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LIFE OUT OF DEATH

OR
THE STORY OF THE

AFRICA
INLAND
MISSION.

BY
MABEL S. GRIMES.

WITH AN
AFTERWORD COMPILED
BY A MEMBER OF THE
COUNCIL.

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While seeking to give full information to the Church at large concerning Africa, its need of the Gospel, its wide-open doors, and the responsibility of Christian stewardship, the Mission does not solicit individuals to make contributions nor ask Churches for collections. Its policy is to give information, but to ask God alone to lay upon the hearts of His children where and what they are to give. If individuals or churches are thus led of God to give to the work, such gifts are gladly accepted as a token of His grace and answer to prayer, and used carefully and prayerfully in His service.

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REV. PETER CAMERON SCOTT.
(Founder of the Africa Inland Mission).

LIFE OUT OF DEATH

OR

: THE STORY OF THE :
AFRICA INLAND MISSION

By

MABEL S. GRIMES

With an

AFTERWORD

Compiled by a MEMBER OF THE COUNCIL

And a

FOREWORD

By REV. CHARLES INWOOD

(With numerous Illustrations and a Map.)

LONDON
AFRICA INLAND MISSION
78a, EAST STREET, W.1

—
1917

PREFACE.

THE following story of the Africa Inland Mission is only a sketch of the work and is therefore incomplete, but it is hoped it will supply a long-felt need to give fuller information to the British public.

It is sent forth with the earnest prayer that it may be used of God to bring many to the joy of full surrender; to be willing to count not their lives dear unto themselves, but in utter abandonment to the will of God to lay themselves at His feet, ready to *press forward* into the dense darkness of *the untouched tribes of Africa*, as He shall direct and equip.

The writer is largely indebted for much of the information given in Sections I. and II., to Mr. John W. Stauffacher, from whose writings she has culled whole sentences.

M.S.G.

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A FOREWORD.

It is to me a privilege of no common sort to be permitted to commend a story so intensely Christlike as this. It is a typical African pioneer missionary story, with a grace and charm all its own. It is told by one who knows the field's work at first hand, and in whose heart the missionary passion glows at white heat. There is that realistic touch which comes only through intimate personal knowledge.

Like the early chapters of all missionary enterprise, and indeed like all sacrificial work for Christ, this history records sorrows that only faith can bear and joys that only Christ can impart. It abounds with sharp tests of faith and courage and devotion—tests which after patient waiting lead up to glorious victories. It furnishes one more witness to the regenerating power of the old Gospel when that Gospel is preached and loved and lived in the power of the Holy Spirit. Its bold reliance on God as One Who answers prayer for temporal supplies as liberally as for spiritual needs is a much needed message to us all in the testing days through which we are passing. It reminds us with fresh emphasis that

“They that trust God wholly
Find Him wholly true.”

(Signed) CHARLES INWOOD.

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SECTION I.

"THE VALLEY OF THE SHADOW OF DEATH."

“ O cross that liftest up my head,
I dare not ask to fly from thee ;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.”



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CHAPTER I.

A WHOLLY YIELDED LIFE.

“ Except a grain of wheat fall into the earth and *die*, it abideth by itself alone : but if it *die* it beareth much fruit.”

John xii. 24 (R.V.).

“ WHAT waste ! ” some foolish and ignorant people might say when they see grains of corn in the hands of the farmer scattered broadcast over the earth ! “ Why is it not stored up and preserved ? Shall we not die of famine with such ruthless waste ? ” But the grain which lies buried for a time and goes through the process of death soon becomes animated with a new life. Little shoots burst out, then the tall stalks appear, capped by the golden ears, bringing forth “ some thirty-fold, some sixty, and some an hundred.” Had the grain been stored it would possibly have become mouldy and useless ! Now in this field of beautiful waving corn is food for a multitude of people !

* * * * *

THE AFRICA INLAND MISSION was founded by the Rev. Peter Cameron Scott in 1895. He was born of Scottish parents in Scotland, March 7th, 1867. In November, 1879, the Scott family crossed the water and settled for a time in Philadelphia. At fifteen years of age Peter Scott united with one of the Presbyterian churches of that city, though, it seems, more from a sense of duty than from any change of heart. Soon after, he became a solo singer in one of the city churches, and following this received a flattering invitation to sing

on the concert stage. Much to his disappointment he was obliged to decline this owing to his parents' firm refusal. They said, "No son of ours shall use for a worldly purpose what God has given for His glory only!"

In 1887 his health broke down and he went for a change to Scotland. Soon after his return to Philadelphia the Holy Spirit's call to a surrendered life began to be heard in his heart, but it was resisted. Worldly disappointments, baffled plans, sickness, and bodily afflictions were used by God to show him the vanity of the world and to beget soul hunger for a deeper knowledge of the Christ whom he was serving only in name. At this time the words, "Ye are not your own; ye are BOUGHT with a price" rang in his ears again and again. These words so troubled his resisting heart that he tried to erase them from his Bible. God in His infinite love and patience continued to deal with him. Oh, that *wonderful* love that will not let us go!

In March, 1889, unable to do any manual labour through ill-health, in desperation he answered an advertisement for chorus singers in an opera and was accepted. His parents' opposition was no longer binding, as Mr. Scott was now of age. But God had greater work than chorus singing for him, and now laid His hand upon him in a marvellous way. One day, as he was ascending the steps of the Opera House, a still small voice seemed to penetrate his innermost being with the question, "*Are you going to glorify God by going in there?*" Still resisting the voice of God, he tried to continue to mount the steps. Again it came a second time and yet a third time. At last he recognised God's voice and was *conquered*. The conviction laid hold of his heart: "It is the Lord!" Turning abruptly round, he descended the steps and looking up to heaven, he

answered, "No, Lord, and I shall never go into such a place again." His was now the attitude of Saul of Tarsus, "*What wilt Thou have me to do?*" He yielded himself wholly, absolutely to God, spirit, soul, and body, in definite consecration to Him. He became a transformed man. His lips were touched with divine power; his heart yearned over lost men; his life was lifted from the world plane to the Christ plane, into the closest sympathy with God's loftiest purpose for the world. His spiritual life grew by leaps and bounds, and the Word of God and secret prayer become well-springs of joy. His whole being throbbed and glowed with eager devotion, until at last it burnt out its intense life for His Lord and King. Later he was wondrously healed of bodily ailments, including defective eyesight of four years' standing.

The Lord now began to lay on his heart the "regions beyond," and he soon gave himself to Him for Africa. His mother's reply when hearing of his decision, was: "I consecrated you to God for His service before you were born, and the day you left home to go to college, I, on my knees in my room, gave you up more than ever to the Lord, to go wherever He might call you." Would that all Christian parents would so yield up their children!

On November 28th, 1890, Peter Cameron Scott started for the West Coast of Africa, to labour under the International Missionary Alliance upon the Congo. For two years he toiled faithfully in that region, blessed of God wherever he went. During that time he was joined by his elder brother John, who, after only a few months' service, died upon the field. In unspeakable grief and loneliness, young Cameron with his own hands made the coffin, dug the grave, and laid to rest the body of his brother. Over

the newly-made grave a solitary figure bowed in the Presence of Him who had sent him, and in heroic, holy resolve gave himself more wholly than ever to God for the evangelisation of the Dark Continent.

A few months later he was carried out of the country unconscious and so broken in health that it seemed as though the devil had dealt a final blow to his service in Africa. But out of this seeming death to all his hopes and plans, the seed began to germinate and spring forth, finally to develop into the very work for which God had called him. How often in our Christian experience God allows us to be brought to this place of *death* to all our hopes, wishes and plans ! But only in order that *new life* may spring out of death, and that we may enter into *His* hopes, wishes and plans for our lives !

CHAPTER II.

A LIFE LAID DOWN.

“ He that taketh not his cross and followeth after Me is not worthy of Me.”

“ He that findeth his life shall lose it ; and he that loseth his life for My sake shall find it.”—*Matt.* x. 38, 39.

WHILE seeking to regain his health in America and Scotland, Mr. Scott set himself to study carefully the physical conditions of the Dark Continent. In this way he was led to the conclusion that there was a thickly-populated region in the high uplands of British East Africa, not as yet entered by missionaries, where effective service could be done by white people. Circumstances having arisen which led to his leaving the International Missionary Alliance, the desire began to unfold in his mind to enter Africa by the East Coast, landing at Mombasa, and to plant a chain of stations reaching to Lake Chad in the far Sudan. He began to pray for workers. Seven young men in America gathered round him, believing that God had called them to give their lives to His service in Africa. They had previously been prevented from going to the Field by the fact that nearly every home agency was heavily involved in debt, and so could not assume the responsibility of more missionaries and new fields.

Mr. Scott and his little company agreed to *pray* to God for funds to enable them to go forth, and to trust Him for the full supply of their needs on the Field. Thus the AFRICA INLAND MISSION was commenced on a *faith* basis, and has continued so throughout.

Much prayer was made with earnest and faithful friends of missions, amongst whom was Dr. A. T. Pierson, who mentioned in an address given some ten years later, that he was present at the birth of the Mission in Philadelphia, and had watched it grow as carefully as though it had been his child !

A small council was formed, of which Rev. Chas. E. Hurlburt was made the President and the Rev. James McConkey Secretary and Treasurer. It was decided it should be inter-denominational and that its function should be to spread the knowledge of mission work, and to forward workers and means to the Field, as God supplied them in answer to prayer.

With their needs fully met, the first party, numbering seven, sailed from New York on August 17th, 1895. They were joined by an eighth member in Scotland. Mr. Peter Scott had been appointed Superintendent and was in charge of the party. They reached Mombasa the latter part of October, 1895.

One can hardly imagine what must have been the feelings of the first party, as they landed on the East Coast of Africa and began the preparations for their inland journey. To use the expression of their leader, they were "preparing to make their way into the unknown and untried mysteries of the interior." Little did they imagine then that those who followed them ten years later, would step from the large ocean steamers into the waiting railway train (Uganda Railway), and in less than twenty-four hours travel to their destination in comparative comfort, not "into the unknown, untried mysteries of the interior," but to a country already partly occupied by a civilised race. Traces were already to be found here and there of the great changes which were to take place, but who could have thought then that the



A GLIMPSE OF THE UGANDA RAILWAY, NEAR KIJABE.

change would have been so rapid that some of this very party would live to see some part of British East Africa transformed into a busy, enterprising British colony!

On the morning of November 12th, 1895, all preparations being completed, the little band of missionaries started on their journey into the interior. The caravan consisted of forty-two camels and about 300 men, including a military escort. The latter was thought necessary, as a famous Arab Chief, Mbaruk, was in rebellion against the Government. When they arrived at Rabai, a C.M.S. Station, they heard Mbaruk had been there only a short time before, and that, in a conflict, thirty of his men had been killed.

Many were the difficulties and dangers of the way, but their faces were set like a flint towards their goal, the Nzawi hills, some 250 miles into the interior. They came in contact with lions; rhinoceroses attacked the party once or twice, porters deserted them, and fever laid them low, until, at one time, all but one of the party were in bed. The Masai were causing great alarm at this time as they were roaming over a large section of the country, murdering and plundering wherever they went. A man from the interior brought them the news that Mr. Dick, a transport agent, and his large party of porters, had been killed by this wild tribe, not far ahead of them.

They reached Nzawi on December 12th, 1895, just a month after their start from Mombasa. The Lord had led and guided safely all the way. A site was soon found, and after a long discussion with the natives, they began cutting poles and grass to erect the first house. Mr. Scott went to Machakos, a government station near by, to meet the Sub-Commissioner, who treated the missionaries very kindly and sanctioned their settling in the district. In a short time, the house was finished, and the

Africa Inland Mission was established in the Field. This first station was called Nzawi. Men, beasts, fever, the very prince of darkness himself, all sought to shut our friends out of the Nzawi valley. But God, Who ever proves Himself faithful to those who will *press forward* in His name, did not fail them. He supplied the means, when from the human standpoint it seemed impossible. He caused ocean steamers to wait for the party when they



HOUSE-BUILDING.

were delayed. He raised up C.M.S. friends to welcome and care for them in Mombasa and Freretown, and on the journey at Rabai and Voi; and Church of Scotland friends at Kibwezi. He delivered them from the lawless bands of Mbaruk and the Masai raiders. He rebuked fevers and saved them from ravenous beasts. He gave them favour with natives and government officials. He directed their steps to a peaceable people (the Akamba), and to a comparatively healthy location Here, 240



AKAMBA WOMEN GARDENING.



AKAMBA YOUNG MEN READY FOR DANCE.

miles from Mombasa, and near the equator, yet 5,000 feet above the sea level, with a temperature that falls to 50 or 60 degrees at night, a large company of people in gross darkness, had awaited the coming of the heralds of the Cross.

Eight workers being considered too many for one station, Mr. Scott began to look about for sites for new ones. He encountered great opposition. At one place the natives came out in large numbers and threatened to fight the intruders, but notwithstanding all, new stations were opened at Sakai, Kilungu and Kangundo. Mr. Scott writes at this time: "In humble dependence upon God, we have moved steadily forward, no doubt in our blindness making many mistakes, but we ascribe all praise to Him for anything that has been done which can bring glory to His name and honour to His cause. Four stations have been established and manned in less than ten months after our arrival in Nzawi. During this period we have made brick for, and erected six buildings, besides six good grass dwelling houses; also houses for native workers, chickens and goats." He also adds, "Since first leaving Mombasa, I have walked 2,600 miles, and have seen many strange and sorrowful sights. We have had times of trial, also times of blessing; times of sorrow and times of joy. Patience has been put to the test, but God has answered prayer. Our need in every particular has been great, but *His promise has not failed!*"

After spending over a year in British East Africa, he planned to start on his homeward journey in January, 1897, but God's plan for his life was swiftly nearing its completion. He was stricken down with the dreaded hæmaturia. All that could be done for him was done lovingly and tenderly, but God's time had come for His young servant, who had so devotedly *given his life*

in the service of His King, to be called into His immediate Presence! He passed away December 4th, 1896, at Nzawi.

The day of his death he would not let his mother (who had joined him on the Field) out of his sight. He asked her if she was ready to go with him, and when she replied, "Yes, my son," he said, "I am only waiting for you." He then asked those standing round his bed if they had taken their "hands off" and when he had the reply in the affirmative, he said, "Let us go then." "Where to, Peter?" "The Eternal City." Then raising his thin arm he said, "I want the arm of the Lord of Hosts around me," and thus he passed into the presence of Him Who did not deny the request of His child.

His father and sister, who had also followed him to Africa, had been sent for, but they only arrived in time to see the missionaries at the sad task of preparing the coffin, which they made with boxes and covered with white muslin, decorated with flowers. The last words found written in his diary were "*Here am I, Lord: use me in life or in death.*" And so the grain of wheat fell into the ground, but only to bear the most precious fruit to His glory, and to provide the Word of Life to many aching, perishing souls in the centre of dark Africa. The strong band of Christians that God is calling out from the thirteen different tribes amongst whom the Africa Inland Mission now works (1917), will one day rejoice the heart of Peter Scott as they meet one other around the Throne of God.

CHAPTER III.

THE DARK DAYS THAT FOLLOWED.

“Yea, though I walk through the valley of the shadow of death (Deep darkness R.V.M). I will fear no evil, for Thou art with me.”—Psalm xxiii. 4.

THE Mission now seemed doomed. It also had to pass through a time of death. Two other faithful souls laid down their lives; several others left the Mission; and famine closed the first three stations. So great were the inroads made by the enemy into the ranks of the little company of workers that at last only one out of fifteen was left. This one (Mr. Bangert) remained faithfully at his post in the midst of the famine and other appalling difficulties, which are best described in his own words: “Things at the station (Kangundo) go on as before, only that the natives seem to take advantage of my being alone and not too well acquainted with their customs and language. They have been made desperate by long fasting and hunger and are bound to have what they can lay their hands on at any cost. Thieving is an added plague of the country at the present time, and I have been convinced several times that the natives would fill me with arrows for the sake of the little rice I have in the house, if they had the chance. They are really desperate, and prowl around the place at night. They have already stolen one load of rice. . . . Go in any direction and you are bound to stumble over dead bodies.

It is getting so awful that I really dread to leave the station, even to go out on the plain. The drawn agonised looks on their faces plainly speak of the horror of death by starvation. The natives with few exceptions, are existing on a little root berry, about the size of a pea, which they dig out of the sand. Where these are found you will daily see hundreds of the most pitiable specimens imaginable, poor, thin, bony men, women and children, with mouths besmeared with dirt, squatting about, digging these roots and eating them as fast as found. How many of these are perishing day by day, one does not know, but the fact that they lie but a short time before being eaten by hyenas and jackals, and the many bodies lying about wherever you go, compels one to believe the number is considerable. I sometimes think I am getting hardened to the awfulness of all this. Just think of poking corpses out of trees, where starving natives have crawled to escape wild beasts, and then hearing them fall with a thud, and leaving them to be eaten by animals! This may seem like an idle tale, but it is not, and has been a part of my revolting work for the past few weeks. . . . The shambas and paths are literally strewn with corpses. Thousands have died, and scores are dying daily. I am writing this while listening to the pitiful cry of starving children outside the door! . . . Less than one fourth of the Akamba tribe remain to tell the tale of their awful suffering, and before the crops come on, a still smaller percentage will remain."

To the horror of famine was added an awful cattle plague, in which thousands upon thousands of cattle died ; also terrible ravages of small-pox among the Masai tribe. This latter came with the appearance of the European and his mysterious railway, and so upon the white man was placed all the blame, in the mind of the

natives. It is perhaps difficult to imagine what must have been the awful suffering of this solitary missionary of the cross, who stood alone at this time to represent all there was of the Africa Inland Mission. To him will surely be granted a "crown of glory," the reward of those who are "partakers of the sufferings of Christ."

SECTION II.

"NEW LIFE."

"Life! Life! eternal life!
Jesus alone is the giver!
Life! Life! abundant life!
Glory to Jesus for ever."

CHAPTER I.

NEW LIFE EMERGING.

“ God, Who commanded the light to shine out of darkness.”
2 Cor. iv. 6.

IN the midst of the suffering and death the new shoots began to appear. God never lays upon man more than he can bear, no matter how great the calamity. He was working His wonderful purposes out and preparing another of His chosen servants to carry on His work. When the time was darkest on the Field, a little company of His faithful ones met in Philadelphia, U.S.A., to consider and pray over what was best to be done. The Rev. A. T. Pierson was present at the conference. After hearing the entire history of the Africa Inland Mission, he remarked (1) That the Mission had not met with greater difficulty nor hindrance than any other mission that had sought to be wholly used of God : (2) That he felt that all the difficulties were the opposition of the adversary, and not the manifestation of God's displeasure : (3) That we ought, humbly walking with God, *to go forward*. God was no doubt seeking to test the faithfulness of His servants and these lessons came to strengthen rather than to weaken. Only as those to whom the testing came laid hold on God's promises in mighty faith would He be able to bless in opening up the great Dark Continent to His marvellous light. His words much encouraged those responsible in the Homeland.

On the death of Peter Scott, Rev. Charles E. Hurlburt, then President of the Home Council, was unanimously elected General Director of the Mission. It was soon found necessary that he should pay an immediate visit to the Field. He sailed on October 16th, 1898, with Mr.



REV. C. E. HURLBURT.

Bangert, whose subsequent experiences have already been related on p. 21ff. They made their journey at the time of the most awful ravages of the men-eating lions of Tsavo. Colonel Patterson, an engineer, gives a full and graphic account of these terrible beasts, in his book, entitled "The Man-Eaters of Tsavo." It seems strange

that these horrible scenes, which were unknown before, should come at a time when other calamities were about to take place, namely the Masai cattle plague, and the still more awful famine amongst the Akamba.

Mr. Hurlburt, on arrival at Kangundo, spent two months in careful study of conditions on the Field, and



GROUP OF NATIVE GIRLS AT KIJABE,
including some of the Orphan Children handed over by the Government.

then returned to America fired with a holy zeal to win for God the degraded heathen he had seen around him in the dark continent. In October, 1899, the lonely worker at Kangundo was cheered by the coming of Mr. C. F. Johnston and Mr. Elmer Bartholomew. It is doubtful if reinforcement were ever more welcome than were those to

Mr. Bangert, who, in his loneliness and suffering, had been earnestly praying for months that God would send some one to be with him in his work. There was, no doubt, earnest prayer going up in many places for the work at the time, but who can say to what extent the burning petitions offered in great weakness and utter loneliness in the midst of overwhelming need, by the only survivor on the Field, have brought about the marvellous success which has since come to the Africa Inland Mission ?

The dark clouds lifted ; the awful results of the famine began to clear away and *new life* in the work became manifest.

In the early part of 1900, the British Government handed over to our Missionaries about twenty-five orphan children, survivors of the famine. Most of them remained in the Mission a number of years, some finally becoming successful teachers in the school at Kijabe.

The first chapel was built and translations in the Akamba language were made so that regular services could be held in that tongue.

Not only was great blessing coming to the work on the Field, but greater still to the work in the Homeland. Candidates were being prepared, a new statement of the plans and policy of the Mission was being published, and also a brief history of the work.

A party arrived at Mombasa on December 11th, 1901, including Rev. Chas. E. and Mrs. Hurlburt and their five children. With the arrival of this family on the Field began an entirely new life for the mission. The cold, dreary, lonely life was transformed into the real joys of home. Only those whose privilege it was to live with the Hurlburt family in those early days, can testify to what extent the pangs and heart-aches of being away from home and friends in a strange and far off land were dispelled !

Mr. Hurlburt speaking of God's faithfulness in bringing them out, writes at that time:—

“ God heard our cry, and, without any appeal save to Him, opened the way for us to go. With innumerable signs He answered prayer and confirmed the word which He had spoken to our hearts. . . *Every inch and every step has been gained through prayer alone.* First the house on the Field was provided for, then with nothing left, prayer was made for the passage money. With this provided we asked for needed equipment, and from day to day the need was met. The specific answers to prayer which were beyond the possibility of human connivance would require a considerable volume for their rehearsal.”

Was there not every evidence that out of the furnace of suffering, God was bringing forth the pure gold?

Only a short time before this, Mr. Bangert was waiting alone mid most terrible surroundings, at the very spot where now there was a company of twelve, enjoying the bright and cheery influence of home life. Who could not now look forward with hope and confidence, expecting great blessing in the near future! God proved faithful to His promises. In the short period of ten years time, new workers for the Africa Inland Mission were pushing on beyond British East Africa, into German East Africa, and eventually far on into the Belgian Congo beyond Lake Albert.

CHAPTER II.
THE LIFE GROWING.

"First the blade, then the ear, after that the full corn in the ear."—*Mark iv. 28.*

IMMEDIATELY upon his arrival on the Field, Mr. Hurlburt began to make plans to extend the work. In little more



GROUP OF KIKUYU PEOPLE.

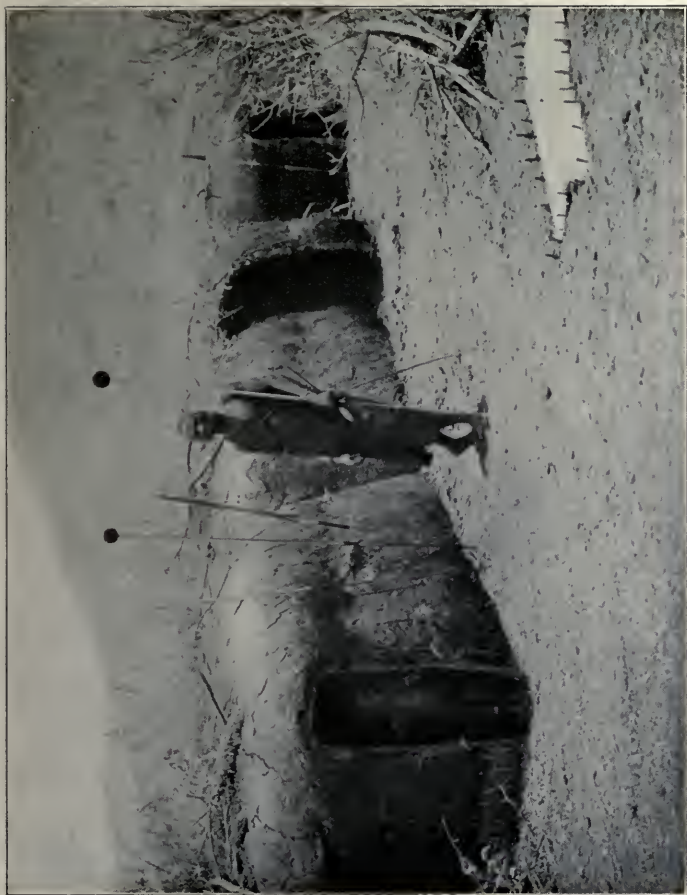
than a year three new stations had been opened, amongst the Agikuyu at Ngenda, Kambui, and amongst the Akamba at Machakos ; several converts had been baptised, and new missionaries welcomed. In 1903, it was thought necessary to change the headquarters of the Mission. The Uganda railway to Lake Victoria was completed. Nairobi was becoming a flourishing little town, and the country was beginning to go ahead. It seemed necessary for the headquarters of the Mission to come into closer touch with the new life that was being developed. Kijabe was chosen and a picturesque site found only three miles from the railway station, and about forty miles north-west of Nairobi. Mr. Hurlburt's family moved here on August 10th, 1903.

From this station Mr. Stauffacher commenced work amongst the Masai, the tribe that had been the terror of all East Africa, but which was at this time completely broken by small-pox and cattle plague and subdued by the British government. They were roaming over the plains about Naivasha spending part of the year in the Kidong Valley near Kijabe.

The frequent moving of the Masai tribe by the Government and their own roving nature has made the work amongst them difficult. They are composed however of the most excellent material, as has been proved by the lives of Tagi and Mulungit. Tagi was so bright that he was able to finish reading the New Testament in Swahili three months after he began his first attempt at school work. He refused a most flattering position from the government, preferring to remain in the Mission, where he is now being largely used in translation work. Mulungit was the chosen chief of the tribe, but he put aside all earthly honour to become a follower of the meek and lowly Jesus. He suffered much persecution from his



MASAI WOMEN.



MASAI-KRAAL, KIDONG VALLEY.

people, which caused a relapse at one time, but he was fully restored and is now an evangelist to his tribe.



"It is too late for me; teach my children!"

The work vibrating with its new life grew steadily. New stations were opened up amongst the Akamba and Agikuyu, new chapels built, schools opened, native

Christians baptised and fresh reinforcements arrived each year. These latter made further extension possible. In 1909, Nasa, in German East Africa, was handed over to the Africa Inland Mission by the Church Missionary Society. From there, the work at Nera was opened in 1910, and at Chamagasa in 1911, and Busia in 1913.

In British East Africa we have advanced northward. In 1907, Mr. Hurlburt with several of the missionaries visited the Kamasia country and Lake Baringo. As a result of this journey Kapropita amongst the Kamasia, and Kilombe amongst the Il Uashin Gishu were occupied in 1914; Aldai (Nandi) and Mutee (Il Geyo) in 1915.

The long lapse between the exploration journey and the opening up of these stations will be noted. Again and again the request came from the various tribes visited, that the white man would settle amongst them and teach them. What then was the cause of the delay? Does not the answer lie with the Church of God in the Homelands? If all Christians were alive to their responsibilities and *privileges* in spreading the Gospel of Jesus Christ, in heathen lands, belated missionaries would not have to hear the sad cry, "It is *too late* for me; teach my children!" (This was said by a native who brought his two little ones to be trained at Kijabe.). See photo. on opposite page.

Notwithstanding the tardiness of professing Christians in the more favoured lands God is using the lives laid at his disposal for the development of the work. The "corn" is spreading over the country—the precious fruit of that first "grain" that fell into the ground and *died*!

To carry out Mr. Scott's original intention of opening up a chain of stations from British East Africa in a north-westerly direction, finally to reach as far as Lake Chad, Mr. Hurlburt's thoughts began to turn towards the North Belgian Congo. Ex-President Roosevelt, when he visited

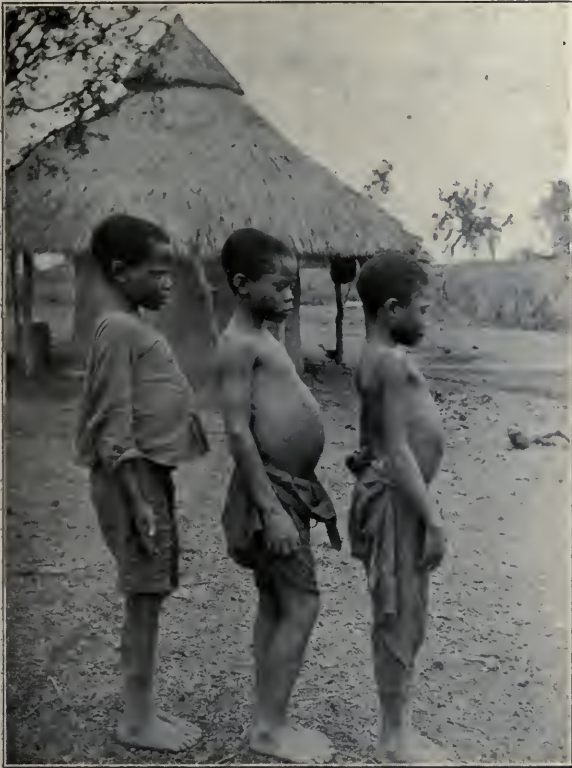
the country in 1909, was instrumental in obtaining from the Belgian Government permission for the Africa Inland Mission to open up work in this territory. An exploration



AZANDI MEN AND REV. G. FRED B. MORRIS.

tour was made in 1910. In 1912, a mission station was opened at Mahagi amongst the Alur tribe. From there the Mission pressed on to Dungu, about 300 miles from

Mahagi and work was commenced amongst the Azandi tribe in 1913. Since then stations have been opened at Bafuka and Yakaluku (Azandi), and two out-stations from



SONS OF RENZI

(Azandi Chief), training at Dungu Mission Station.

Kacengu near the chiefs Rija and Songa (Alur) in 1915. In 1915, a further advance has been made in the Congo

and now two more wild tribes, the Lubgwara and Logo, are beginning to have the Gospel preached to them. The stations amongst these tribes are called Nyangarakata and Moldisa (or Misa).

It is comparatively easy to *write* of this extension work, but words can hardly describe the hardships encountered by our pioneer missionaries. Every step has been resisted by the enemy of souls. They have been faced with numerous difficulties, such as those of transport and travel, roughness of the way, desertion of porters, opposition of natives, storms (blowing down tents at night and sweeping off the roofs of newly-made houses), and fevers. Perhaps one of the greatest difficulties of all is that of acquiring a new and barbarous language. Where there are no books to help, the only way is to get the words one by one from the natives. But in spite of all, they are *pressing through* into the dark interior! The Mission continues to *grow*, and we are triumphing over all difficulties in the name of the Lord Jesus! Hallelujah!

We now work (1917) among thirteen different tribes, speaking ten different languages:—Akamba, Kikuyu, Masai, Il Uashin Gishu, Kamasia, Nandi, Il Geyo and Luo in British East Africa; Wanyamwezi in (late) German East Africa; Alur, Azandi, Lugbwara and Logo in Belgian Congo. We have about 164 missionaries and thirty mission stations.



Girls' Home in 1916, at Mboni (Akamba Tribe), with Miss E. Norton (left) and Miss Newman (right).

CHAPTER III.

FRUIT OF THE NEW LIFE.

“That which thou sowest is not *quicken*ed except it die.”
I Corinthians xv. 36.

“If it die, it bringeth forth *much fruit*.”—John xii 24.

THIS chapter could be a book in itself as there is precious fruit to His glory on all the Africa Inland Mission Stations, on some *abundant* fruit. It is not my intention to mention the number of converts who are church members, and of those preparing for baptism. This is dangerous and often misleading, especially where the African is concerned. I propose rather to give some instances from the lives of our professing Christians which will show that the new life in them is manifest by the “*fruit*.”

There is conviction of sin. One young man, with whom the Spirit was dealing very definitely, bringing to his remembrance past sins, confessed that when he was a boy he stole a sheep from a man, and also two rupees from another.

Some have confessed to stealing rupees from missionaries and others ; another to stealing an axe from a settler ; others to taking cakes, etc., etc. But confession has not been the only result ; for, as much as lay in their power, restitution has been made, the articles being restored, and in the case of the sheep another given.

They give up old habits and heathen ways of decorating themselves. They have been known to bring their tobacco and burn it publicly in the chapel. Their bead

ornaments are left off and often brought to the missionaries, and this without their being told to do so.

They give to God. They set aside their tenth. Two lads employed in house work on one of the stations came



One of the young men who said: "We do not want to rob God," with his young bride.

to the missionary saying, "Bwana, we do not want to rob God (Mal. iii. 8), and when you give us our wages we have many affairs and we may want the money; will you therefore always keep back the tenth for God?"

Some give over and above the tenth. One little lad brought a rupee to our Director one day, saying, "Please I want to give this to God." It was about half his wage for a month! Money given by the native Christians is



KIKUYU CHRISTIAN WOMAN, NYAKEIRA.
the first Bible-woman to her tribe.

mostly sent away to other lands and societies. This is an effort to develop in them an interest in world-wide evangelism. Some has been sent for work amongst the Jews, some to South America, some to Bible Societies.

They bear persecution. One of the Wanyamwezi con-

verts was out with others preaching in a village ; three natives set on him and beat him with clubs. He came home with a big cut over the eye and an ugly welt on his body, saying, "*God was with us in mighty power so Satan had to do something.*"

A Kikuyu young woman was led out into the bush by



MULUNGIT.

her husband and thrown on the ground ; he placed his fingers on her throat and threatened to strangle her if she would not renounce her new religion and give up going to the Mission. She remained true and loyal to Jesus through the terrible ordeal, and was left in the bush for dead ; but she was only unconscious and when she came to, escaped to the Mission station.

They trust God. Mulungit the Masai "boy" when being persecuted by his people was threatened to be speared, cursed and poisoned. During one of these trying times he asked to see the missionary's watch. Holding it in his hand, he said: "Can you make a watch?" "No," was the reply, "but we have clever men in our home countries than can." "The man who made this watch," continued Mulungit, "knows all about it, does he not? If he wishes to stop it, he can; if he wants it to go, can he not make it go?" Then applying the argument he said: "Just so, God made these 'boys'; He can prevent them from putting poison into my food, and He can keep them from spearing me!"

They return good for evil. A young girl was hung up in a tree by her little finger, by her brother. The finger was torn from her hand. When she became a Christian she asked to be allowed to go and cook food for the brother who had treated her so cruelly.

They give God the right place. A chief of the Alur tribe in the Belgian Congo prayed, "God, our Father, 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, You were deceiving 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 words. We pray for them. Help them to believe in You. In the past we said that the land was ours. Now we know the land 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 MADGE HURST (now Mrs. Fred Morris) amongst the ALUR.

They go out to spread the good news of the Gospel among their own people and are zealous for souls. We have many Christian natives now as evangelists, in most of the tribes amongst whom the Africa Inland Mission works, but perhaps this phase of the work is most marked in that part of East Africa that was known as German East

Africa. Out of one church (Nasa) of only seventy-six members, twenty have gone to preach to their tribesmen.

From another German East Africa station we had this report ; " Last Sunday with no thought of pre-arrangement or preparation for the event, nine men (eight of



TAGI.

whom five months before had probably never heard of the name of Jesus), rose one after another in our morning service and gave their hearts to Christ. Their testimony was clear, earnest and convincing. Six of them have been taught daily in our Mission School and have endured

considerable persecution. Two are fruits of the medical work, and the ninth has been taught at Nasa, but had steadily refused to give himself to Christ. It was a wonderful morning of blessing. Our Christian boys were radiant, and their hearts sang with ours. By way of contrast in the afternoon, *they all scattered to take the Word into the villages.*"

Tagi, a Masai evangelist, sent an earnest appeal to the people of Great Britain to pray for his father, brothers, step-mother and step-sisters. He wrote: "I want you to to pray for me *that God will help me to lead many people to Jesus.* There are 10,000 Masai people and only we four Masai boys to tell them. We take our tents and two of us go together and stay among them for a month at a time, preaching to them."

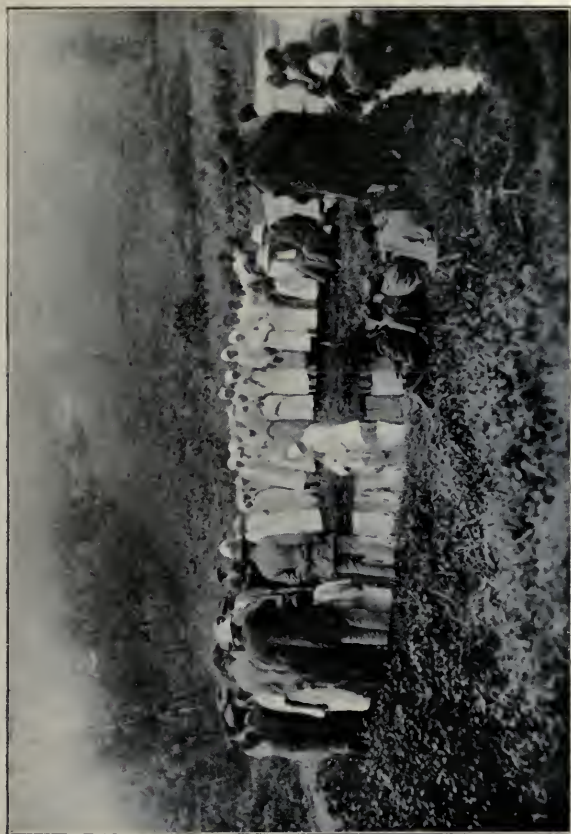
Boys have been known to get up at 5 a.m. for prayer and then go into the villages to spread the Good News before the day's work begins.

They have power in prayer. Among many instances that could be recorded here, I will give one written by Rev. Lee H. Downing:—"A lad, after receiving his month's pay, told me he had decided to leave, and neither prayer nor argument could induce him to stay. Some of the Christians told him he would soon be back; he assured them he would not. It was three days before our Day of Prayer. In the afternoon session, he was the special subject of prayer. One boy prayed: "Lord, send him back, send him back before he finds work for his hands in Nairobi; send him back to-day, Lord." Mr. Downing thought in his heart, "That is impossible; there is no train," and instantly felt condemned as he remembered that nothing was impossible with God. The next morning one of the Christian boys came to him and said "M—— is back." He had come back the night be-

fore, but being late he had not liked to disturb anyone. He handed Mr. Downing a long letter of confession; he said he was afraid he would not be strong enough to tell him all, so he had written it. He was then asked "When did you write this letter?" "About three o'clock." "*The hour we were at prayer!*" The boy related how he could not get work in Nairobi, so he loafed about with a friend. Then he was taken very ill and could not sleep; so when able he decided to go back to Kijabe Railway Station (three miles from the mission) and look for a position with a hunting party. He found just what he wanted; the hunter was most anxious to have him as he could speak English and cook. A number of rupees was offered, but why could he not accept? Hardly understanding, he felt a strong restraint on him (the little company were praying at the mission station "send him back before he finds work for his hands"). He told the hunter he would give him his answer later. He went back to a hut and there he was convicted of his sin and wrote the letter and returned to the mission that evening (he had come on the train the day before).

Revival movements are taking place on several of the stations. At Kacengu on the shores of Lake Albert, amongst the Alur tribe, in 1915, on Easter Sunday morning in the chapel, an invitation was given to any who were willing to forsake their heathen ways and follow Christ, to come forward and kneel in the front. Sixty responded. This movement went on week by week until the number had reached 150. Perhaps it was the more remarkable on this station as mission work had only been started there less than three years before!

From Kinyona in the same year a missionary writes: "The awakening amongst the people is almost unbelievable. It is the easiest thing in the world to speak to them.



BAPTISMAL SERVICE AT MBONI, APRIL 23, 1916.
"Forsaking Heathen Ways."

The Spirit just seems to carry one out of one's self. I see now that for which I have prayed ever since I came to Africa. A number have professed to give themselves to Christ on this station."

From Kijabe another writes in January, 1916: "Since September 19th, (1915) fifty have publicly confessed Christ in the Chapel services. I think some have come forward every Sunday since that date."

From Mukaa, amongst the Akamba tribe, we heard at the close of 1916, that at the dedication service of the new chapel 318 were present. When an opportunity was given for any who wished to confess Christ to rise, thirty-four stood up. How we praise God for His goodness and His wonder-working power that out of *one* grain of wheat fallen into the ground, such precious fruit could spring forth!

Reader, what of your life? Are you hugging it for yourself? If so you will find it described by our Lord as *a lost life*. "He that loveth his life *shall lose it*." But if laid at His feet in full, whole-hearted surrender for all the Divine will and purpose to be carried out through it, it can bring forth its hundredfold to the glory of God! Hallelujah!

Time is short! JESUS IS COMING! Will you have an abundant entrance into the Kingdom (1 Peter i. 11)?

CHAPTER IV.

HARVEST PROSPECTS, AND THE CALL TO ADVANCE.

“Lift up your eyes and look on the fields, for they are white already to harvest.”—*John* iv. 35.

“Speak unto the children of Israel that they go forward.”
Exodus xiv. 15.

THE story has been told, and now the call comes to us to “lift up our eyes and look”

(1) On the Fields where the “seed” has been sown; we have seen “they are white already to harvest.” The precious fruit is being gathered in but it promises to be so abundant that more sanctified, Spirit-filled reapers are needed. What a precious service to be called into! May many get the vision of that waving, golden grain, waiting for us! Ours may be the privilege of putting in the sickle and presenting the “hundredfold” of that first life laid down at the Master’s feet (that of the Founder of the Africa Inland Mission). We shall receive our wages and he that sowed and we that reap will rejoice together round the Throne! Glory!

“Bringing in the sheaves, bringing in the sheaves,
We shall come rejoicing, bringing in the sheaves!”

(2) On the *unreached tribes*. Oh, that we might get the vision of those fifty millions or more still lying in heathen darkness! The door is *wide open* to reach them. Travelling is made comparatively easy; there are steamers on the lakes, railways, and even motor roads in the interior of the dark continent. Through this open

door one sees millions of people with sad despairing faces, holding out their hands to us, and one hears their bitter cry "Come over and help us before it is *too late*."

One day in London when alone with God preparing for a missionary message I was disturbed by piercing cries proceeding from the street. Looking out of my window, I saw a little girl of about three years old on the pavement holding out her hands piteously to her mother, a well dressed young woman. Instead of the mother-love one would have expected in response to that piteous appeal, the hands were roughly pushed on one side. All down the road I watched the little form, still with those outstretched hands, still with that piteous cry! It pierced my heart, but through it God gave me my missionary message. Through the wide open door of the Dark Continent I had a fresh vision of those sad despairing faces, and of *their* hands held out to *us* in their darkness! Their cries, owing to the many cruelties practised upon them, pierced deeper into my heart. Reader, those hands are held out to you just now; what are you doing to them? Pushing them roughly from you? Perhaps not, and yet you may be standing "aloof" (Obad. 11 R.V.M.) as though it were no concern of yours, or you may be quieting your conscience with an occasional subscription or a coin dropped on to a collection plate. "The day of the Lord is near . . . *as thou hast done, it shall be done unto thee*" (Obad. 15). Will you let those cries pierce your heart and lay yourself (whatever the cost) in whole-hearted devotion at the Saviour's feet, ready to respond to that piteous wailing, in whatever way He shall show you?

The cries of those without hands, cut off as a punishment for theft, of others without ears, cut off for disobedience; of that poor woman bound to a stake

being cruelly beaten to death, and of many similar cases, are now entering the ears of God. At the same time your song of praise may be going up from some Convention meeting for all He has done for you. He is looking down on you feeling you are the one to help to silence those cries. Never shall we be used to silence them except by *sacrifice*. We want the tender compassionate heart of Jesus, Who when He beheld the sin and degradation of Jerusalem could *weep*. His was a heart *brimming over with love* that *poured itself out* for the salvation of those for whom He wept ! Shall we pray

“ Give me a heart like Thine !
By Thy wonderful power,
By Thy grace every hour,
Give me a heart like Thine ? ”

It will be (a) a clean heart, the selfishness cleansed out of it ; (b) a tender heart ; (c) a heart full of God's love, the love that *sacrificed His all !*

The tribes assigned to the Africa Inland Mission in the north of British East Africa are the Njamus, Sambur, Rendili, Suk and Marquet. These are entirely without the Gospel, *waiting for us*. Other waiting tribes in the Belgian Congo are the Itura, Balega, Bahema and the Balendu. These have been visited by our Director Rev. C. E. Hurlburt. Others he mentions in the Congo *without the Gospel* are the Ndo, Bari, Kebu, Madi, Mungutu, Bangba, Momvu and the Kakua. Besides these Mr. Hurlburt mentions the *urgent* need for more workers to open up new stations amongst the tribes we have already entered and more efficiently to man the stations already occupied. Making an earnest appeal for *large numbers to respond* he writes, “ I recognise the danger of a too rapid growth, *but it is more dangerous to fail to be ready in the day of God's power.* ”

AN AFTERWORD.

COMPILED BY A MEMBER OF THE COUNCIL.



CHIEF MISA (Logo Tribe.)
Station MOLDISA. · See pp. 40, 83, 84, 85.

CHAPTER I.

THE WORK IN THE BRITISH ISLES.

IN the preceding sections an outline has been given of the early history of the Africa Inland Mission. The following pages will trace the extension of the work to the British Isles and its organisation there. An attempt will be made to introduce to the reader the British members of the Mission, most of whom have gone out in quite recent years. The object of referring to the personnel in detail is to enlist on the part of our readers that prayerful and intelligent interest in individuals which is the best means of securing God's blessing on the work as a whole and which cannot fail to come back in blessing on those who pray.

Several circumstances combined to bring about an extension of the work to the United Kingdom. The founder of the Mission was himself a Scotchman and the ties which connected his family with the Homeland had not been severed. Peter Cameron Scott had heard and read of the Constitution of the China Inland Mission which, founded on faith principles in this country by J. Hudson Taylor, had spread to the continent of America. Scott had the privilege of the personal acquaintance of Mr. Taylor, whose simple, childlike faith deeply impressed the young missionary. He was greatly blessed and his heart yearned to follow in the steps of the veteran servant of Christ, as he followed his Master.

Another contributory cause was Peter Scott's visit to England in 1895. After the death of his brother John

and his own serious breakdown in health on the west coast of Africa (page 12), he returned to America *via* England, and stayed for a little while with friends in London. His arrival at their home one foggy November evening was a memorable one. It happened that several outgoing missionaries of the Christian Alliance (U.S.A.) were assembled in the drawing-room of these friends. Full of fresh zeal and enthusiasm they were singing hymns and songs of praise. In the midst of it all a cab drew up at the door and Peter Cameron Scott was helped out of it. Leaning on a strong arm he came into the room. The young warrior, returned from the "firing line," bearing the deep scars of the conflict he had been in, sat down amongst the outgoing recruits. Although broken in health and changed in appearance, it was apparent to those who knew him that he had deepened in spirit. Looking the new missionaries in the face, he said, "Well, friends, you are going forth—I have come back. It is no child's play; it is a battle!" A hush fell upon the gathering as they realised afresh the insufficiency of human wisdom and strength, and were cast upon God Whose presence was solemnly felt.

In the days that followed, Peter Scott had time to commune with God and was strengthened. He was present at one of the weekly prayer meetings of the China Inland Mission, and was greatly helped through it. Another day he visited Westminster Abbey, and kneeling on Livingstone's grave, he again dedicated his life to God, to help to heal the "open sore" of the Dark Continent.

Peter Scott being, as stated, a native of Scotland, and having friends there and in England, it naturally followed that the seed of his mission should be sown in Great Britain. The soil may be said to have been prepared by

Scott's prayers and his accounts of the vast untilled fields of Africa, but the first definite seed-sowing was after the pioneer servant had been called to his rest, when the Rev. C. E. Hurlburt visited England in July, 1904. How often, in our impatience, we are inclined to think "The mills of God grind slowly!"

A short missionary address delivered at Keswick that year by Mr. Hurlburt, was followed by the welcome evidence of awakened interest in the shape of a small Committee formed to develop the work. The Rev. J. Stuart Holden, of St. Paul's Church, Portman Square, London, accepted the position of Chairman; Miss Elizabeth Parker-Brown acted as Secretary and the late Mr. James Brodie became Hon. Treasurer. Later, Mr. Albert A. Head and Dr. A. C. Dixon consented to act as referees.

About this time Miss Mabel Grimes was on a visit to her sister, Mrs. Crawford, who, with her husband, Dr. Crawford, was working in British East Africa, in connection with the Church Missionary Society. This visit deepened her longing to become a missionary, and later on, in 1906, Miss Grimes joined the Africa Inland Mission while still in Africa, one of the first of the British members of the Mission. Her call may be accepted as God's gracious answer to the prayers which had risen to Him on behalf of the work.

Events showed that the call was not to end thus. "The eyes of the Lord are in every place," and He saw that at home there were no eye-witnesses connected with the Mission to tell of the clamant wants of the heathen in British East Africa and neighbouring countries. Early in 1907 when Miss Grimes was at Kijabe engaged in the study of one of the difficult languages of the local tribes, she became deeply impressed with the feeling that

God was calling her back to England to make known the needs of the work to Christians in the Homeland. "How shall they hear without a preacher?" After much prayer in which fellow missionaries and the General Director, Mr. Hurlburt (who was at Kijabe at the time), joined, it was arranged that she should return. The call was confirmed while she was on a four days' journey across country to say farewell, before leaving, to her sister. One evening, while sitting on the rocky bank of a beautiful river, waiting upon God, the message which came to the prophet Ezekiel by the river Chebar, was illuminated for Miss Grimes, and in the solitude she heard God, through His word, saying: "Thou art not sent to a people of a strange speech and of a hard language. . . Behold, I have made thy face strong against their faces and thy forehead strong against their foreheads" (Ezekiel iii. 5, 8). With this seal to her call, she left for England, and for nearly eighteen months devoted herself to deputation work in Britain, God supplying all her needs and furnishing the "word in season" at her meetings.

A further period of service, covering over two years in Africa, was followed by a serious illness and breakdown in health, and once more Miss Grimes returned home in May, 1911. Deputation work, correspondence and editing the Prayer Letters have occupied her up to the present time, all of which have been greatly blessed and used by God towards the growth of the Mission in Great Britain and Ireland.

From 1911 to 1912 the Rev. F. B. Morris, B.A., curate of St. Paul's, Portman Square, acted as Hon. Secretary, and when his call came for service on the field, the Rev. D. P. Robinson, M.A. (also connected with St. Paul's Church) took up the work, devoting the principal part of his time to the steadily increasing duties of the post.

About this time the Committee was strengthened by the addition of a number of new members, many of them well-known servants of Christ and commanding the confidence of His people, and all warmly interested in Foreign Mission work (see inside front cover.)

During 1913 the Mission was indebted to the kindness of Dr. Stuart Holden for the use of a room in St. Paul's Mission Buildings, in which the business was conducted. More space being required, a small house was rented in the vicinity, and now forms the "local habitation" of the Mission in Great Britain.

Since the formation of the new Council the work has gone on rapidly. In 1911 there were only two British missionaries on the field; now, in 1917, there are twenty three, who, with the exception of a few honorary workers, are entirely dependent on the supplies sent in for them from the British Isles.

In May, 1911, the Misses Garratt (of Blackrock, Dublin) came into touch with the Mission, and through them the work opened up in Ireland, Scotland, and Wales.

Each Council has complete control of the work and finance in its own country; the branches are connected, however, by having the same Constitution and by Rev. C. E. Hurlburt, who as General Director, is over the work at home and on the Field.

There are now sixty-six Prayer Centres and a large Prayer Union of 1,600 members in the United Kingdom. We believe that **THE MOST IMPORTANT PART OF THE WORK IS PRAYER.**

God help us to be faithful in doing our part at home so that those on the field may not suffer by our slackness and that we who "tarry by the stuff" and those who go to the forefront of the battle may rejoice together in the great day of Victory and Reward.

Reader, if God has stirred your heart and given you the vision of Africa's perishing millions during the perusal of this story, will you help us in this way and join the Prayer Union? To keep you informed as to the need of the work and to enable you to pray intelligently you will then receive the bi-monthly magazine, "Hearing and Doing," in which will be incorporated the Prayer Union Letter. (See form on page 93).



MR. JACK BATSTONE AND SOME OF HIS BOYS.

(reading from left to right), top row: Karanga, Miani, and Galangba (cook); Mbe and "Sunny Jim" (helps in dispensary), in front. AZANDI tribe, DUNGU station.
(See p. 71.)

CHAPTER II.

THE BRITISH MISSIONARIES OF THE AFRICA INLAND MISSION.

“Lord, what wilt Thou have me do?”—*Acts ix. 5.*

THIS chapter is to introduce to you our British workers. Some of the channels through which they have come to us are St. Paul's Church, Portman Square, London; Cambridge University; the Keswick Convention; the Faith Mission (Scotland and Ireland); the Glasgow Bible Training Institute; Miss Camp's Missionary Training Home (Bristol); Days of Prayer held by the Mission; and the weekly prayer meeting held at Headquarters.

A.—THE BELGIAN CONGO.

To the following band of workers God has given the honour of the advance work in the North-East Belgian Congo. They are in the front of the battle, in the firing line. They cannot hold their positions or advance further into the untouched tribes without our constantly sending them supplies and reinforcements and upholding them in prayer.

MISS HARLAND, although one of the British workers, was trained at the Moody Bible Institute at Chicago. She was accepted by the Council in Philadelphia and sailed for the field in 1911. She was one of the first party to enter the N.E. Belgian Congo (see p. 38). Her work is at Kacengu, on the western shore of Lake Albert amongst the Alur tribe, where there has been a real

awakening. She writes: "Last Thursday, forty-one expressed their desire to receive Jesus as their Saviour. There is a definite work of the Spirit in our midst. The interest in the school is great and many come. Two hundred or more are often present at the morning session.

. . . Yesterday was a day of prayer, and we had such a good time. Foya, the chief, called the people to help

him in his garden and after they had finished digging, instead of the usual beer drinking, they came to the prayer meeting. Mr. Lanning gave them tea and bananas, which they seemed to enjoy immensely. How we praise God for the change wrought in such a little while. Last evening we had singing and a talk and prayer with some of our boys. It was good to hear them speak and pray. Wacoko prayed and said how he thanked God for sending the white people to tell them the words of God; if they had never



MISS EDITH HARLAND.

come they would still be doing the works of Satan.

"When Foya had his garden dug once before and called all his people together, we went down and had a service. When the garden was finished we all returned to the village, and found the women busy preparing beer to drink. Foya was anxious for us to leave. He and the old men came with us on the path some of the way. I said, 'I know you want us to go, so that you can drink.'

He said, 'Oh, Wingo, you have much wisdom.' Now what a change has been wrought !"*

MISS STIRTON is a certificated nurse ; she sailed from England for Africa in December, 1912. Her sphere of service is also at Kacengu, among the Alur tribe. She helps in the work amongst the boys and the women.

(1) Of that amongst the former we have the following account : " At present, 1916, we have nearly thirty boys. We take them on for a period of three months and in this time they are able to learn something of God's words, and some accept the Lord Jesus Christ as their Saviour before they leave. Every morning they attend school and the other native meetings and then do work on the station."



MISS SARAH STIRTON.

(2) About the women : Miss Stirton tells us some of her difficulties in this part of the work. " Not long ago a woman was taken very ill in a village near. We heard that her husband had taken one of our most interested women, and tied her in the hut close to the woman that was ill, saying that she was the cause of the trouble. We went and demanded that she should be allowed to come

* "Wingo" is the name the natives have given to Miss Harland.

away with us. They wanted to kill her, and the only way we could rescue her was by having her in our house until her husband was able to take her quietly away to her parents' home a long distance off. She is not allowed to return to her village. I miss her in my work among the women, but I am glad to have been able to save her life. A few weeks later we heard of a similar case. A man was ill and the people took the mother of one of our school boys. We tried every means, by pleading and threatening, to save the woman, but were unable to do so. The following morning we heard that she had been killed. The village in which this happened was on a hill overlooking the valley which we had to cross. When the people saw us coming, they guessed our errand and hid the poor woman and possibly killed her then."

We are apt to regard such events as these as being merely incidents (lamentable or detestable according to our own point of view) of a degraded and uncivilised life, which arouse in our mind a passing and regretful feeling of pity for the particular victim. In reality such degradation and uncivilisation are but indications of the power of Satan, always the enemy of God and man; evidences of the unveiled hatred of the Adversary against God's creatures; the shackles of fear and sin which bind mankind hand and foot. Truly "the dark places of the earth are full of the habitations of cruelty," but the darkness is due to the god of this age, who has blinded the eyes of mankind and it is only the "light of the knowledge of the Glory of God in the face of Jesus Christ" which can dissipate this darkness. "Civilisation" apart from Jesus Christ can only substitute a more subtle form of servitude for the superstition of heathendom; only the power of Christ's gospel can "set the captive free" and bring him into "the glorious liberty of the sons of

God." The black man of this part of Central Africa has never had a personal offer of this glorious light and liberty ; he is stretching out his hands, asking he knows not for what. The Lord Christ, too, is standing, waiting, asking—for messengers and light-bearers. " Whom shall I send and who will go for us ? " Shall He ask in vain ?

MRS. FRED MORRIS (*née* M. Hurst), and her sister, MISS G. HURST, were converted at a mission held at Ranelagh Hall, Bayswater, conducted by Messrs. G. and



REV. G. FRED B. MORRIS, B.A., AND MRS. MORRIS.

M. Goodman, and received their call to the Mission Field through an address given by Dr. A. T. Pierson at Dr. Stuart Holden's Mission Hall. Mrs. Morris sailed with Miss Stirton in December, 1912. She first worked at Kacengu, but after her marriage to the Rev. Fred Morris she removed to Dungu.

REV. G. F. B. MORRIS, B.A., was formerly curate to Dr. J. Stuart Holden. He was Hon. Home Secretary for the A.I.M. from 1911 to 1912 : but God " laid the neces-

sity of hastening with the Gospel into the interior of Africa" heavily on his heart through an address by Rev. C. E. Hurlburt at Keswick. He sailed for the field in January, 1913, and led the pioneer party to the wild Azandi tribe in the N.E. Belgian Congo. He is now the Field director for that district with his headquarters at Dungu.

Although this station (Dungu) was only opened in 1913, the work is developing rapidly. Mr. Morris writes in March, 1917:—"We have a number of new boys and girls and shall have a bigger school than ever. May we put first things first and teach God's word in dependence on His power alone! We have a translation of St. Mark's Gospel and part of St. Luke's. We have over 150 scholars daily this term, including six chiefs' sons. The first hour is devoted to the Scripture lesson; pray much for this, the most important part of our school work."

As Field Director for the N.E. Belgian Congo, Mr. Morris travelled with the Rev. C. E. Hurlburt in 1916, looking out for sites for probable mission stations amongst the untouched tribes, and thus describes the journey: "We are going from Dungu to Moto*; the latter is a gold mining centre, and the places around are camps, with an official in charge. We saw the gold-wash, which was very interesting. There are crowds of natives here being ruined by civilisation. The tribes are all mixed up—the Logo, Mangbetu, Lubgwara and Ndo—but speaking different languages. Their need is great . . . We want someone with exceptional language ability to lead the work. We have a warm invitation from chief and native. How soon will it be accepted? Perhaps sooner than we expect, but by—Romanists! I trust not.

"I saw the biggest dance I have yet seen in Africa—

* East-south-east of Dungu.

about 500 or 600 Lubgware, savage, naked and painted, dancing in a mass, holding up hands outstretched towards the sky, like a mute appeal to God. Why can't we get the Gospel to them quickly? "

Praise God, Mr. and Mrs. Ellson are now working amongst this tribe (see pages 40 and 77).

MR. J. BATSTONE, B.A. was a fellow undergraduate with Mr. Morris at Cambridge, and sailed with him in January, 1913. Previous to this date he was a worker at the Cambridge Medical Mission, Bermondsey, founded by the Rev. H. D. Salmon. He received his call to Africa through messages delivered by Rev. C. E. Hurlburt at Keswick and Cambridge. He is also at Dungu engaged in the



J. BATSTONE, B.A

medical work. " Things are very promising here," is the encouraging word we have from him, " and boys come in to me every evening for a talk and prayer. Beri, (one of the first Azandi converts) also comes in about 5.30 a.m. for a short prayer meeting before the day's work."

In one of his 1916 letters Mr. Batstone gives us a little insight into the seriousness and genuineness of the work as carried on at Dungu—a sample no doubt of what obtains elsewhere also. Firstly he alludes to the "lack of conviction of sin" and asks our prayers not for the natives only but that learners and teachers alike may be enabled to realise the "exceeding sinfulness" of sin. If

we know our own hearts can we not go out in prayerful sympathy with our brother? Secondly we are reminded that "it's so awfully hard to explain spiritual matters in a language of which so far we know so little." Thirdly he gives a most interesting evidence of the care taken in



MISS GWENNIE HURST.

the admission of candidates to the church. He says, "we have not had any baptisms yet, but we give a paper to those who satisfy us that they have a reasonable knowledge of the gospel and who come to us desiring to make a profession."

Other fascinating details of life on the Dungu station are given by Mr. Batstone—of medical work, and brick-

making and fishing in the river. All these things go to make up the busy life of a missionary in Africa. Some idea of their activity can be obtained by reading the letters to the members of the Prayer Union.

MISS G. HURST, after having been trained two years at Miss Camp's Missionary Training Home, sailed in November, 1914, and joined her sister at Dungu.

She writes: "We want much prayer for the women at Dungu. . . .

The work is going well and we have much to praise God for and take fresh courage. Miss Ingoldby and I are in charge of the nine little girls who have been sent us in answer to prayer.

. . . Four have

expressed a real desire to follow Jesus, and I believe they are sincere. It is difficult to get little girls away from their villages. The fathers do not like their going out of their sight, not for love of the children so much as for love of the money they get for selling them to be wives to the first man that comes along and will give a good price. It is this child-marriage that causes so much of the immorality. One of our little girls was married a little while ago to an old man, we did feel so sad about it, but could do nothing, as it was her father's wish and the money had already been paid to him. The money generally consists in spears, knives, etc."



MISS M. JOAN INGOLDBY (see p. 74.)

MISS M. J. INGOLDBY was associated with St. Paul's Church, Portman Square, and received her training at the Glasgow Bible Training Institute, at the Rev. Dr. Holden's Training Home for Missionaries, and at the Missionary School of Medicine. She heard God's call to Africa through an address given at St. Paul's Mission Hall by Rev. C. E. Hurlburt, and realised for the first time that

she was saved to serve ! She "arose" to obey the call, and sailed in 1915 to join the workers at Dungu.



R. B. FLINN.

MR. FLINN and MR. GUILDING, while working a caravan together under the Children's Special Service Mission, had Africa and its needs brought vividly home to them—so much so that they were under the constraint of the Spirit to offer to the A.I.M. They were accepted and sent out in October, 1913.

Mr. Flinn is now holding the fort alone at Bafuka, among the Azandi. When this station was opened, Mr. Morris wrote ; "The work will be hard because the Roman Catholics have been there and they will embitter the natives against us terribly. . . Satan has opposed every step forward and will surely oppose this. It is another step towards Lake Chad " (see page 37). Bafuka is situated near the northern borders of the Belgian Congo.

On one of his exploration tours in the untouched regions, Mr. Flinn travelled 500 miles all on foot. He sends us the following description of this journey: "Some of the way led through long grass 15 ft. to 16 ft. high, thick with dew in the early morning. Over the numerous streams the style of bridge varied from a single log thrown across, to a "monkey-bridge," *i.e.*, a big tree felled on each side of the stream, so that in falling the topmost branches touched in mid stream. We had to climb along the trunk and then to negotiate the branches, then to the further trunk, and thus to get across. The art of balancing is quite easy after a little practice, and Blondin was not such a wonderful man after all! I got soaked several times a day! The last day's journey revealed great signs of destruction by the elephants, making travelling difficult, because of trees being knocked down across the path and the deep footholes all along the track; so I was quite pleased to meet a band of thirty to forty men all armed with muskets, on elephants intent."

At a Belgian customs' fort, called Bangaru, which he reached on October 13th, 1916, he found a hospital for sleeping sickness—the patients were too drowsy to understand his message. Continuing on his way, he came across a gang of natives clearing the track, in charge of a black sergeant, who gathered them all together—one hundred and sixty in number—to hear the "Old, old Story." He continues: "I could not let this fine opportunity slip. The road is cut through the territories of the various chiefs, and each chief must send all his available men, thus *all* the men of this district can be easily reached . . . Alas! the country is full of opportunities, but where are the labourers? The official and the rubber merchant are here and are busy and contented; why no missionary? My station is 170 miles

south-east of here. There is no station to the northward for 2,000 to 3,000 miles; yet methinks I can catch the echo of that wondrous Voice: 'Go ye into all the world and preach the Gospel to every creature!'"



MR. AND (the late) MRS. ELLSON AND THEIR CHILDREN.

As a result of Mr. Flinn's tours four sons of chiefs have been sent to Dunga to be taught.

Africa seems to act like a loadstone to those who have once been drawn to her by the constraining love of Christ. They cannot get away from her influence. MR. and the late MRS. ELLSON had seen previous service in Africa in

Nyasaland, but at the time of their being brought into touch with the A.I.M. Mr. Ellson was in business in England. They gave up their home and sold their furniture to help to obtain the money to send them to the field. They sailed in October, 1913, and for some time were much used of God at Kinyona, among the



MISS HENTON, NOW MRS. ELLSON.

Agikuyu. Here Mrs. Ellson was called to "Higher Service." Mr. Ellson is now doing pioneer work among the Lubgwara and is stationed at Nyangarakata (N.E. Belgian Congo).

The news from him is very encouraging: "Since coming here early in 1916 we have seen quite a measure of success, for a distinctly pioneer effort. The chief is very friendly and so are the headsmen both of the Logo and the Lubgwara. The Logo is the ruling tribe and the Lubgwara are their slaves. Their language is quite a 'poser' so far. What you think you have learnt, you

find you have to unlearn later on. For instance, we have for over a week been trying to find out the word for ' help ' and cannot get it.

"The Lubgwara just round us seem to be the very lowest I have met in any part of Africa yet. They have no clothes at all—male or female. They live in the worst hovels I have seen, while the Logo live in very good huts. Such are the people to whom we have come. Please pray that this exceedingly difficult language may soon be conquered enough to give them the Gospel."

MISS HENTON (NOW MRS. ELLSON) was a worker at Christchurch, Westminster Bridge Road, S.E. She attended one of the Days of Prayer held by the A.I.M. The great need of Africa pressed heavily upon her ; this was deepened as she came time after time to the weekly prayer meetings at 78a, East Street, until it led to her offering herself for the field. She felt it would be a shameful thing in the eyes of God to rest comfortably at home ! Together with Miss Martin she sailed in 1915, and they commenced the work amongst the Lubgwara tribe at Nyangarakata.

MISS MARTIN also received her call through the weekly prayer meetings held at the A.I.M. Headquarters. She was a co-worker with Miss Henton at Christchurch, Westminster Bridge Road. One evening after leaving the A.I.M. prayer meeting where God had been definitely speaking to her, she went on to one of the great conference meetings of the Salvation Army. *The atmosphere there seemed full of the call* to her ; the texts on the walls and the messages spoken all seemed to point the same way. At the close, " I will follow all the way " was sung, and while singing this hymn her will was surrendered. She sailed in March, 1915, and is now at Nyangarakata with Mr. and Mrs. Ellson, a pioneer

missionary to the Lubgwara. Nyangarakata is twenty-eight miles from Aru, where the nearest Government Station, the nearest white people and the nearest Greek store are to be found. It is about one hundred miles north-west of Lake Albert.



MISS GERTRUDE P. MARTIN.

She thus describes the people: "The home of the Lubgwara tribe lies in the North Belgian Congo. As far as we know, no missionary has ever touched the tribe, no white man has ever tried to learn the language, and no other than native foot has ever trod the winding paths to their poor little villages. The A.I.M. has sent us,

its first representatives, to work amongst this people. Those workers who have visited our station have spoken most emphatically of this being the saddest and most depraved of the African tribes. . . . These poor folk do not seem to understand any treatment but blows.



THE LATE J. F. CLARKE.

The people expect no kindness, but they do respond to it. . . . Oh, when will more of you be coming to help to ingather this waiting harvest—before they die—before Jesus comes ?”

MR. J. F. CLARKE had been some years working at

Nyakach among the Luo tribe in British East Africa. At that time the station was worked by Mr. and Mrs. Innis as a separate Mission, but they all joined the A.I.M. in 1913. After visiting the Azandi tribe, Mr. Clarke had a brief furlough in England and then opened a new station among the Alur in the Belgian Congo and worked it single-handed.

Of his work he wrote : " I have just returned from a short trip to the country of two neighbouring chiefs, Aldongo and Wuzeguru. No work is being done at present among the people of either. Aldongo and his people listened attentively to the gospel messages and *would welcome the missionary*. . . . Ngena, the brother of of the chief Rija, has now at the order of the Belgian Official, come to live at the foot of the Hill Ara (the site of this station), and is bringing all his people. He has again sent a message telling me of his wish to build a school-house immediately, and I have promised to teach his people daily. . . . My great difficulty at present is the lack of labour, and for this reason the work is developing slowly. The chief Rija has always been most friendly, and owing to his help three houses have been put up, also a cook-house. I am feeling the loneliness intensely but am conscious that God is strengthening me in answer to prayer."

Mr. Clarke, we deeply regret to say, was " called Home " on April 27th, 1917.

MISS MARY MOZLEY'S desire to become a missionary was first awakened by reading " Things as they are," by Miss Carmichael. Her heart was filled with pity for the heathen. She felt that was not sufficient, so she prayed earnestly that God would give her a burning passion for His glory, that would send her, in His will, to the uttermost parts of the earth. This prayer has been answered

fully ; she is now a zealous worker at Moldisa, among the Logo tribe, to whom she is one of the pioneer missionaries. She was trained at the Faith Mission in Ireland and took a short medical course at the Missionary School of Medicine, having previously qualified as a nurse, and she sailed in November, 1914.



MISS MARY MOZLEY.

She first went with her sister to Dungu and from there they spent some months alone in an Azandi village some miles from that station, living in a tent. The Chief, Beka, was opposed to their being there, and threatened to kill them. They had at last to leave, but not before the "good seed" had been

sown in the hearts of some of his wives, who seemed very responsive to the word. This was in 1915. Now the news has come that Mr. Flinn, in one of his itinerating tours, visited Beka's village at the beginning of this year (1917), and found his opposition removed. He now *wants* the missionary, and has offered to build a church and send his children to school ! "Cast thy bread upon the waters and thou shalt find it after many days." May some one soon be sent to "occupy" here "till He come."

The Misses Mozley have been spending the last year (1916) at Feradje, in a rest house, kindly placed at their disposal by the Belgian Government, learning the Logo language. With no books to help, this has been no easy task. The only way is to get the words one by one from the natives. Miss Mozley says: "We feel God has



MISS CATHERINE MOZLEY, NOW MRS MILLER.

helped us so much in getting what little of the language we have. We have a simple catechism and a few hymns out now. It was good news to hear the other day of *Berangi*, our Logo 'Epænetus' * — the first-fruit of

* Romans xvi. 5.

that tribe unto Christ. He is the boy who has taught us what Logo we know."

MISS CATHERINE MOZLEY (now Mrs. D. M. Miller) sailed with her sister in November, 1914; she was definitely led to consecrate her life to God for service in Africa through a vision given in the night. It is best described in her own words: "While Mr. Hurlburt was staying with us the Lord drew near in the night and gave me a vision of the heathen. He showed me them in their darkness groping after light and not able to find it. Then the cry of need in their utter despair rang in my ears: 'I had no place to flee unto; refuge failed me; no man cared for my soul.' Never shall I forget how those words rang out in the stillness of the night—'No man cared for my soul.' I was humbled as I confessed I had not cared. The cry was only too true. Then He again opened my eyes and I saw Christ on the Cross with his hands outstretched with such yearning love over those dying millions. 'I thirst,' He said. Then turning to me with His hands outstretched towards them, He added, 'Give ye them to drink.' He said again, 'God so loved . . . that He gave,' 'Christ loved . . . and gave Himself,' and turning to me, 'Love as I have loved you.' The next morning I offered to Mr. Hurlburt for the A.I.M. and now I feel that through all eternity I shall never be able to praise Him enough that He enabled me to be 'obedient to the heavenly vision.'"

MR. D. M. MILLER was an evangelist in the Faith Mission and had been engaged in Christian work for five years in Rothesay, and for a short time in the North of Ireland, before sailing for Africa. At the time of his acceptance by our council, he wrote:—"My heart is set on Africa and I look forward with joy to going forth in the name of the Lord." He sailed in May 1913 and was

one of the pioneer party to the Azandi tribe. In March 1916 he went to Moldisa to open up work amongst the Logo people. He has been engaged during the last year (1916) in building the Mission station there. A missionary writes of him at this time :—“ It is wonderful how he has been helped in planning and building on the station ! The amount he, the solitary individual, has accomplished is amazing ! One cannot but realize that indeed God has been with him. One could not wish for a better house than these mud ones. They are beautifully built and are nothing like so expensive as the brick ones. They have brick floors.”



D. M. MILLER.

MISS CATHERINE MOZLEY and MR. D. M. MILLER were united in marriage in April 1917 and are now living at Moldisa with Miss MOZLEY, MISS EVANS, and MR. FALLOWS. The station work amongst this wild tribe has been begun in good earnest and we hope soon to hear of rich fruit for his glory.

MR. J. FALLOWS was led to consecrate his life to God for the Foreign Mission Field through a mission held in Londonderry by MESSRS. CHAPMAN and ALEXANDER. He received his call to the Congo at an A. I. M. meeting



MR. J. FALLOWS.

held in the same town. This was deepened through reading the Monthly Prayer Letters and led to his application. He was much used of God in Ireland in connection with the Faith Mission. He sailed in October, 1916, and is at present at Moldisa with the other Faith Mission workers.

MISS M. EVANS of Port Talbot, S. Wales, went out in October 1916. She received her training at the Missionary Training Home, Ancoats, Manchester. God laid on her heart the heathen in Africa as a heavy burden. She sent in her application "because," she said, "the love of God in my heart constrains me to offer." She was associated with the Faith Mission and is now at Moldisa.

B.—BRITISH EAST AFRICA.

The following are working in British East Africa; MISS E. NORTON was sent to the Field by one who first offered herself to the Mission, but who through medical reasons was not accepted. God burdened her with the desire to support another missionary instead. Miss Norton was a worker in the "London Bible-Women Nurses Mission." She sailed in November 1907 and has been much used of God among the women and girls in Ukamba, at Mboni. "We now," she writes, "have fifteen



MISS M. EVANS.

girls in the home. About three weeks ago two of these, and another who has since been married, and two boys, confessed Christ publicly in baptism. . . . At 5. p.m. on the same day we gathered in the Chapel for the Lord's Supper and the newly-baptised ones joined us. I always feel that the Lord is so near on these occasions."

When the girls' work was first started at Mboni a crowd of angry women came round the station shouting, "You shall *not* have our girls!" But, praise God, Jesus has triumphed.

MR. and MRS. ALEXANDER sailed for Africa in October 1913. They have been working at Kijabe ever since, Mr. Alexander being engaged in industrial work.

They were members of the Faith Mission at Dundee for some years before they were called to the A. I. M. through a visit to Dundee by the Rev. C. E. Hurlburt. He writes of his work at Kijabe:—"In the industrial school we give training in sawmill work, carpentry, blacksmithy, stone-work and ox-driving. Young men and boys who attend the native day school have to be provided with work in the industrial school.

"Through the work carried on in this department



MISS E. NORTON.

many have been won for the Lord and are now evangelists and teachers in the native school.

“ We have young men and boys from five or six different tribes. We try to keep them three years ; some stay on after and become leaders and strong Christians.”



MR. AND MRS. A. D. ALEXANDER, BABY, AND HIS MOTHER.

MR. ALBERT CLARKE had seen previous service among the Akamba tribe when he joined the A. I. M. on the field in 1913. He came from Hull and was trained at the Bible Training Institute, Glasgow. He is working at Mukaa where there seems to be a real spiritual awakening.

“The work here is growing much,” he says. “Only last week I felt that God had a blessing for us and so I called the Christians together each night for eight days until on the fourth night the people were praying and testifying as never before. At the Sunday morning service six people stood to accept Christ. In the afternoon we went to the more distant villages and reached about 350 people. We had a time of blessing throughout the whole series of meetings, char-



ALBERT CLARKE.



W. J. GUILDING.

acterised by a better fellowship, with liberty in prayer given to those who had never prayed in public before, and by a desire which has gripped us to evangelise the outlying districts. Altogether the work is at a very encouraging stage. Since July 1st, 1916, eight people have joined the catechumen's class, and at our week-night meeting for prayer we have an attendance of from 40 to 50. This month sixteen [native

Christians are on the volunteers' list to preach in the more distant centres each Sunday. This is a matter for much prayer and praise to God. Many of them are young believers for whom we wish an infilling of the Holy Spirit."

MR. W. GUILDING is stationed at Nyakach among the Luo. His previous work in association with Mr. Flinn and his call to the field are narrated on page 74.

From him we hear of the Spirit's working in that district. "New boys and girls are coming to the Mission and desiring the Word of God. The other day 101 boys and girls were present. Boys often come and ask for teachers to come to their villages to instruct them.

"Last Sunday I visited a village where they had just built a school-house; on the Saturday night they put the roof on. On Sunday morning the hut was full of people who had come to hear the Word of God, and some were standing outside. . . . The Roman Catholics are about the district doing their work of deception, and we need to pray that the Devil's power through them may be defeated. The needs of this section are great, the most urgent need being more helpers."

* * * *

The foregoing extracts quoted from letters of our missionaries show that there are openings for very varied talents and gifts. While the main and essential qualification is whole hearted devotion to the Lord Jesus Christ and His Gospel, this may be coupled with educational advantages, facility in learning languages for conversational and translation purposes, medical or nursing skill, agricultural knowledge, experience in builders' or carpenters' work etc. Most of these and other gifts and callings can be utilised in one or other part of the Field.

We praise God for the workers gone forth in obedience to their call from God and for the manifest signs of the Holy Spirit working amongst them. They are, however, wholly inadequate to cover the vast regions inhabited by the untouched millions of Africa. This cry comes in nearly all their letters to us! Let us ask ourselves the penetrating question "Lord, what wilt Thou have me to do?" If we ask it on our knees alone in His presence in the spirit of full surrender, without doubt He will show that we as consecrated Christians should have our share in hastening the spread of His Kingdom in this dark Continent or in some other section of His great harvest-field.

The Roman Catholics and the Mohammedans are passing in before us—to our shame! One of our missionaries on his way out to the field visited the Mohammedan University in Cairo. At that time there were 10,000 young students there, and he was told that sometimes there were as many as 13,000. He asked what was to become of them all. The reply was:—"They are to spread the Mohammedan religion all over Africa. We are determined to take Africa for Mahomet." Surely here is a zeal which shames us! Shall we not stand shoulder to shoulder in these dark testing days and be determined to take Africa for Jesus Christ? This will only be as we let Him have His way with us fully!

"Jesus, see me at Thy feet,
With my sacrifice complete;
I am bringing *all* to Thee,
Thine alone I'll be.

Have Thy way, Lord, have Thy way;
This with all my heart I say;
I'll obey Thee, come what may;
Dear Lord, have Thy way."

MAP.

ERRATA.

The names REJAF (in the N.W. corner of Uganda) and BANGARU (on the borders of the British and French Sudan and of the Belgian Congo) should not be underlined.

Handwritten notes:
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If the Lord is leading you to join our Prayer Union, would you kindly sign this form, and return it to me, at

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MABEL S. GRIMES (Hon. Gen. Sec. P.U.).

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PLEASE TEAR OFF.

I will gladly be a "helper together by prayer," for the work in Africa.

Rev.

Mr.

Mrs.

Miss

* Will you take a Missionary Box?

Date

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