was established, and many health care programs were initiated. In Ethiopia political turmoil increased as the Soviet Union became involved and a Marxist government was established. By the late 1970s the SIM missionary force there was only a fraction of what it had been, though there remained some twenty-five hundred churches and dozens of Bible schools connected to the mission.

Peter Cameron Scott and the Africa Inland Mission

The AIM, like the Sudan Interior Mission, barely survived its turbulent infancy. The torture of the African environment took its toll on the Western missionaries, and for a time the dream of fulfilling Johann Krapf's vision of establishing a line of mission stations across Africa from the east coast turned into a grueling nightmare. The venture that had begun with promise in 1895 was within a few years barely alive. Yet by 1901 the situation had begun to reverse itself, and AIM was on its way to becoming the largest mission in East Africa.

The Africa Inland Mission was founded by Peter Cameron Scott, a young missionary who had served for a short time in Africa under the International Missionary Alliance (later the Christian and Missionary Alliance) but was forced to return home due to repeated attacks of malaria. He was born in Glasgow in 1867, emigrated to America when he was thirteen, and settled in Philadelphia, where, as a gifted vocalist, he trained with an Italian maestro. Although his parents objected to his pursuing a career in opera and insisted he learn the trade of printing, the lure of the stage was strong. But on the steps of an opera house, as he was on his way for an audition, he made the crucial decision to serve God in missions rather than to pursue a career in music.

With that decision behind him, he enrolled at the New York Missionary Training College founded by Simpson to prepare for missionary service in Africa. In 1890, at the age of twenty-three, he was ordained by Simpson, and the following day he sailed for the west coast of Africa to begin mission work. Within months after he arrived, he was joined by his brother John, but the reunion was short lived; John joined the multitude of other missionaries in "the white man's graveyard." Peter constructed a crude coffin and dug the grave himself. There were no church bells or flowers or eulogies, but alone at the grave, he recommitted himself to preaching the gospel in Africa.

Back in England some months later, broken in health, he found inspiration again at the tomb of David Livingstone in Westminster Abbey as he knelt and read the inscription, "Other sheep I have which are not of this fold; them also I must bring." He would return to Africa and lay down his life, if need be, for the cause for which this great man had lived and died.

From England, Scott returned to America and there met with others to lay out a strategy for penetrating Africa from the east, moving beyond the coastal regions where the Anglicans were serving and on into the "unreached tribes of the interior." Among those involved in the first planning sessions were A. T. Pierson and C. E. Hurlburt, men who would play significant roles in AIM in the years to come. The Bible Institute of Pennsylvania became the headquarters for the new mission and the scene of the farewell service in August of 1895 when Scott and seven others, including his sister Margaret, were officially commissioned to service in Africa.

Peter Cameron Scott, founder of the Africa Inland Mission.

The missionary party arrived in Zanzibar, and from there they traveled inland to establish the first of several mission stations that would be located in Kenya. Within months after founding the first station, Scott was scouting out new mission sites. More recruits, including his parents and younger sister, Ina, were on the way, and he was optimistic about the future. In 1896, when he submitted his first annual report of AIM, he recounted the significant accomplishments that had occurred in only one year. Four stations had been opened, houses had been built, educational and medical programs had been set up, and there was steady progress in language acquisition.

But hardly had Scott's first annual report been issued when word came that he had become ill. The harsh African environment had once again brought him down, and his hectic travel schedule on foot—covering some 2,600 miles in a year—only aggravated the situation. His mother patiently nursed him, but to no avail. He died in December of 1896, just fourteen months after the work had begun.

Scott had been the lifeblood of AIM, and with his death, according to Kenneth Richardson, "The young mission passed through deep waters.… One after another, several of its valuable workers passed away. Others had to give up for health reasons. Still others—including the remaining members of the Scott family—left to serve Africa in other ways." By the summer of 1899 the only missionary remaining on the field was William Gangert, a solitary symbol that AIM was in Africa to stay. He was soon joined by two new recruits, and the rebuilding process began. Then in 1901, C. E. Hurlburt, who had been appointed general director of the mission, uprooted his wife and five children (all of whom later became AIM missionaries themselves) and relocated in Africa, where he could have a closer scrutiny of the work and become involved himself.

By 1909, AIM had expanded its work into Tanzania and later into the north-eastern part of the Congo—but not without powerful political influence. In 1908, while on furlough in the United States, Hurlburt had been summoned to the White House to meet President Theodore Roosevelt and to advise him concerning a safari he was planning in

East Africa. When he visited Africa the following year, Roosevelt renewed his acquaintance with Hurlburt and laid the cornerstone for Rift Valley Academy, offering to use his influence should the mission ever need it. Hurlburt remembered that pledge in 1910 when he confronted Belgian authorities blocking AIM's entrance into the Congo, and he called upon the ex-president for help. True to his word, Roosevelt contacted the Belgian government and permission to enter was granted. A communications mix-up caused the local chiefs to believe Roosevelt himself was on his way in, so the first contingent of missionaries received an unexpected royal welcome.

Hurlburt had surprised many people by bringing his five children to Africa, but he was convinced of the importance of a stable family life and did not think children should be sent back to the homeland for their education. He became one of the pioneers of the missionary children's school—a boarding school located on the field. Rift Valley Academy was established soon after he arrived in Africa; and in the years since, it has expanded to serve hundreds of missionaries in East Africa with a schedule of three months at school and one at home, allowing children to return to their families three times each year.

Hurlburt was a leader in the 1913 conference in Kenya that sought to encourage missionary cooperation based on the authority of Scripture and the Apostles' and Nicene Creeds. "It seemed tragic," writes Richardson, "that the denominational differences which divided Christians in the homelands should be imported into Kenya."[29] Although there was adverse reaction to the proposals of unity (especially from some Anglicans), a loose alliance was formed that fostered cooperation among mission societies.

There were other difficult issues confronting Hurlburt—particularly ones relating to the African tribal customs. During the 1920s the practice of female circumcision created a crisis that nearly destroyed the young Africa Inland Church. This custom, accompanied by tribal rites, involved circumcising girls at the age of puberty. The young girls were taken to a secluded forest camp where they were mutilated without anesthesia by older women using unsterilized, crude instruments that frequently resulted in serious infections as well as complications at the time of childbirth.

Within the African churches feelings ran high on both sides of the issue, but the mission insisted that the African church leaders condemn the practice or lose their positions. Only twelve refused to comply, but the crisis was not over. For taking a stand against this time-honored tribal practice, some African Christians were persecuted, and self-appointed circumcisers went out into villages in search of uncircumcised girls.

Then came the ultimate act of degradation. "It was bound to happen," write James and Marti Hefley. "An elderly, deaf AIM missionary, Hilda Stumpf, was found choked to death. First reports said she had been killed by a thief. Then the real facts came out. She had been brutally mutilated in a fashion that pointed to the work of circumcision fanatics." This "shocking murder caused some of the tribal zealots to back off. But the deeper conflict between Africans and Europeans dragged on and culminated in the bloody Mau Mau rebellion of the 1950s."[30]

Following this uprising, AIM leaders realized the urgent necessity of releasing more control of the mission activities to the Africans themselves. In 1971 AIM turned over its properties to the Africa Inland Church. The mission continued its work in Africa as set forth by Peter Cameron Scott in 1895, but at the invitation of the African church.

C. I. Scofield and the Central American Mission

During the same decade that A. B. Simpson was commissioning missionaries all over the globe and Bingham and Scott were penetrating central Africa, another American, who would later become famous for his popular edited Bible, was laying the groundwork for a