The Word

THE END OF THE AGE.
(Copyright, 1914, by James H. McConkey*)

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

With the church caught up out of the earth into the glory to be forever with the Lord, God has still a people upon the earth for whom He has a plan different from His purpose for the church. That people is Israel. What of the Jews? What is their destiny? What becomes of them at the age-end? What is their history from the time the Lord comes again to this world? In answer, let us note a few facts concerning them. Observe, first, their—

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Dispersion.

One of the greatest of the Roman historians writing of the tragic events coupled with the siege of Jerusalem by Titus, says that before the city fell a great light was seen in the temple of the Jews and voices were heard in the night crying out, "Let us depart." This, said the historian, was taken by the Romans as an omen that the gods of the Jew's had deserted them to their fate. That which a heathen annalist took as a superstitious sign has in very truth become a solemn reality. The glory of God departed from the Jewish people with the downfall of their fated city. The words of the weeping Christ were solemnly fulfilled, "Behold your house is left unto you desolate." The legend of the wandering Jew has become a pathetic fact in their saddened and blighted national life. Scattered from one end of the earth to the other, like the chaff of the summer threshing floor, there is left to them no temple, no sacrifice, no glory. Scoffed at, persecuted, despised, forsaken of God for the time, they stand today a melancholy proof of the inspiration of the Word of God and of the solemn and assured certainty of the judgments which He pronounces upon all sin and rebelliousness in His people.

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Preservation.

"Give me a proof of the Bible in a word" said a great emperor to his godly chaplain. "Sire, the Jew," was the quick reply. And that is a great truth. The preservation of the Jew is a veritable miracle of God. Consider for a moment this remarkable fact. A man lands from a foreign land upon our shores. His children are educated in our schools: they imbibe the spirit of our institutions: they fall naturally into our customs and habits. In a few years they are entirely merged with our own people. Their own nationality has disappeared. Their fathers and mothers are Greeks, Italians, French, Germans. But they themselves are Americans only, with scarcely a trace left of the nationality from which they have sprung. One generation is sufficient to make this amalgamation as complete as it is marked. But there is one striking exception to this fact of everyday notice. And that is the Jews. Nineteen centuries have fled since they began to wander over the world. Forty generations of them have lived and died. Yet they remain absolutely a separate and distinct people. Their racial characteristics remain the same. They are the only nation upon the face of the earth that has not been swallowed up among the nations to which they have gone. One generation is sufficient to make this amalgamation as complete as it is marked. But there is one striking exception to this fact of everyday notice. And that is the Jews. Nineteen centuries have fled since they began to wander over the world. Forty generations of them have lived and died. Yet they remain absolutely a separate and distinct people. Their racial characteristics remain the same. They are the only nation upon the face of the earth that has not been swallowed up among the nations to which they have gone. Why this remarkable fact? Why this strange exception to the inevitable tendency to race amalgamation? There is only one explanation. This is God's own miracle. He has a divine purpose in the future for them, and He is steadily preserving them for its fulfillment. That purpose is plainly their—

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Restoration.

One summer afternoon there came into my home an aged Jewish peddler. The day was
fiercely hot. The venerable man was bowing under the burden of an enormous pack upon his back. Dropping this upon the floor, he sank into a chair in utter weariness, mopping the beads of perspiration from his heated brow. My sisters ministered to his needs in some simple refreshment. Then as he sat there resting a bit, I fell into conversation with him. He was a German Jew, and, with my limited knowledge of his tongue, I made rather poor headway in maintaining my part of the fellowship between us. I talked to him of Christ, but all I could get from him was the repeated avowal that Christ was a good man, and nothing more. Then I began to press upon him the great truth that Jesus was the Messiah, that He was the fulfilment of all the prophecies in which both my friend and myself were believers: that He was not only the Christ whom I, a gentile, trusted, but was the Messiah of the Jew, the Anointed One promised of God and to be the King of His Jewish people. And then, as the aged man turned to me with tears in his eyes, lip quivering with emotion, and pathos indescribable in his rich voice he said brokenly, "Messiah kommt noch"—"Messiah shall yet come." A rush of compassion swept into my heart. Life with all its weariness and suffering for him was near its end, yet in his heart still burned the hope of the coming of the One who should be his appointed Messiah and King.

And shall this be true for Abraham's children after the flesh? Shall Messiah indeed come again to them? Shall the government be upon His shoulder? Shall Israel "blossom, and bud, and fill the face of the world with fruit?" Shall God indeed restore them to their ancient and beloved land? Shall the nations of the earth be blessed and enriched beyond all imagination through them? Shall the Lord call them His people and they call Him their God once more? Yea verily, "God hath not cast away His people." The veil of blindness is upon their darkened eyes only for a certain time, and then shall they be restored to a golden age of glory and blessedness of which all the prophets have spoken with burning words of faith, hope, and joyous expectation. The testimony of the Scriptures is clear that:

The Jews shall be gathered from the nations whither they have been scattered: they shall be restored to their own city and their own land: Jesus Christ at His return shall be King over them, and they shall be the favored nation through which God shall pour forth His blessings upon the earth and its nations during the Millennial age.

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The Witness of the Old Testament.

(Jer. 30:10-11):

10 Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

Here God calls upon Israel to no longer fear, for He will save His people from afar and from the land of their captivity: they shall return and dwell in quietness: neither will God make a full end of them, although He will overthrow the power of all the nations in which for weary centuries they have been scattered.

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(Jer. 32:36-42):

36 And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence:

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

The Lord promises here that He will gather the Jews out of all countries whither He had driven them, and will plant them in the land there to dwell in safety. They are to be His people once more, but now He puts His fear in their hearts so that they will not again depart from Him but will fear Him "forever." And in the following chapter (vs. 14 and 19) He declares solemnly that the day will come when He will perform this covenant, and sooner shall day and night cease to exist than that His word concern-
ing Israel's future restoration and glory shall fail.

(Ezek. 34:11-16):

11 For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloud by and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will band up that which was broken, and I will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

Here God speaks of the restoration of Israel under the similitude of a shepherd seeking and restoring His own sheep. He promises that with tender care He will seek them out from among the nations and gather them from the countries whither they are scattered, and feed them upon the mountains and by the streams of their own land. That which was lost, He will bring back: that which is broken, He will band up: that which is sick, He will strengthen. He associates David in their rulership, declaring that he shall be a prince and shepherd over them. And that men might not mistake this metaphor of the sheep, God makes it clear that it refers to Israel, by saying (Ez. 34:31), "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

(Ezek. 37:21-25):

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.
The prophet tells us here of the unity of the nation of Israel when restored. God makes of them one nation in the land of Israel, nor are they longer divided into two kingdoms. “And David my servant shall be king over them” is God’s assurance. Some might see clash here between the kingship of David and the statement that Christ shall be their King. But there is none. For Paul’s statement that “the saints shall judge the world,” our Lord’s word that the apostles “shall sit on twelve thrones and judge the twelve tribes of Israel,” and this assertion here that David shall be “king” and “prince” simply combine to prove the truth that the Lord Jesus’ own people shall be associated with Him in rulership during the Millennial age, a truth which the Word of God establishes clearly by many other texts than these.

(Is. 60:1-15. Is. 61:4-6):

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall come to thy light, and the kings of the earth to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they that gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

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9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

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4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.

6 But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

This chapter is a rich brocade of golden restoration-promises to the Jews. The glory of God is to be seen upon them; their hearts shall thrill and be enlarged: the abundance of the sea and the wealth of the nations shall flow unto them; strangers shall rebuild their walls, and kings be their servants; the nations that do not serve Zion shall perish utterly; the sons of them that afflicted the Jews shall bow themselves at the soles of their feet; aliens shall be their ploughmen and vine-dressers, but they themselves shall be called the priests of the Lord, the ministers of God. And in the fifty-fourth chapter of the same prophet God pours forth a wealth of tenderness and endearing love for His people as He foretells the glory and blessedness that shall come to His tempest-tossed, afflicted ones—

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“Sing, O barren, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. For the mountains may depart and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee.

O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children.”
**NO ARMOR FOR THE BACK.**

**BY O. R. P.**

"Wilt thou also go away?" said the Lord Jesus, as under the stress of His heart-searching words many were turning from Him. As He spake to His disciples these words, His own heart must have been comforted by the reply, "To whom shall we go? Thou hast the words of eternal life." If we turn back in the hour of trial, where shall we turn? To whom shall we go and what satisfaction can we get from the world? The Christian's armor has been furnished, he has but to put it on. It is complete but there is no armor for the back (Eph. 6:11-17). Our bridges are burned behind us.

We are living in "perilous times." Tremendous issues are at stake, mighty events are taking place, and Christians who truly seek to know and walk with God these days will find no bed of ease under which to hide their light, or path of roses in which to walk. It is indeed high time for us to awake out of sleep, to throw off our lethargy, to put on our armor and to line up for the battle lest, "coming suddenly," our Lord find us "sleeping," and we be put to shame before Him.

**UNDERSTANDING OF THE TIMES.**

We are told of the children of Issachar in the days of King David, they had "understanding of the times, to know what Israel ought to do" (I Chron. 12:32), and "all their brethren were at their commandment." What a happy state of affairs! These men were not "fighting uncertainly nor as those who beat the air." Their ranks were unbroken, they stood unitedly ready to follow out the vision as it was given them.

The nations of the world are in the midst of deadly conflict. They have failed before God to administer justice to the people, to properly divide the blessings God has entrusted to them, and instead of bringing in peace they have thrown the world into deadly conflict such as has never before been witnessed. At our doors is the barbarism of the dark ages, the hatred, the strife, but added to it all that human invention can produce to make it the worst carnage the world has ever seen. Is it any wonder that men's hearts are failing them for fear, and wondering what is coming next. The "sure word of prophecy" is our light in this dark hour, and we do well to take heed till the morning breaks. Mighty events are upon and before us. Gentile dominion is coming to an end. Man has failed to govern himself, and how can he rightly govern others? God has predicted the overthrow of man's dominion. It looks now as if the present war would re-shape the maps and re-make the history of the world, preparing the way for the final overthrow of Gentile supremacy and the setting up of the Kingdom of our Lord.

**SUPERNATURAL POWERS.**

Who can study the situation, the hatred, the carnage, the devastation of this world-conflict without asking what it is all about? Back of nations and armies are Satanic forces at work, and we shall not realize what it all means until we look beyond men and countries and see these supernatural powers of darkness impelling to war, to destruction, to death.

The world is paralyzed by the conflict, its effect is felt wherever civilized man is found. What are God's children to do in this crisis? We would say, as far as possible preserve

**A NEUTRAL POSITION.**

Take no sides. Watch and pray that God's will may be wrought out and His Son and His Day come soon. God holds the only solution to the world's sorrows and problems. There is no solution in the warring nations. Have they not proved their unworthiness and inadequacy? God has a throne and a Man to sit upon it. Shall we not watch for "His appearing" rather than for the events which are so rapidly taking place? If we take sides with men and nations Satan will divide us, hinder our prayer-life, and the more effectually carry out his purposes. If we refuse his devices, range ourselves on God's side and stand together in united intercession, the enemy of our souls will be defeated.

**TURNING UNTO GOD.**

It is a time for all of God's children to turn unto Him in heart-searching and humility. As we behold the conflict of nations and look backward, are there no visions of greed, of oppression? Is it an unbroken record of righteousness and peace, or are there many chapters of unrighted wrongs? Has not God seen it all? Is it not true that those who take the sword perish by the sword? As we look at the church at large and the lands where the gospel has long been shining, may not our hearts be pained, even as the heart of God must be, at the way they have treated His Son and His Gospel, and their long neglect of those who sit in the darkness and shadow of death, to whom the message of salvation has never come. Let us confess how shortsighted, negligent and sinful we have been in
HEARING AND DOING

MISSIONARY WORK.

It is a serious time in missionary work. Communication and supplies have been shut off. In places where the workers are in the midst of marching armies their lives may be in danger. Money which might be used for the spread of the Gospel is being diverted for suffering and needs entailed by the war. Workers ready to go forth are kept at home, others may be brought back, the work in all lands is affected. Satan has struck a master-blows, cunningly devised, skillfully executed to stop missionary progress and to hinder that which is already under way. His strongholds have been invaded, battles have been fought and valiantly won and the Gospel carried into the very heart of the enemy's territory. But now the church faces a crisis. There will be a halting, a retreat, or else we shall awake to the real situation, see the cause and the energizing power back of it all and then ranging ourselves on God's side, come up to the help of the Lord against the mighty and see Him win the battle as we "resist the devil." He that is for us is more than all that may be against us, and His weapons are still mighty to the pulling down of strongholds.

"Brethren, the time is short." To go backward or to stand still will bring no glory to God. If some of God's messengers should lose their lives on their field of service, is this more than thousands of soldiers are doing for their country? Should we do less for our Lord? Would it not be infinitely better to go to be with our Lord at His place for us than be found in a tent of ease out of the danger-zone? Have we a vision of what this emergency means and what God expects of us at this time? It is a time for united confession, united intercession in faith, a laying hold upon God for what He has laid hold upon us. He is waiting to be gracious. The faith of others will be enkindled or weakened by our attitude at this time.

IN THE HEART OF AFRICA.

A great heart-cry comes to us from those who are in the far interior pioneering and opening the way for laborers who have never gone. May not the faith of those who get the vision of the need on the field be met by a like faith of others at home who say "Lord, it shall be done." Is this not what our "amens" mean, if they mean anything to us? Is this not the symphony of the two or three who agree together and the prayer that is answered by our God? These difficulties which confront us have not dismayed Him, even if they have His children, but He will be hindered by our unbelief and our failure to really call upon Him. It is by His grace and faithfulness that we have been called into this partnership of intercession and service with Himself, and God expects us to be faithful.

THE AFRICA INLAND MISSION.

Our Mission was born and has been carried on in prayer. When our faithful workers have been upheld in intercession the Lord has triumphed, when prayer has failed the cause has suffered. The workers sent to the field, the support for them, the growing needs of the stations, the help given to the natives, all have come and bear testimony to the faithfulness of a prayer-hearing and a prayer-answering God. Is He not our sufficiency in this emergency? Has He failed or will He fail at this time? May not the special need rather be a time for Him to manifest Himself and to show His faithfulness in increasing grace and blessing if we do but believe and trust Him? We dare not turn back, we must not falter in this crisis. Eternal issues are at stake. A testimony to the faithfulness of our God will strengthen and encourage the hearts of others who are pressed in the battle. Missionaries home on furlough are ready to return—a hundred new laborers, Spirit-filled and taught of God, should be on the way. The harvest, ripe and falling to the ground, will not be gathered unless they soon go. The cry of perishing millions will be unheeded. The same God who sent His angel to free Peter when the Church waited upon Him in intercession, is our God and this is His work. We believe He will give a mighty energizing, a gracious outpouring, a strong advance if our faith lays hold upon Him, but may we say at the end, as we said at the beginning, God has furnished no armor for the back.

LOVE GIFTS.

"The multitude of them that believed were of one heart and one soul; neither said any that aught of the things which he possessed was his own.

As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down—and distribution was made."

These love gifts of God's children came up as sweet incense before Him and met in turn with His favor.
“With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” Acts 4:32-3.

God has called us into a gracious partnership with His Son, and our own faith has been strengthened and hearts encouraged again and again during the year by the faithfulness of God to answer prayer and in the loving gifts of His ministering children. To-day brings a love gift from one who had a bank account on earth, but the Holy Spirit has been speaking of the blessedness of the bank of heaven, and the treasure which will be waiting there when she arrives, Matt. 6:20. It will be used to get workers to the needy fields.

Others have sent keepsakes of jewelry, old coins, a wedding ring, the proceeds of sale to be used for the spread of the Gospel. Some of these love gifts were precious in their associations with saints who have passed on to be with their Lord. Are they not sacred to our Lord and will He not in turn cause His grace to abound towards them. The wise men brought “gold, frankincense and myrrh” to Jesus. The gold spoke of His Deity, the frankincense of worship, the component parts were not given and none to be made like it, but the myrrh spoke of death. Are not these gifts sacred to our Lord and will He not in turn cause His grace to abound towards them.

A recent letter told of a copy of Hearing and Doing coming into their hands and desire to take part in the work, but could not unless they could send a gold ring which was no longer worn to be disposed of. Soon the ring came and with it this line:

“Your very kind letter received, and was so thankful for it as it gave me new courage and inspiration, and made me feel that God had given me a place among you as a co-worker with Him. I had great joy yesterday in praying for the work in Africa. It seems so little I can do for the Lord, but am so thankful for a place at His precious feet. I want to be clothed more with humility and the wisdom which comes from above.”

How much the prayers of each of our interceding friends and their love gifts have meant to our Lord during the past year, how much their faithfulness has meant to the workers on the field, how much it has encouraged the hearts of those who “tarry by the stuff” at home, eternity alone will reveal.

May God reward each one and make His own grace and power to abound towards them.

O. R. P.

THE MULTITUDES.

From a Missionary Leaflet.

“They need not go away, give ye them to eat.”

Oh, the pathos of that yesterday of Mark 6:34. Since its setting nineteen centuries ago, sixty generations enslaved by sin, seeking rest and finding none, hungry and unfed, waiting in vain for the bringers of the Living Bread, in one ceaseless stream have passed away to hopeless, Christless graves.

Again, the day is far spent, and we, His disciples in this desert place, are surrounded on every side with a great multitude of sixteen hundred millions. TO-DAY, as sheep not having a shepherd, they move with compassion the heart of the Man of Sorrows and acquainted with grief. Upon our ears there fall His words, “I have compassion on the multitude, give ye them to eat.” For them I loved and suffered, wilt thou not also love them? But we forget, our ears are deaf to His voice, and their bitter cry.

One hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom:
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

“Father,” said a dying heathen girl, “father, where am I going? What lies before me in the darkness? Oh, father, I am frightened. Help me! Help me!”

“My little girl,” groaned the stricken man, “I cannot tell. There are other lives beyond, though the body decays in the grave, but—-”

“Oh father, are they happy lives? Or shall I suffer there? Can you not give me hope? What do your books say? Tell me! Help me!”

But he knew nothing more. Not even his love for his dying child, could pierce the impenetrable shroud so much mystery and terror.

In the darkness, the slender fingers tightened upon the father's hand, till they grew cold in death.

The message of hope reached that father and found rest, but the child of his love had passed out into the dark because of the indifference, the heartlessness of the Christian Church.

God cares! Do we?

There will come a day when we shall stand in His presence.

What will it be to look in His face that was so moved with compassion for the heart-hungry multitude, to see that He indeed meant what He said, that His hands were really pierced; and that down there on earth, we had some pieces of metal
or of white paper that men call money, that we tossed it lightly away or held it fast; or worse still, spent it upon ourselves, until the one chance in all eternity for giving His Gospel to a lost world was gone forever, and it was too late! That opportunity is still ours—God grant that we may ask Him now: "Lord, what wilt thou have me to do?"

Through midnight gloom from Macedon
The cry of myriads as of one,
The voiceless silence of despair,
Is eloquent in awful prayer,
Come o'er and help us, or we die.

How mournfully it echoes on,
For half the earth is Macedon;
These brethren to their brethren call,
And by the love which loved them all,
"O ye that live behold we die!"

This leaflet may be had at 9d. per hundred from Missionary Helps Depot, 13 Croxton Street, Kirkdale, Liverpool, England.

A NEW YEAR MEDITATION AND PRAYER

By John R. Riebe.

Africa's redemption is not yet, but if its history is ever written the pages of that history will be luminous with a record of the achievements of General Charles G. Gordon and Dr. David Livingstone. Gordon's life is explained by the rules which governed it. They were:

1. Absolute self-oblivion. Utter absence of all pretension. Absolute indifference to the world's honors and its blame, Absolute subjection to the will of God.

His shrine wrought no spell upon my imagination. It is not what I have seen that bent my will toward Africa. The chief agitation station is not at St. Paul's cathedral, but at the centre of Khartoum, where stands a simple, noble statue in Gordon's memory. The hero of the East Soudan is represented as seated on a dromedary's back looking out across the vast dark realms of inner Africa. "Ought not that figure to have faced the city?" a traveller asked his guide. "No, sir," replied the native; "they set him looking, not toward the palace where he lived, nor toward the Nile by which he might have escaped, but toward the Soudan for which he lived and died. He is waiting, sir, for morning to dawn across the Soudan." He is looking for volunteers to finish the work which he commenced.

David Livingstone went into the glory from his knees. Susa and Juma, those faithful black men, first buried his heart under a mulwa tree at Ilala, and then accompanied his emaciated, fever-spent body to England. I have stood hard by the slab set in the floor of Westminster Abbey, which marks the repose of that body; but the power of arrest is not there; it is under that mulwa tree at Ilala. Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone." A "corn of wheat" has fallen into Africa's sterile soil, and it abideth not alone. That heart being dead yet speaketh.

Uncreated, self-existent, eternal, "O God and Father of us all, whate'er our name or sign; we hear Thy voice, we own Thy call; we test our lives by Thine"—Saviour, Intercessor, Elder-Brother, Friend! Teach us our loneliness in the midst of our friendships: "Except a corn of wheat fall into the ground and die, it abideth alone." Then teach us the joy of fruitful companionship with Thee in the midst of loneliness: "but if it die, it bringeth forth much fruit." Lead us into the mystery of that death which may be the life of hundreds still unborn. Enable us to die as a seed in order that we may live as a crop. Acquaint us with the reasonableness of yielding our bodies a living sacrifice, holy and most acceptable to Thee. We make our petition, Father, in the name of Him whom thou ever lovest—the Sent One—Thy Son—our Lord and Saviour Jesus Christ. Amen.

The Work

NOT DETERRED BY WAR.

A. I. M. MISSIONARIES HAVE SAILED FROM AMERICA AND ENGLAND.

Though the war clouds hang low on the horizon of the Africa Inland Mission, a number of missionaries, who have been on furlough in the United States together with one new missionary, and three new missionaries from England, have recently sailed for the Field.

Rev. Lee H. Downing and family, Rev. Theodore Westervelt and family, Charles F. Johnston and family and Miss Helena Goosen sailed from New York by the Lusitania en route for Africa, December 5th, a party of six adults and six children. All of the adults are returning from furlough with the exception of Miss Goosen, who is a recently accepted candidate.
"No man can serve two masters"—and chiefly through II Cor. 6:17, I determined to yield myself heartily to Jesus Christ.

The next step was our call to the Mission field through an address given* by Dr. Pierson at Rev. Stuart Holden's Mission Hall.

The last two years I have spent at Carfax Missionary Training College, Bristol. I can never thank God enough for having given me the privilege of such a training. I would like to ask you to pray that as I go to work for Jesus Christ in Africa, I may never forget all the precious lessons He has taught me during these two years. Above all else it has been a time of getting to know God through His own Word and through the power of prayer. My prayer is Phil. 3:10 "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

Gwennie Hurst.

Although I had been interested in Missions for some time yet it was only two years ago that the Lord led me definitely to consecrate my life to Him for service in Africa. Four months after 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...
unt to, 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 in such yearning love over these dying millions. “I thirst,” He said; then turning to me with His hands still outstretched towards them said, “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 Africa Inland Mission and now I feel that all through eternity I shall never be able to praise Him enough that He enabled me to be “obedient to the heavenly vision.”

Catherine S. Mozley.

About a year after my conversion the Lord touched my heart for the heathen. In many ways He was constantly bringing the heathen world, and especially Africa, in its awful need before me. I was filled with pity for the heathen and longed to become a Missionary. Through reading “Things as they Are” by Miss Amy Wilson Carmichael I was shown that the only motive to hold a missionary true and strong and steadfast must be—not mere pity—for this alone would never stand the test of difficulty and discouragement they have to face, but the greatest and highest motive of all, a burning desire for the glory of God. A jealous love for His glory in facing and fighting the reality behind heathenism, which is that God’s glory is being given to another and that other Satan. So I prayed God to put into my heart a passion for His glory that should send me in His will to the uttermost parts of the earth. Later I was led definitely to trust His promise in Prov. 3:6—“He shall direct thy paths.” Through various paths He has led me keeping the thought of the heathen ever before me. A year last October I offered to the A. I. M. and now in His grace He is sending me forth into the deep darkness Africa. I ask the prayers of the readers of “HEARING AND DOING” that God may count me worthy of this call.

Mary Mozley.

Mr. and Mrs. Henry H. Zemmer and Hazel, and Miss Thilda Jacobson, missionaries on furlough, landed in New York on Monday, December 14th, having sailed from Mombasa late in October. These workers are from German East Africa and had left the District just before war was declared, in fact Miss Jacobson on the last boat which sailed from Muansa. They are available for deputation work in this country.
As our readers know we have five workers in this District who are cut off from outside communication or from supplies being sent in. The missionaries on furlough bring us a very encouraging report of the work at the various stations and of the fidelity of the native Christians. They believe these natives will do all they can to take care of our workers in the way of supplying food and that the officials, who are friendly with them, will do what they can also. Will not our readers remember these workers in special prayers for any needs which may arise and that communication may soon be opened up to them.

**BRITISH COUNCIL MEETING.**

REV. D. P. ROBINSON RESIGNS CHURCH WORK TO BECOME MISSION SECRETARY.

The interesting program comes to hand of the first Annual Meeting of the British Council of the Africa Inland Mission in England held in “King George’s Hall,” Y. M. C. A., London, October 28th, Albert A. Head, Esq., presiding. Report of the work for the year was presented by Rev. D. P. Robinson, Hon. Home Director. Addresses were made by Rev. J. Stuart Holden, Miss Mabel Grimes and others. Several candidates for the field were present.

At this meeting Rev. D. P. Robinson was asked to accept the position of Secretary which will necessitate his resigning from the work at St. Paul’s on the first of the year. God has graciously wrought through and blessed the British Council since it was organized. We trust His abounding grace may continue with work and workers. An interesting account of the meeting appears in The London Christian of November 5, as follows:

Though the Africa Inland Mission is now in the twentieth year of its existence, it was only more recently that the British Council was formed; and the first annual meeting on this side of the Atlantic took place on Wednesday evening of last week, at King George’s Hall (Y. M. C. A., Tottenham Court-rd., W. C.). The gathering was a most helpful and stimulating one, alike for the missionaries and for those who uphold the work by prayer and effort at home. As Chairman, Mr. Albert A. Head showed how the true way to get the best out of such a meeting was for all to recognize that they had been brought there for a definite purpose, and then to seek that the Lord should make plain that purpose in each individual case. He had been personally connected with the work almost since its incorporation, and he regarded with deep satisfaction its expansion since Rev. Charles E. Hurlburt (the General Director), first came to this country. Referring to the struggle between Christ and Satan, Mr. Head pointed out that a deep lesson as to its seriousness might be learned by close observance of the war now in progress on the Continent of Europe.

Reviewing the position of the Mission, Rev. D. P. Robinson said the formation of the British Council was called for by the fact that at the time the Mission already had one British worker in the field, two ready to go forth, and three more in preparation; and the progress had been such that in nine months fifteen British workers had been added to the staff. He mentioned that the leaders at home and the labourers in the field rejoiced to go forward trusting to the Lord for funds, and holding to the integrity of the Scriptures as the Word of God, as well as to the Deity of our Lord Jesus Christ.

A heart-searching address was given by Miss Mabel Grimes, in which she expressed her conviction that the Church of Christ had been guilty of sleeping in harvest, while the fields of the heathen world are white and ready. Recently her heart had been deeply moved by a vision of the great need of Africa, and of the inrush of mighty forces of evil which are mobilizing and getting in front of the missionaries. A friend who visited recently the great Mohammedan university at Cairo was told, in answer to his inquiries, that the ten thousand young men who were in attendance would all go forth to spread the Faith of Islam.

and in view of the state of affairs to be found in the mission-field it may be said that if we do not hear the missionary call we are indeed, at heart, asleep.

Miss Grimes gave a very touching account of her own experience when, attending a Convention, she found that others were burdened with the needs of different parts of the earth. She prayed for a love for the heathen, and very soon she found that she was sent out to Africa. She found that vision made all the difference—a vision of the Sacrifice of Calvary, of all that the Saviour has done for us, and then of the dark heathen lands. She had known no deeper joy than that of taking the Gospel into the dark huts of the Kikuyu people.

Writing from Dungu, in N.E. Belgian Congo, Mr. Hurlburt says the Government—the rep-
HEARING AND DOING

Representatives of civilization—got there ten years before the missionaries; and he appeals that all haste should now be made in sending out a force of men and women filled with the Holy Spirit. Five hundred missionaries are needed for places in that region, which otherwise will be occupied by Mohammedans and Roman Catholics.

Five ladies, who are going out for the first time, briefly addressed the meeting. Miss G. Hurst told how she and her sister were converted five and a half years ago—her own text being I Cor. 6:11—and how the way had opened for them both to serve the Lord in Africa. Miss G. P. Martin quoted Psalm 71:16 as expressing the spirit in which the band was going. Miss F. L. Henton testified to the gracious removal of difficulties in the way of being a missionary. The heart of Miss M. M. Mozley had been touched by the reading of a book by Miss Amy Wilson-Carmichael; and leading had come when, like Peter, she asked the Lord to bid her come to Him—for He said: “Come.” To Miss C. Mozley had come a vision of what it meant to the Lord for so many millions to be dying in heathen darkness, when Christ had died for them.

In a closing address, which made a deep impression on his hearers, Rev. J. Stuart Holden counselled the missionaries especially to beware of either under-estimating or over-estimating the Adversary. (2) To remember that our Lord Jesus is the Advocate at the Throne, pleading not only our needs but the permanent worth of His sacrifice; while the Holy Spirit is the Advocate whose work means the transformation of all our efforts. (3) To watch for the Advent—our great inspiring hope.

AT OUR FOUNDER’S GRAVE.

Dream of a Memorial Mission Where Scott and Allen are Buried

An unusually interesting picture, and one which will bring tender recollections to old friends of the Mission, is the one showing the earthly resting place of Thomas Allen and Peter Cameron Scott. The heap of stones at the left marks the grave of Mr. Allen, that at the right, of Mr. Scott. Standing at the rear of the graves, reading from right to left, are seen Mr. Dorris, Mr. Hannay, Mr. Wallace, Mr. Hurlburt and Mr. Rhoad. The picture was taken July 13, 1914. Since that time our brother, Tom Hannay, has gone on to be with his Lord and with those who laid down their lives for the cause of Christ in Africa in the early days of the work. We would that a thousand men of the same stamp and heroic missionary mold might even now be ready to take their place. The field is still “white to the harvest and the laborers are but few.” Hereewith is given a description by Mr. Hurlburt of a visit to this spot:

In a recent visit to the Ukamba stations we were greatly pleased to see the awakening interest among the Ukamba people in the things of God. Many are asking the way of life.

Mr. and Mrs. Rampley have taken over the work at the old Kangundo Station, and we ask all friends of the Mission to remember them in special prayer. There are sixteen baptized Christians at this point, and we hope that a strong native church may be speedily built up.

It was a matter of some pain to find at Nzawi, the old place where the Mission was started, no gospel work being done. However, new stations in the nearby hills were secured from the Government, and workers will enter these fields as soon as they pass the required language examinations, though others are needed to assist them.

With the kind consent of the Government, the Mission retains the land at the old station at Nzawi where the work was started and where, because of malarial conditions, it is not desirable to locate a white missionary. As we built up two cairns of stones where Peter Cameron Scott and Thomas Allen were laid to rest, the plan which has been on our minds for many years seemed to suggest itself with new force: that at this point...
where the work was started and where the early workers laid down their lives, we should have a church and schoolhouse with rooms where either native or white workers may spend the night when necessary, and that school and regular gospel services should be held at this point. It is proposed to place the church on the very top of the hill where the first house which Peter Cameron Scott built was erected, and on the spot a little lower down where Mr. Scott died, should be the site for the schoolhouse. Around these buildings we should plant a grove of eucalyptus trees, and make the whole a memorial for the beloved founder of the Mission.

May we ask all the friends who knew our brother Scott and all friends of the Mission to pray that God's blessing may rest upon this place, that here where the work was founded, at the spot which Sir Frederick Lugard called "the gateway into the interior of Africa," there may be built up a strong native church?

**NEWS FROM THE FIELD.**

**All Workers Safe so Far as Known, with Appalling Need for More to Come.**

So far as we know, all our missionaries are safe. There is no communication with the little band in German East Africa, but we know that they are in the hands of God. Mr. Hurlburt is still in Congo Belge, helping to hold the fort until workers arrive. The Africa Inland Mission has Lake Chad at its farthest limit, and we hope to plant a line of stations to that point. If workers fail at this time to go to their aid we will fail in the plan, and that part of Africa be lost to the gospel through us.

**Native Evangelists Preach.**

The little church at Kijabe seats about 300 persons and native evangelists, a different one each Lord’s day, gives the message from the Word. Unless these men can read Kiswahili, and some cannot, they only have Mark, Acts, and Philippians in the Kikuyu language. At the close of a recent meeting when one of the native evangelists used as his text Mark 2:16, “They that are whole need not a physician,” etc., one man confessed Christ. At last week’s service one man and six women confessed Him. One man and wife sat at opposite sides of the room, as in Kikuyu land they do not sit together, and neither of them knew what was on the other’s heart until after the meeting brought them together. On Tuesday they came together to the inquirers class at 5 o’clock in the afternoon. Think of this man and his wife dropping their important work and coming together in the precious sunlight hours to hear about their Saviour. It is a notable sight in Africa. Would it not be still more so in the homeland? This day closes with good things. At the morning service Kala was the first to pray, and to-night he gave the message in Kiswahili. He is an extremely diffident boy, and it is hard for him to do this, but it brought a blessing to himself as well as to others. Tagi gave the message in Kiswahili.

**Miss M. Hurst and Boys’ Class at Mahagi—Summer, 1914**

**A Class for Evangelists.**

Mr. Hugh Wallace has a class once a week for the evangelists. They are now studying the dispensations. One boy said he had joy in his heart to think of the coming day or age with the Lord.

**Vociferous Education.**

The native school at Kijabe is about to close a three months’ term with a splendid record. There are 150 enrolled, and 83 1-3 per cent. were in regular attendance until an epidemic of measles appeared. Mr. Herdman has charge of the school and has nine teachers to help him. The bell rings at 7.30, and there is half hour for devotions. After Bible reading different ones give a verse of Scripture helpful to them and then the key verse is chosen. The routine work of the
school is like any other, excepting that each one studies or recites at the top of his voice. The main room is from 30 to 40 feet, and accommodates four classes. Imagine the uproar.

Girls' Home at Kijabe

Herewith is given a picture of the inmates of the girls' home at Kijabe. In the foreground is the missionary and a band of native girls ranging from babyhood up to 16 years of age. What a story it tells of what may be accomplished for the perishing children of Africa. May God graciously bless this part of His vineyard and give us many to be won to our Lord by the ministra­tion of His servants.

Impressing Missionary Mules.

One of our missionaries writes from Kijabe: “We can hardly believe it possible that we are in the midst of war, but we are constantly being reminded of the fact. For instance, we have all had to report our mules to the Government, they may come and take them any time without any ceremony—they have already taken the mules of Messrs. Anderson and Rasmussen.

A Corn Menu.

When the war was first declared all foodstuffs were doubled in price. None of us could afford to buy anything from the shops until the Government took the matter in hand, and told all the merchants if they did not sell everything at an increase of only 15 per cent. that it would take all their stocks. The supply of wheat flour, however, has about given out, so we are living on corn flour. In fact we are about living on corn here, corn coffee, cornbread, corn muffins, corn fritters, baked corn, corn on the cob, corn pudding, hoe cake, corn porridge, corn for breakfast, corn for dinner and corn for supper.

Kabropita.

We are at last getting heaps of rain. It rains and rains. Before this rain we had planted garden stuff three times, only to have it die. Now we are getting sweet potatoes, corn and beans. We now have all sorts of nice garden vegetables, so we have a lot of good food from our gardens. For ten months we had very little rain here.

We have often had from 20 to 40 in our daily services—now a great change has come, the Government people came and began to build on the edge of our Mission on the hill above us. They called all the natives to work on the buildings and the new road to the ravine, so at present all hands seem to be busy in the Government employ and every spare moment they get they are weeding and working in their gardens. The people are friendly toward us and visit us, and the District Commissioner gave Mr. Scouten the privilege of speaking to all the natives working on the Government Post on Sundays. Sometimes as many as three hundred are gathered there, and that is a very rare thing to get in this scattered tribe. God is working.

Twenty-eight years ago Bishop Hannington passed by this very place, and laid down his life a little farther on. He was killed by the natives. Our natives tell us that they were going to kill him here, but he gave them presents and they let him go on. In all the years since no one has come to stay to give those tribes the Gospel, which the Bishop gave his life for. Think of it, there are over a hundred thousand in this and the few nearby tribes, and not a worker of the Cross. Among all these people there is but Mr. and Mrs. Anderson’s station and ours. Pray for more workers, real earnest Spirit-filled people who can endure hardness as good soldiers of Jesus Christ. Young men who can go up and down the hard hills. The greatest need is that a conviction of sin may come over these people, and that we all may be faithful in every sense. The two ladies on the station with us live in a little grass hut, mud floor, but they keep happy and never complain.

We are so glad to be among these poor, neglected people. It is not an easy field and the enemy of souls is doing all sorts of things to hinder, “but God.”
Children Singing Old Familiar Tunes.

October is vacation month in the Kijabe native schools, and for many of the missionaries, and, so far, the weather has been ideal.

Mr. Herdman with a party of native evangelists has gone on a preaching tour to the out-villages east of Kijabe. They expect to be gone for several weeks, but already most encouraging reports are coming from them. Mr. Herdman says the native evangelists are doing good work, and the people are eager to listen. They expect to visit only unevangelized districts.

The native church service for both Christians and village folk is at 9 o'clock each Sunday morning, and after that the children meet for a few minutes. They love to sing, and they sing the same songs we learned in the "Infant Class" long ago—"Jesus Loves Me" and "When He Cometh." They also have a song, "Jesus Loves the Little Children," to the chorus of "Tramp, Tramp, Tramp, the Boys are Marching," and they sing it lustily. After the songs there is a short story. Just now they are having the "Dispensations." It sounds formidable, doesn't it? But the story each Sunday is made extremely simple, and how can we give them the life of Christ unless they first understand the world's need of Christ? And sin is a most difficult matter for the native here to comprehend, for it is such a part of his very being from the cradle to the grave. How can we explain the affair of good and evil? Only by the old fashioned methods of results—"if you are good you are happy; if you are bad your mother whips you and you feel much pain." But look at the Child Jesus. Can you fancy Mary's whipping Him to teach Him right from wrong? Truly we have fallen! and only the blood of Jesus Christ can keep cleansing us from all sin.

Kala's wife, Ida, helps in this Infant Class each Sunday; and she is a great blessing, with her quick wit and her gentle manner. We are thankful for her.

Mrs. Ellson's Death.

In the last issue the sad death of Mrs. A. R. Ellson was briefly chronicled. A Kijabe letter written in December gives the following account:

It is with mingled feelings of sorrow and joy that we have to place on record the Home-going of Mrs. A. R. Ellson on August 20th. Sorrow because her service in Africa was cut short, and for the loneliness which must be felt by the husband and children. But "they sorrow not as those without hope"—thus the feelings of grief are submerged by joy as they recall her self-denying labors for them, and that she has been privileged to go on before and enjoy her rest.

Mr. and Mrs. Ellson with their two sons came to Africa with the party which arrived here October 30, 1913. They spent several months at Kijabe, then were sent to Kinyona station to begin their regular mission work.

Mrs. Ellson had been a sufferer for years, but her home physician gave every encouragement of her being able to live in this climate. Feeling the return of an old trouble, she in company with her husband, went to Mengo, Uganda, to consult with Dr. Cook. She kept gradually getting worse, and suffered intensely until the end. In her last illness she was attended by Dr. John E. Henderson. Dr. Blakeslee, of Matara, was also with her as well as Miss Silvius, of Kijabe.

APPALLING NEED IN NORTH CONGO.

In a letter from North Congo under date of August 10, 1914, Mr. Hurlburt says:

"Mr. Morris and I are taking a rapid trip through North Congo to see conditions and people. The need is enormous and very urgent for workers to come at once. Rome and Mahomet will possess the land if we fail to do our duty now.

Please ask all candidates to spend a week in prayer that God will send speedily all he can use and call many more but very quick: also ask each Prayer Band in America to hold meetings each day for a week that laborers may be sent forward to meet the present urgent need. I cannot give details. Mr. Morris joins me in the request. Mr. Stauffacher would but he is over 400 miles away. He feels as I do that we must occupy now. The case is extraordinary. We are praying night and day. God alone is able but He is able if we ask."
THE ROAD OF A THOUSAND WONDERS.

By Hugh Wallace.

One of the well known western American railroads, advertises under the title, "The Road of a Thousand Wonders," and I am going to take the liberty of referring to the path between Kijabe and Matara likewise as "the road of a thousand wonders."

Those who have never lived in these rugged, isolated countries, who have always had use of modern conveyances, modes of travel and good roads, can have no adequate conception of what travel means in Africa. There are many different conditions. The one of which I write is a specimen.

The distance from Kijabe to Matara is about thirty miles—a hard day's travel over hills, through forests, swamps, across rivers and long ridges. The path varies in width from eight or nine inches (as it is for miles) to several feet. The forests are overlaid, overhung and overrun with fallen trees, stumps, hanging vines, or thorny shrubs.

As one heads for Matara leaving Kijabe on a bright crisp morning, after a good night's rest and a wholesome breakfast, he is in the best of spirits. If this be his first trip he has set his heart for a good day's travel through the bamboo forests.

From the door step of the house he turns his mule suddenly to the right and starts up a precipitous climb and in a moment is enveloped in a forest of olive and cedar which comes literally to our doors. The mule strikes a slow, steady pace and as the minutes go by, slowly but surely the world, as we have seen it recently, is left behind and beneath us. After a while a turn in the path and gap between the trees afford us a grand sweeping view of the famous Rift Valley, 2000 feet below the old extinct volcanoes, Longonot and Suswa, the dimly outlined western Escarpment some thirty miles away, and possibly a building or two on the Mission property. Having made this observation, and thinking you are right, you are surprised by coming again into the open bright sunlight. Looking off to the left and 1500 feet below, you behold the winding railway track, the steel bridges and the little station at Kijabe. Now it is gone again as quickly as it came and you are once more swallowed up in the forest.

How delightful and good it is, quiet, restful, and beautiful! I wonder when the bamboo begins! Oh, there it is, a little clump of it. Surely we will soon be in it. But, my, what was that? That hurt—and looking back a few paces you notice hidden in the vines that border the path, a very sturdy stump just knee high. While you are gazing about the mule carelessly swung you on it. Don't blame the mule. Be a little more watchful of the path and where you are going next time.

The first bamboo forest is really about you and though different from the other, it is very beautiful. There are great sweeping stalks, a beautiful carpet of fallen leaves, ground shrubs underneath, and here and there patches of delicately colored flowers. You think you could live here forever and be happy, but your reveries are interrupted and your sun helmet unceremoniously jammed tight down against your nose and ears or knocked off your head entirely and under the muddy feet of the mule. A little investigation shows that you have not been attacked by wild savages, but while looking at that beautiful carpet of flowers you failed to see a fallen bamboo stalk firmly fixed across your path.

Looking back you can see only a few feet of the path over which you have come, but you now get a beautiful view of the country in every direction and you marvel at the grandeur and beauty of it all.

The mule plods on, he has been over the path before and loses no time in gazing at the beauties or worrying about the difficulties. He has a long, hard day before him.

Passing through the gardens you begin to question where those wonderful bamboo forests are you have heard so much about.

Finally as you think you are about to enter the forest, surely the path leads that way, it turns to the left and you skirt the forest, till, suddenly, when not in the least expecting it, your mule darts through a little space into the forest by a path you had not seen before, and you settle down thinking that now you are finally on your way and really in the forest. Having made this observation, and thinking you are right, you are surprised by coming again into the open bright sunlight. Looking off to the left and 1500 feet below, you behold the winding railway track, the steel bridges and the little station at Kijabe. Now it is gone again as quickly as it came and you are once more swallowed up in the forest.
You are soon on your way again, wiser if less comfortable. Thus you ride on for two or three hours, possibly crossing a small stream or a muddy place, now coming out into an open space for a few minutes, now darting again into the thickets, now dodging, now ducking, now singing or whistling, for both men and women may whistle on a safari in Africa, now silent and occupied with your own thoughts, now catching a glimpse of a monkey or a beautifully colored bird, until as time wears on, you wonder again how long it takes to get through this section, how far it is, and how long before we get to Gitikuyu where we hope to have lunch. Who said lunch? Looking at your watch you see it is nearly two hours till lunch time.

Having become quite accustomed to the forests, you are again conscious of the plodding mule as he labors along through the deep, sticky mud, carefully selecting each step you reach forward involuntarily and pat him affectionately on the neck as he plods on.

A little before noon the mule quickens his pace and you emerge from the forest and come out on the side of the hill in a pretty little open space, through the middle of which runs a small stream. This is your lunching place. The boys are there ahead of you. They have built a small fire and have hot tea and some lunch ready. One of them takes the mule, opens the bag and gives the patient creature his share of the corn that was brought along. While you sit on the grass or walk about stretching your legs eating your lunch, the mule also enjoys his. The native boys have a piece of sugar cane or some other simple bit which they devour with as much relish as you do your repast.

But the sky is darkening overhead. It may rain and the forests are most disagreeable then. You therefore decide to cut your stop short and hurry on. Even while thinking of this and as you tell the boys to bring the mule there comes one drop, then another and another and the rain is here. You have donned your waterproofs, though, so why should you care. As you enter the forest again directly overhead with a tremendous roar and rumble which seems to split the heavens and your ear drums, comes the first great clap of thunder, and then the dazzling flash of lightning. Your mule starts a bit but grows quiet again and all goes on as before except that the force of the rain increases. Now the vines are brushing your face, scratching your hands, and they are dripping with water. Little streams begin to trickle down the path, possibly down your neck too, but the mule goes steadily on—he is bound for Matara. How the weary afternoon hours wear on. The forest is as beautiful, more so perhaps than it was in the morning, but your keen sense of appreciation is lacking. Now the rain has stopped and you get glimpses of sunlight through the trees. The path is wet, the trees and vines dripping, but somehow you are cheered and buoyed up by the reappearance of the sun. It is midafternoon now and you find yourself again wondering how long before you will be out in the daylight and whether you will be able to get to your destination before dark. How cold your toes are; you had not noticed before that brushing through the wet grass and weeds had soaked your feet. As you proceed the little open space becomes more frequent, the glimpses of the late afternoon sun more prolonged, the forest thins and once more you are out in the open, riding easily down a long sloping ridge. You see a native village or two not far away. Will it be possible to see Matara soon, what will it look like, how long will it take to reach it after we do see it and a dozen more "wonders" crowd through your mind. Crossing through a final clump of trees and swinging over to the other side of the ridge—looking away across (though it seems almost within calling distance), you see the buildings of the station, the dwellings of the missionaries, the chapel and schoolhouse, and the girls’ home. In a moment they are again lost to view as you dip into a deep ravine. You climb laboriously up the other side on a very slippery path, drop again into another deeper and wider ravine where you cross a river on a crude but safe bridge, and passing along through gardens gradually rise again, cross another stream and rise again. Coming to the top of the hill you hear a bell calling the people to evening prayers at 5 o’clock, and you sound your whistle in return hoping some one may hear and know you are coming. A half hour more and you are passing up the broad path, past the little schoolhouse and chapel to the crown of the hill where the houses are. Some one comes out to greet you, as you stiffly alight from the faithful mule and make your way into the house, where a hot cup of tea, a hot bath, dry clothes and a good supper awaits you.

You have been over “the road of a thousand wonders”—covering the distance of thirty miles in ten hours. To-morrow morning fresh and strong you will be ready for another trip.

Such is travel in Africa.
HEARING AND DOING

Published by American Council A. I. M.
HOWARD A. BANKS, Editor.
JAMES H. McConkey, Contributing Editor.

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

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

THE RESTORATION OF THE JEWS—The series of articles by our brother McConkey upon the general theme “The End of the Age” is continued in the present issue by the chapter citing the indisputable proof from the prophecies that the Jew is to return from the great Dispersion to his old home country, the land of Palestine. This dispersion has lasted for well on towards two thousand years, and Mr. McConkey has strikingly pointed out the wonderful preservation of Jewish race integrity during this long and weary period. To the unbelieving leaders of his own day our Lord said:—“There shall no sign be given you except the sign of the prophet Jonas.” The wonder of the story of Jonah is not that the prophet was swallowed by a great fish but that he was not digested after he was swallowed. The late Senator Vance of North Carolina delivered a brilliant lecture on “The Scattered Nation,” in which he compared modern Jewry to the Gulf Stream, a distinct river flowing through the ocean of peoples, its waters never mingling with those about it. Some one has said again that Israel is “the burning bush of prophecy, always in the fires of persecution yet never consumed.” The Jewish population of the globe to-day is only about 15,000,000.

Mr. McConkey quotes some of the striking prophecies of restoration. Many who are studying the signs of the times to-day are convinced that the Jewish sign is one of the strongest in its indication that we are growing rapidly nearer to the second coming of our Lord: for the Jews are to be in Palestine when “they look upon Him whom they pierced.” Many of the youngest of our generation have seen the Zionist movement spring into being with the object of securing Palestine for the Jew, by purchase or otherwise. The Turk refused to sell even for the millions which have flowed into the coffers of the Zionist Colonial Bank. Now who knows but that it may fall to him through the fortunes of the great war of nations? There are 500,000 Jews in the various armies to-day, and they are everywhere distinguishing themselves for bravery. Even Russia is promising great concessions to the Jew when the war is ended. The Zionists have had great architects restore the plan of Solomon’s Temple, and, it is said, have even restored certain smaller marble sections of it, in anticipation of an early opportunity to rebuild it in Jerusalem. All this is of interest when we recall that the prophet Daniel prophesied that the Anti-Christ, as he rises to the power of a great world-ruler, shall make a covenant with the Jews in securing for them their old home-land, but, at the end of three and a half years shall break his covenant by the out-pouring of furious persecution and bloodshed, ushering in the Great Tribulation foreseen and foretold by our Lord, which shall drive the Jews to call for their Messiah, who, when He comes from Heaven to save them, they shall find to be the Christ. Turkey, who has recently entered the world-wide war, now controls Palestine; but God has a great purpose in view for this little land, at the centre of the earth, and He seems about to work it out.

Since writing the above, we read in one of the great dailies, on the front page, under display head lines, a dispatch from Paris which said it was probable that the Jews would be given nationality in Palestine so that that country might remain a buffer-State between Russia to the north and British Egyptian possessions to the south. England, it was stated, was especially favorable to this plan. This secular dispatch added that thus there seemed to be a possibility that the prophecies of the Scripture might be fulfilled and the Jews renationalized as a preparation to the second coming of Christ. When we see such statements in the secular press, the Jewish sign of the times seems to be indeed significant.

GOING TO THE FIELD IN WAR TIME—Elsewhere in our news columns we are recording the recent sailing of missionary parties from both this country and England for the Field. And yet the war in Europe has of course touched the colonial possessions of the belligerents, and the Africa Inland Mission maintains stations in British East Africa and German East Africa, where hostilities have occurred. This is true heroism, and is certain to bring the blessing of God.
HEARING AND DOING

upon the efforts of these who are thus placing themselves in His hand for His pleasure. God's greatest missionary purposes have been wrought out in the darkest hours of the world. Four of the greatest missionary societies of England were organized and got to work when Napoleon was at his bloody zenith and was threatening to invade Great Britain. One of these was the Church Missionary Society, which is our beloved next door neighbor in Uganda. It was at this unpromising period that the modern missionary awakening began. God does not wish us to pick and choose prosperous or peaceful times to obey His great command, "Go into all the world and preach the Gospel." Now is the accepted time for service as well as for salvation.

As our brother Palmer is saying elsewhere in this issue:—"If some of God's messengers should lose their lives on their field of service, is this more than thousands of soldiers are doing for their country? Should we do less for our Lord?" Will our readers pray for these workers? We are introducing the new workers through their photographs. Pray also for those who have remained faithfully at work, especially the two groups in German East Africa, who have not been heard from since the outbreak of hostilities.

Semi-Annual Meeting.—At the Annual Meeting of the American Council of the Africa Inland Mission held at Montrose, Pa., in August, it was decided to hold a Semi-Annual Meeting at the Philadelphia headquarters. Later on it was decided to combine this with the 4th Anniversary of the Home and Tuesday, January 26th, was selected as the date.

A Farewell service for some of our Missionaries who have been home on furlough took place at the same time, God having in answer to prayer sent in the means for their return. At least three new workers, Dr. Kenneth Allen and wife from California, and Gordon Robertson from Chicago, are sailing with this party in February.

A Double Number.—With this issue of HEARING AND DOING, two numbers are combined into one—the September, December, 1914, and the January, March, 1915, issues. The last number was late in getting to press, so that it gave all the latest news we had from the Mission Field. The present number, therefore, although actually the last one of 1914, will really serve as the first one for the new year.

As is known to our readers we make no subscription price for "HEARING AND DOING." It is printed through voluntary offerings for its publication and deficits made up out of General Fund. We hope to get it out quarterly this year. Friends who desire to help in its publication should send their contribution to the Philadelphia office and state that it is for that purpose.

Available for Deputation Work.—There are several of our missionaries home on furlough, and they are available for deputation work by any who may wish to hear of the work in our corner of the mission fields. These missionaries will be glad to do deputation work as opportunity offers. Please write the Mission at 2244 North Twenty-ninth Street, Philadelphia.

Our German Missionaries.—The State Department of the United States government has received a letter from Hon. Percy C. Hays, American consul at Zanzibar, in response to the cabled request of our Mission to get word of our workers in German East Africa, from whom we have not heard since the war began. These are Mr. and Dr. Maynard and Miss Bowyer at Busia and Mr. and Mrs. Malek at Nasa. The letter confirms the information previously cabled that while no news of our missionaries has been received, the country is safe. The letter from Consul Hays continues: "It may be said without the slightest reservation that the German colony and the other belligerent territories of East Africa are safe regions for American missionaries and other American citizens who are residing in them, so that their friends in America need have no anxiety as to their safety and general welfare."

Word received from our Brother Downing, told of the safe arrival in England of the last party that went out, of some very interesting meetings that were held in London, and that they were ready to sail from London to Africa.

Accountant's Report.

Sept. 30, 1914.

To the Executive Committee, American Council of the Africa Inland Mission, Philadelphia.

Dear Sirs:

We report that we have audited the accounts of the AMERICAN COUNCIL OF THE AFRICA INLAND MISSION for the year ended 31st July, 1914, and found them to be correct.

Very truly yours,

Lybrand, Ross Bros. & Montgomery,
Certified Public Accountants.
AMERICAN COUNCIL OF THE AFRICA INLAND MISSION.

The Office of the Africa Inland Mission and Receiving Home for Candidates is at 2244 N. 29th St., Philadelphia, Pa. All mail (not personal) concerning the Mission should be addressed to the Africa Inland Mission at the above address, and Checks and Money Orders should also be made payable to “Africa Inland Mission.”

ORSON E. PALMER, Home Director.

MARTHA M. YOUNG, Office Secretary.

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Address: Munansa, German East Africa, via Mombasa and Port
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At Buska

W. J. Maynard and Dr. N. H. Maynard, Miss Gertrude Bowyer.
Address: Munansa, German East Africa, via Mombasa and Port Florence.

At Nera

Native Workers at present.
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At Chamagasa

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