difficult. However, thanks to our C. M. S. brethren who have dug hard and generously placed at our disposal...
all their results, we are now able to talk to the people and be well understood even by strangers. We have got a good school of young boys and girls, nearly 100, which, considering the scattered population, is a cause for thankfulness.

We have a nice school and church combined of mud and wattle, grass roof, and a dispensary attached, one brick house and two other dwelling houses.

We have some who are preparing for baptism and seem surely to believe on Christ as their personal Saviour. We are hopeful of the boys and girls becoming Christians and developing into future evangelists if He tarry. A few of our scholars can now read and write slowly. We give them typed extracts of Mark’s Gospel, translated by Mr. Gore, of Yambio. We hope that it will soon be printed.

We ask prayer that those who have heard may believe and go on in preparation for baptism. How much they need our prayer! They have generations of superstition behind them, but we present the Gospel which is the power of God unto salvation, and He is able to save them to the uttermost. Pray for us and ask any question which I will be glad to answer to the best of my ability.

G. FRED B. MORRIS.

Let me give you some idea of how the people are reached and the reception given to the Word. One Sunday my wife and I took a five-mile trip, holding four meetings on the way, and from the last one a band of men and boys followed us for nearly three miles. We had taught them a little song, and how they did sing it! We praise God that the name of Jesus was being proclaimed.

Another day a crowd of 20 men came from
their gardens with hoes on their shoulders and asked to hear the words of God. One man came up one morning before I was out of bed and desired me to tell him God’s Word. In one village I entered I found all were engaged in drinking beer and dancing, and as I came forward the head man stepped out and asked what I wanted. When I told him my business his face fell and he desired me to go, but seeing I was determined to talk, having walked four miles to the village, he said I might have a meeting, but the drinking and dancing would not stop. I said all right and struck up a song. In two or three minutes the people commenced moving away from the dancing until there were only a few old men left while I had an attentive audience of about sixty. They then sought to drown me out with horns, but that soon ceased and Satan was defeated. At the same place, two days later, I held two meetings and my wife one with the women, many asking questions concerning things they had never heard before. There are about 100 villages in this five-mile radius and many people. People coming to this land should have good health, especially their feet in good condition, as the country is mountainous and, if effective work is to be done, the missionary must go to the people where they are.

The chief (Sonji), once so hostile, is now quite friendly. Will you join with us in prayer that the old man may soon know the Lord Jesus as his own personal Saviour.

We are both enjoying good health, getting plenty of food and rejoicing more and more to be counted worthy to be on the frontier for our Lord Jesus.

GORDON ROBERTSON.

HOSPITALITY TO ONE DYING.

THE BARNETTS TOOK IN A BEAST-GORED MAN AND BURIED HIS DESERTED CORPSE.

A few days ago an old man was brought to us on a stretcher, says Mrs. A. E. Barnett, of Kilombe, in a letter. An angry bull had gored him. He was severely wounded internally and we could not do much for him. A couple of times during the day he prayed, calling on Jesus, and he died the following evening.

Everybody refused to touch the body. An old man of another tribe was offered a goat if he would drag him by the legs out for the hyenas to eat, but he refused to do it for that price, the usual price being one or two cows. Mr. Barnett called an old fellow to come along to help, and they wrapped the body in a blanket and carried it to the woods where my husband put it in a hole with branches over it. All the relatives fled, almost frightened to death. Nobody wants to sleep in the hut where the man died so I think we will burn it.

The man who died was a bad man formerly;
he cursed and swore when he was called to come to our meetings. Said he was full with the Words of God, but when he was hungry for food he was not afraid to come to beg some from us. He was poor and we gave him something, and then he had to stay to the meetings. Now the people are amazed that we kept him here until he died and that my husband buried him with his own hands. God is working through this in many a heart at the present time.

On Good Friday, in the evening at the close of our meeting, five young boys about 16 or 17 years of age, gave themselves to the Lord, asking Him in prayer to forgive their many sins. At our Easter services several stood up and said they wanted to follow Jesus. One man who knows the Gospel message, said that the worst thing for him was to give up his wives and their children, and to give back several fold what he had taken falsely, which he knew he must do before he could really follow Jesus. It seems the Holy Spirit had put this on his heart especially. Will you not pray earnestly for this man, for he is rich? With God nothing is impossible. He must now go forward or he will go back. Do help us pray him through.

Another man who had one wife and two children said it would not be hard for him to give up the things Jesus hated, and that he and his wife and children would come to the school. They are young people and their children are coming to school every morning.

About 12 or 15 children come regularly.

At one o'clock we have our noon meetings, which are quite well attended, and afterwards comes the daily school for the boys who are on the place, and some are coming from the outside.

A young woman who came to stay with us a few months ago is a wonder to the people. She gives a bright testimony for Christ and His saving grace. We pray that she may become a Bible woman. Last Sunday I am quite sure the people in the Chapel were astonished, for she was the first to stand up when the meeting was opened for testimony and she told them they all knew what a sinner she had been, but Jesus had forgiven her and given her eternal life in Him. Praise the Lord for it all.

We are expecting great things. Will you and all the friends pray to this end? Ask that we may have the fulness of the Spirit; the real love for Jesus and for all those He came to save—these poor, dirty black ones. Oh, how I love them! but it is not enough. There is more of God's love. Pray that we may be filled and overflowing and that Jesus may be all in all, Lord of Lords, and King of Kings, that He may be glorified indeed.

AKAMBA NEW TESTAMENT.

MR. AND MRS. RHoad HAVE THE TRANSLATION READY FOR REVIEWING.

Much time during the past few years has been given by Mr. and Mrs. George W. Rhoad, at Mboni Station, to valuable work in the translation of the New Testament, as Mr. Rhoad states in a letter to Home Director Palmer. While the work is still in "the rough," it is now ready for reviewing, and this will mean perhaps another year of painstaking effort before it will be ready for the press. It is hard to realize at this end how much painstaking effort and care is needed in such a work. Much prayer should be offered that it will be of great blessing in the work at Ukamba. Mrs. Rhoad has also been working on a "Handbook of the Kamba Language," a combined Grammar and Dictionary.

The work in the Girls' Training Home has been growing steadily, and Miss Newman and Miss Norton have rendered efficient service, in the instruction and care of the girls. The work began with two girls in a small room and they now have a Training Home which will accommodate about 50; 18 were in the Home at the time the letter was written, while a number had married and gone out to establish homes of
HEARING AND DOING

their own. About half of the present number of girls in the Home are enrolled as candidates for baptism.

An outschool has been established during the past year with an enrollment of 24, and evidences given of a deepening and widening influence among the young men and boys. Native evangelists are also being developed and strengthened through seeking to win others.

Mr. Rhoad sends an interesting picture, amongst others, of a gathering of the natives at Easter time when five were baptized, and in public “put on” the Lord Jesus before their own people.

The outlook at Mboni is encouraging, and continued prayer is asked of our fellow intercessors that the work may be deepened and broadened.

PRAYER BAND LETTERS WHICH GIVE SPECIAL NOTES OF PRAISE.

For the opening of a girls’ work at Dungu, the number in the Home increasing from 9 to 17 during the last term of school; 4 have expressed a desire to give up sin and become the children of God.

Special praise is given for a manifest work of grace among the natives at Matara.

The attendance at Chapel and School at Githumu has become so large that it is necessary to enlarge the present building. The natives have offered to furnish material to help in same.

Praise is given for special interest being shown by a large number of women at Machakos. This has been a difficult field. Let us rejoice in the Lord together. Definite personal work is being done there by many of the native Christians. An old woman, the leader of the women in the section, recently arose in Chapel and expressed a desire to lead a Christian life.

In a recent meeting conducted by a band of workers from Kangundo, about 2000 turned away from their native dance and went a half mile to attend a Gospel meeting.

For news from Mulango that, on three successive Sundays some of the natives had publicly confessed Christ.

From Kilombe, “that the Lord is as good as His promises,” and “that we know He is coming again.”

From Kinyona, “For severe Satanic opposition in the opening of a new out-school which is another token of God’s presence in our midst and which has mightily quickened and renewed our faith in His almighty, conquering power. Therefore have we set our faces like a flint. Therefore shall we not be confounded. For the obedience and loyalty on the part of the hundreds now in attendance at out-schools. That the way has been made possible to move station to the hill top. For an overflowing cup and at this station we are asked to pray for a real work of grace in the hearts of the many young people who are now beginning to read the Scriptures for the first time. That the fervor and zeal on the part of the teachers for the salvation and enlightenment of their flocks may continue to deepen and widen, that, knowing their God, they may do exploits for Him.

That the out-school in Kimbogo’s District may be opened speedily. This chief’s entire district is a den of iniquity. The bondage his people are in is unbelievable. He would have beaten everyone of them within an inch of their lives had they cut a stick to build the school they are so anxious to have. He forbade his people to bring or sell food to our porters. He compels the girls of his villages to sleep in his village and the rightful owners, even those who are buying them, are not allowed to interfere with this arrangement, while they become public property as he shall dictate. Will those who pray remember that when Peter was in prison ‘and prayer was made without ceasing unto God for him,’ that the chains fell off and the doors were opened.’"

Special prayer is asked for Nyakach, for wisdom in directing the work and that the old people may be shown their lost condition and the way of salvation through faith in Christ.

CHRIST ON THE CHIEF’S DOORSTEP.

Muthee, May 7, 1916.

Dear Readers of HEARING AND DOING:

We came back to our work at El Geyo the 4th of April, having been away from the work for nearly three months. The station here is about 85 miles from the railroad station, so it is not easy to get out to see our fellow workers and it is very seldom that we see any white people here. However, we do not feel lonesome—haven’t time for that.

Since our return we have opened up a regular preaching point for Sunday services. In the morning I start out about 6 o’clock in order to reach people before they get to their work. The path is poor and the place about three miles from the station. The natives do not know when it is Sunday, so the people are not gathered together until I arrive. The last service we held at the front door of the chief’s house. He was very
friendly and offered to call his people together
for the next time. His name is Gemoming. Will
you pray for him and for these services? There
are many places where we could hold services if
we could get to them. We need another man—
one who is not afraid to wear out his shoes.
Three hours' walk from here is a thickly popu-
lated place where several hundred people live
and where the sun is very hot. The work at the
station is going along nicely. Some days ago sev-
eral of our boys said they would yield themselves
to God, but after that they were worse than be-
fore as the devil tried to show himself strong
to keep them.  

Mathias O. Stove.

AN AFRICAN LAD'S EARNEST SUGGES-
tion.

In a letter from Mahagi Centre, Congo Belge,
Miss Grace W. Lanning says:

We rejoice that we were ever permitted to
come here, yet we are praying especially for Mr.
and Mrs. Stauffacher's return so that we may go
on further where the Gospel has never been
preached.

People are coming and asking for teachers.
One chief's son came and said they had built a
house for a school and waited for the white peo-
ple in vain. One of our little black boys turned
to me and said, "Couldn't you write and ask some
of your friends to come out and teach these peo-
ple?" He also added, "Tell them God has been
good to you." So we are especially praying for
someone to go to Chief Njaras and teach his peo-
ple. Won't you join with us in this?

Miss Stirton and Miss Harland have gone to
Ara to look after Mr. Clarke who came down
with fever a few days ago. Word came yesterday
that he was much improved.

Last Monday our new school term opened and
it fell to my lot to superintend it, assisted by Miss
Cable. We opened with 121 present and the best
interest we have ever seen here.

Yesterday morning, 7 came forward at the 7
o'clock service. One young man, we had been
praying for definitely. It is such a joy to be here,
yet I feel it is a great responsibility.

My heart goes out to the girls, though it is
very discouraging work. In this district they are
sold to be wives in various districts where there
are no missions, so they go into heathendom
again. Just the other day, one of the girls who is
sold said she did not want to go and leave school
and the words of God. We have several girls
here who, I think, truly believe.

CURING SNAKE BITES OPENS GOSPEL
DOORS.

Mr. Arthur Waechter sends a letter, dated
May 1, telling about his experiences at Miambani.
Mr. and Mrs. Waechter have been passing
through heavy trial. Their three-year-old Charles
had a fall breaking his left thigh bone. Dr. Al-
len was sent for at Kijabe and on reaching Mi-
ambani advised that the boy be taken to Kijabe
for treatment. This instituted a six-day journey
and while his boy was being cared for he tells of
his own experience with the natives.

As I was emerging from our rear door on my
way to chapel services in the morning a woman
came in breathlessly informing me that her son
had been bitten by a reptile and needed my im-
mediate attention. I went with her, found the
foot badly swollen and him in great pain. We
adopted the usual method of treatment—a solu-
tion of permanganate for a wash, some put into
the wound and more given hyperdermically. He
is on the mend today. We give credit to God to
whom we were looking for help. Such minis-
tries help us to ingratiate ourselves into the hearts
of the people.

I want to enlist your prayers for a young cou-
ples who were members of our inquirers' class at
Ikutha. When we left that station they were de-
sirous of continuing their studies and decided to
come with us, a distance of 72 miles. As they
were about to start her people followed them,
seized her and coerced her to return home with
them. Will you not pray that the opposition of
her people may be broken down? They are a
splendid young couple, need our help, and their
presence here will greatly strengthen our hands.

Poor, poor suffering bodies of these people
here, and that but a feeble illustration of their
suffering souls. Oh, how can the church at
home remain unmoved. We are appalled at the
sufferings in Europe, but is it so much greater
than that which has been endured in Africa for
centuries? Let us thank God that we have a
part—be it ever so little—in relieving some of
the misery here. Oh, how long before Jesus shall
come with healing in His wings and these deserts
shall blossom as a rose and righteousness shall
cover the earth?
HEARING AND DOING

Published by American Council A. I. M.
HOWARD A. BANKS, Editor.

JAMES H. McCONKEY, Contributing Editor.

HEARING AND DOING is the official bulletin of the Africa Inland Mission and is not a subscription paper. Its purpose is to bring its readers a helpful message from the Word, and to keep them informed of the progress of the work on the field. It is published quarterly and sent regularly to contributors to the work. Sample copies also are mailed upon request. While no subscription price is charged, those who would like to share in the expense of issuing the paper can do so through voluntary gifts, mentioning that they are to be used for this purpose.

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

PALESTINE FOR SALE.—The Jew is still to the front. There are 500,000 of the race in the various European armies today, and the nations will be owing them a debt of gratitude when this war is over. Mr. Morgenthau, himself a Hebrew, until recently the able American Ambassador to Turkey, asked the Turkish government if it was willing to sell Palestine to the Zionists and received an answer decidedly affirmative. A former Sultan declined the offer of $10,000,000 for the land. We do not think the Jew need buy the land. God has promised to give it back, and will do so in the fullness of time. One of the leading advocates of the League to Enforce World Peace thinks the first try-out of the power of the League would be in setting up the Jew nationally in Palestine. The Jews of New York were wildly enthusiastic over the appointment by President Wilson of Louis D. Brandeis to the United States Supreme Court. Mr. Justice Brandeis is an enthusiastic Zionist and has been suggested as the first President of the Republic of Palestine. (Will the new Palestine be a republic?) These comments are meant to lead up to Mr. McConkey’s concluding article in this issue of HEARING AND DOING on the End of the Age. He adds impressively the New Testament’s witness to the Restoration, which, as we see even in current events, seems to be at hand. Mr. McConkey’s series on the age end, the whole of which HEARING AND DOING has published, will, as the Lord so leads, be printed eventually in pamphlet form.

MR. HURLBURT AT HOME.—We are glad to welcome our General Director, Rev. Charles E. Hurlburt, back home. He reached California on September 11th, and, as we tell elsewhere, came East at October 12th. We will appreciate the prayers of the readers of HEARING AND DOING that during his stay in this country the opportunities for public speaking and personal work in the business of enlisting more soldiers of the Cross for Africa may be made the most effective possible under the Holy Spirit’s guidance. Mail can be addressed to him or he may be reached through the Philadelphia office, 2244 North 29th Street, Philadelphia, Pa.

IMPORTANT COUNCIL MEETINGS.—One of the best attended Council meetings in the history of the Mission was held at Philadelphia headquarters on October 28, when the following heard General Director Hurlburt go over his splendid Annual Report, part of which appears elsewhere in this issue, and discuss in detail the work and the plans for the future: Messrs. Palmer, De Groff, Hague, Steele, Boggs, Roberts, Walton, Mershon, Banks and W. A. Staub, of the American Council, and Mann, Dinwiddie, Morse, Elmer Staub and Rev. Dr. Troy, of the New York District Council.

James D. Husted will be asked to accept the chairmanship of a committee on District Council Extension and select other members, including Messrs. Palmer and Hague, ex-officio.

Another important meeting was held on November 9. Mr. Hurlburt has had many calls for deputation work in New York, Philadelphia, Washington and elsewhere. He spoke at the opening of Bro. Palmer’s Berachah Church the afternoon of November 12. It is expected that a new party will sail soon for the Field, while Mr. Hurlburt will go to England for a season. Some of the candidates for the Field met with the Council at these two sessions. The mother of Miss Young, our Office Secretary, has undergone a serious operation, but came out of it successfully and was much improved at last reports.

THE NEW TESTAMENT IN AKAMBA.—The translation of even one book of the Bible in an African dialect is a feat to praise God for. The word which comes with this issue of HEARING AND DOING that the Rhoads at Mboni have the whole of the New Testament ready for the polishing touch of the reviewer calls for a hallelujah chorus of thanksgiving. What a pity it is that the reviewing work will require yet a whole
year. In addition to this achievement the Lord is blessing all the work at Mboni.

### The Zacchaeus Spirit

That the Spirit is at work in Kilombe in the Lake District of the A. I. M. field is evident from the desire of the rich native, referred to by Mrs. Barnett in her letter elsewhere. It was especially laid upon his heart to restore what he had taken falsely, and that is sure evidence of God working in a life. The letter tells of other miracles of grace at that station. Read it and pray other victories through for this place and for our whole Field.

### Nucleus of a New Party

We rejoice that the Lord is raising up to us more candidates to go to the Field. We have some 10 or 12 promising workers now offering to go out. Let us pray together that God’s own chosen ones may be thrust out in His own fulness and time.

### The Akamba Legend

That is a curious and weird story which Mr. Waechter has found in his work at Mianambi Station and upon which he moralizes elsewhere in this issue. The church at home is, indeed, as slow as the African chameleon with its message of life. We ought to hurry more missionaries over there to tell the Akamba that they are mistaken in their notion that God ever changes His mind. “The victory of Israel does not lie nor repent” (1 Sam. 15:29) and “the gifts and calling of God are without repentance” (Rom. 11:29). God sent His Son into the world with a heart full of love and hands full of blessing for it,—and God never changes His mind!

### The True Missionary Spirit

Our Lord spent 30 years in a carpenter’s home and at a carpenter’s bench before beginning His ministry, and glorified manual labor. The knowledge of carpentry work and construction which Mr. Joel Soderberg had before going to the field is coming in very serviceably. He has been moving the house and chapel at Kinyona about a half mile further up on top of the hill. He is rejoicing in serving the Lord in this way instead of the more direct missionary work. He writes: “I feel it is unto Him whom we both love—be it preaching the Gospel or working with our hands. Pray that we may be kept faithful wherever we may be placed and whatever we may be called to do.” We are glad of his willing spirit and trust that each one of our missionaries may always have the spirit of willingness to do whatever their hands find to do as unto the Lord.

### Treasurer’s Report

Funds Received Through the American Council of the Africa Inland Mission from January 1, 1916, to June 30, 1916, inclusive.

#### Receipts For Missionaries

<table>
<thead>
<tr>
<th>Code</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A3695</td>
<td>$100</td>
</tr>
<tr>
<td>A3696</td>
<td>$400</td>
</tr>
<tr>
<td>A3697</td>
<td>$500</td>
</tr>
<tr>
<td>A3704</td>
<td>$100</td>
</tr>
<tr>
<td>A3705</td>
<td>$250</td>
</tr>
<tr>
<td>A3706</td>
<td>$500</td>
</tr>
<tr>
<td>A3709</td>
<td>$500</td>
</tr>
<tr>
<td>A3710</td>
<td>$500</td>
</tr>
<tr>
<td>A3711</td>
<td>$250</td>
</tr>
<tr>
<td>A3712</td>
<td>$500</td>
</tr>
<tr>
<td>A3713</td>
<td>$100</td>
</tr>
<tr>
<td>A3714</td>
<td>$250</td>
</tr>
<tr>
<td>A3715</td>
<td>$500</td>
</tr>
<tr>
<td>A3716</td>
<td>$500</td>
</tr>
<tr>
<td>A3717</td>
<td>$250</td>
</tr>
<tr>
<td>A3718</td>
<td>$500</td>
</tr>
<tr>
<td>A3719</td>
<td>$500</td>
</tr>
<tr>
<td>A3720</td>
<td>$500</td>
</tr>
<tr>
<td>A3721</td>
<td>$250</td>
</tr>
<tr>
<td>A3722</td>
<td>$500</td>
</tr>
<tr>
<td>A3723</td>
<td>$250</td>
</tr>
<tr>
<td>A3724</td>
<td>$250</td>
</tr>
<tr>
<td>A3725</td>
<td>$100</td>
</tr>
<tr>
<td>A3726</td>
<td>$100</td>
</tr>
<tr>
<td>A3727</td>
<td>$500</td>
</tr>
<tr>
<td>A3728</td>
<td>$500</td>
</tr>
<tr>
<td>A3729</td>
<td>$500</td>
</tr>
<tr>
<td>A3730</td>
<td>$500</td>
</tr>
<tr>
<td>A3731</td>
<td>$500</td>
</tr>
<tr>
<td>A3732</td>
<td>$500</td>
</tr>
<tr>
<td>A3733</td>
<td>$500</td>
</tr>
<tr>
<td>A3734</td>
<td>$500</td>
</tr>
<tr>
<td>A3735</td>
<td>$500</td>
</tr>
<tr>
<td>A3736</td>
<td>$500</td>
</tr>
<tr>
<td>A3737</td>
<td>$500</td>
</tr>
<tr>
<td>A3738</td>
<td>$500</td>
</tr>
<tr>
<td>A3739</td>
<td>$500</td>
</tr>
<tr>
<td>A3740</td>
<td>$500</td>
</tr>
<tr>
<td>A3741</td>
<td>$500</td>
</tr>
<tr>
<td>A3742</td>
<td>$500</td>
</tr>
<tr>
<td>A3743</td>
<td>$500</td>
</tr>
<tr>
<td>A3744</td>
<td>$500</td>
</tr>
<tr>
<td>A3745</td>
<td>$500</td>
</tr>
<tr>
<td>A3746</td>
<td>$500</td>
</tr>
<tr>
<td>A3747</td>
<td>$500</td>
</tr>
<tr>
<td>A3748</td>
<td>$500</td>
</tr>
<tr>
<td>A3749</td>
<td>$500</td>
</tr>
<tr>
<td>A3750</td>
<td>$500</td>
</tr>
<tr>
<td>A3751</td>
<td>$500</td>
</tr>
<tr>
<td>A3752</td>
<td>$500</td>
</tr>
<tr>
<td>A3753</td>
<td>$500</td>
</tr>
<tr>
<td>A3754</td>
<td>$500</td>
</tr>
<tr>
<td>A3755</td>
<td>$500</td>
</tr>
<tr>
<td>A3756</td>
<td>$500</td>
</tr>
<tr>
<td>A3757</td>
<td>$500</td>
</tr>
<tr>
<td>A3758</td>
<td>$500</td>
</tr>
<tr>
<td>A3759</td>
<td>$500</td>
</tr>
<tr>
<td>A3760</td>
<td>$500</td>
</tr>
<tr>
<td>A3761</td>
<td>$500</td>
</tr>
<tr>
<td>A3762</td>
<td>$500</td>
</tr>
<tr>
<td>A3763</td>
<td>$500</td>
</tr>
<tr>
<td>A3764</td>
<td>$500</td>
</tr>
<tr>
<td>A3765</td>
<td>$500</td>
</tr>
<tr>
<td>A3766</td>
<td>$500</td>
</tr>
<tr>
<td>A3767</td>
<td>$500</td>
</tr>
<tr>
<td>A3768</td>
<td>$500</td>
</tr>
<tr>
<td>A3769</td>
<td>$500</td>
</tr>
<tr>
<td>A3770</td>
<td>$500</td>
</tr>
<tr>
<td>A3771</td>
<td>$500</td>
</tr>
<tr>
<td>A3772</td>
<td>$500</td>
</tr>
<tr>
<td>A3773</td>
<td>$500</td>
</tr>
<tr>
<td>A3774</td>
<td>$500</td>
</tr>
<tr>
<td>A3775</td>
<td>$500</td>
</tr>
<tr>
<td>A3776</td>
<td>$500</td>
</tr>
<tr>
<td>A3777</td>
<td>$500</td>
</tr>
<tr>
<td>A3778</td>
<td>$500</td>
</tr>
<tr>
<td>A3779</td>
<td>$500</td>
</tr>
<tr>
<td>A3780</td>
<td>$500</td>
</tr>
<tr>
<td>A3781</td>
<td>$500</td>
</tr>
<tr>
<td>A3782</td>
<td>$500</td>
</tr>
<tr>
<td>A3783</td>
<td>$500</td>
</tr>
<tr>
<td>A3784</td>
<td>$500</td>
</tr>
<tr>
<td>A3785</td>
<td>$500</td>
</tr>
<tr>
<td>A3786</td>
<td>$500</td>
</tr>
<tr>
<td>A3787</td>
<td>$500</td>
</tr>
<tr>
<td>A3788</td>
<td>$500</td>
</tr>
<tr>
<td>A3789</td>
<td>$500</td>
</tr>
<tr>
<td>A3790</td>
<td>$500</td>
</tr>
<tr>
<td>A3791</td>
<td>$500</td>
</tr>
</tbody>
</table>

Total: $5,296.29
<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miscellaneous</td>
<td>$3,129.99</td>
</tr>
<tr>
<td>Natives</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$25,657.36</td>
</tr>
</tbody>
</table>

### Other Categories

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest Logan Trust Co.</td>
<td>$148.41</td>
</tr>
<tr>
<td>Funds on Field</td>
<td>$276.33</td>
</tr>
<tr>
<td>Balance January 1, 1916</td>
<td>$4,871.63</td>
</tr>
</tbody>
</table>

### Total Payments

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Payments</td>
<td>$25,657.36</td>
</tr>
</tbody>
</table>

### Miscellaneous

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A3877.</td>
<td>$47.56</td>
</tr>
<tr>
<td>A4101.</td>
<td>$3.71</td>
</tr>
<tr>
<td>A4209.</td>
<td>$2.74</td>
</tr>
<tr>
<td>A4208.</td>
<td>$2.62</td>
</tr>
<tr>
<td>A4243.</td>
<td>$2.75</td>
</tr>
<tr>
<td>A4181.</td>
<td>$2.65</td>
</tr>
<tr>
<td>A4287.</td>
<td>$2.68</td>
</tr>
<tr>
<td>A4209.</td>
<td>$2.60</td>
</tr>
<tr>
<td>A4215.</td>
<td>$2.60</td>
</tr>
</tbody>
</table>

### Other Categories

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A3876.</td>
<td>$5.00</td>
</tr>
<tr>
<td>A4188.</td>
<td>$2.65</td>
</tr>
<tr>
<td>A4208.</td>
<td>$2.62</td>
</tr>
<tr>
<td>A4243.</td>
<td>$2.75</td>
</tr>
</tbody>
</table>

### Miscellaneous

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest Logan Trust Co.</td>
<td>$148.41</td>
</tr>
<tr>
<td>Funds on Field</td>
<td>$276.33</td>
</tr>
<tr>
<td>Balance January 1, 1916</td>
<td>$4,871.63</td>
</tr>
<tr>
<td>Total Payments</td>
<td>$25,657.36</td>
</tr>
</tbody>
</table>

### Miscellaneous

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest Logan Trust Co.</td>
<td>$148.41</td>
</tr>
<tr>
<td>Funds on Field</td>
<td>$276.33</td>
</tr>
<tr>
<td>Balance January 1, 1916</td>
<td>$4,871.63</td>
</tr>
<tr>
<td>Total Payments</td>
<td>$25,657.36</td>
</tr>
</tbody>
</table>
HEARING AND DOING

WOMEN OF THE AFRICA INLAND MISSION.

An Inland Mission and Receiving Home in N. 25th St., Philadelphia, Pa.) by the recommendation of the Mission Board concerning the Mission should be the Africa Inland Mission at the above address. Orders should also be made payable to the Mission.

ORSON E. PALMER, Home Director.

MARTHA M. YOUNG, Office Secretary.

American Council.

*Rev. Charles E. Hurburt, General Director.
*Pastor Orson E. Palmer, Director for North America.
*William L. DeGroff, Recording Secretary.
Rev. John R. Hague, Field Secretary for Home Work.
*John L. Steele, Treasurer.


*Members of the Executive Committee are marked with an asterisk.

British Home Council.


*Rev. Charles E. Hurburt, General Director.
*Rev. Donald P. Robinson, M.A., General Secretary.

Albert A. Head, *Pastor D. J. Findlay
*Alfred Coleman, Rev. F. S. Lawrence
*John Davidson, *Rev. Roland A. Smith
John G. Govan, *Rev. Herbert Wigan
Rev. Montague Beaucamp, *Rev. James M. Pullbuck
P. E. Shaw, *Pastor Orson R. Palmer

*Members of Executive Committee.

Australian Council.

Mr. James B. Nicholson, President.
2 Bilyard Ave., Sydney, N. S. W., Australia.

Richard Hickson, Mr. C. H. Baring Deck, Rev. C. Benson Barnett, Samuel Howell.

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. Hurburt.

Address: Kijabe, British East Africa.

Kikuyu District.

At Kijabe.

Rev. and Mrs. Lee H. Downing, Rev. and Mrs. Fred. H. McLenrick, Mr. and Mrs. A. D. Alexander, Miss Hulda J. Snowd, Miss Bertha Simpson, Mrs. Jane E. Myers, Dr. and Mrs. Kenneth W. Allen, Miss Anna E. Zimmerman, Miss Gertrude L. Silvius, Mr. and Mrs. Andrew M. Anderson. Pro tem: Joel P. Soderberg, Rev. John Broin, Miss Flora H. Pierson, Miss Betty A. Pierson, Harry P. Herdman, Rev. and Mrs. Arthur F. Waechter, Rev. and Mrs. Jesse E. Raynor, Miss Hannah McKinstry, Mr. and Mrs. Walter Duddelasm, Mr. and Mrs. Frederick E. Holland, Rev. and Mrs. George Woodley, Miss Jessie Lovell, Miss Judith Anderberg, Miss Mary Kolachny, Miss Edith Hartis, Miss Frances A. Roberts.

Address: Kijabe, British East Africa.

Mr. and Mrs. Herbert H. Hasler, Mrs. Tom Hannay, Jr., Miss Pauline Frasz.

At Kigungu.

Dr. H. Virginia Blakeslee, Miss Laura N. Collins.

Address above Kikuyu Stations: Kijabe, British East Africa.

At Gitumu.

Mr. and Mrs. W. Lewis Holz, Miss Betty Pierson, Miss Flora Pierson.

Address: Chania Bridge, British East Africa.

Ukamba District. At Kangundo.

Mr. and Mrs. Isaac S. Caldwell.

At Machakos.

Mr. and Mrs. Charles F. Johnston.

Address above Ukamba Stations: Machakos, British East Africa.

At Mwoni.

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

At Mukua.

Mr. Albert Clarke.

Address: P. O. Kiu, British East Africa (A. I. M. Mukua).

At Mulango.

Rev. and Mrs. Wm. Wight, Mrs. Ebonne Sjöblom, Miss Helen Goosen.

At Mianambi.

Address: Mianambi, Kilwesi, British East Africa.

Lake District.

At Kilombe.

Rev. and Mrs. A. E. Barnett, Miss Mary Slater.

Address: Eldama Ravine, British East Africa.

At Kaparita.

Mr. and Mrs. Oren E. Scouen, Mr. K. V. Rasmussen.

Address: Kabarnet via Eldama Ravine, British East Africa.

At Mutere.

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

Address: Sergiot, British East Africa.

At Aldar.

Mr. and Mrs. Lawson S. Proost.

Address: Nandi, British East Africa.

At Nyakach.

Mr. and Mrs. Herbert W. Innis, Miss Mary Jane Mitchell, Miss-Mernetta Wharton.

Address: Kinnum, British East Africa.

German East Africa.

Mr. Henry H. Zemmer, Field Director.

Mr. and Mrs. Henry H. Zemmer, Mr. and Mrs. Rudolf Malek, Mr. W. J. and Dr. Nina H. Maynard, Miss Gertrude Bowyer, Mr. Thomas G. Marsh.

owing to present conditions we cannot state just where these workers are located.

At Chagama.

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

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

Eastern Congo Belge.

Mr. Fred Lanning, Field Director, pro tem.

At Kakengu.

Mr. and Mrs. Fred Lanning, Miss Sarah Storton, Miss Ruth Cable, Miss Edith Harland.

At Biyas.

Mr. J. F. Clarke.

At Rawe.

Mr. and Mrs. Gordon Robertson.

Address: Mahagi Center, via Butiaba & Kasenyi, Congo Belge, Africa.

At Niangarama.

Mr. and Mrs. Alex. R. Elion, Miss Gertrude P. Martin.

Address: Ara, via Butiaba and Kasenyi, Congo Belge, Africa.

Northern Congo Belge.

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

At Dungu.

Rev. and Mrs. G. Fred B. Morris, Mrs. Joan Ingoldby, Misses Mary and Catherine Morgan, Miss Gwenne Hure.

At Farande.

Mr. D. M. Miller.

At MALI.

Mr. Rupert B. Flinn, Mr. W. J. Guilding.

At Bafuila.

Mr. Jack Bastone.

Address: Dungu, Congo Belge via Cairo, Khartoum and Abu, 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.