

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 11.—*Old Series*.—NOVEMBER.—VOL. III. No. 11.—*New Series*.

I.—LITERATURE OF MISSIONS.

THE DUTY OF CHRISTENDOM TO THE JEWS.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

That most intelligent and devoted friend of missions, Robert N. Cust, LL. D., of London, has published recently in the *Church Missionary Intelligencer*, an able article on the changing phases of the non-Christian religions, in which occurs an interesting monograph on "Neo Judaism." Dr. Cust is a member, not only of the Administrative Committee of the Church Missionary Society, but also of the London Missionary Society to the Jews, and he is equally qualified to speak of the operations and the successes of both. More than this, he is a man who thoroughly acquaints himself with the character of those systems which he hopes to see displaced by the Gospel of Christ. He confesses that great success has not as yet crowned the efforts of Christian missionaries among the Jews, either in London or in the cities of the Continent and of northern Africa. But he is none the less certain as to the duty of the Christian Church. He states that the Jews now number not less than 7,000,000, and are, therefore, a much more numerous people than were ruled over by David or Solomon—more numerous, in fact, than Palestine could possibly have supported.

If Dr. Cust is correct in this estimate—and he seldom errs in matters of fact—the return to the Holy Land must be hastened, or it can only be re-occupied by representation. For what race, unless it be the American Negro, increases so rapidly as the Hebrew? Wherever the environment is favorable, and he has an equal chance with others, the Jew is the most thrifty of men, not only in money-getting but in the number and healthfulness of his children. Where the native American imagines that he cannot afford to marry, and must be satisfied with the "club" instead of a home, the Jew rears a prosperous family, and in the end endows them with wealth.

That the Hebrew race have suffered great persecution during the past centuries, must be confessed to the shame of the Christian Church. They have found in Europe as well as Africa and western Asia, another and much longer Babylonish captivity. But that this has been wholly due to religious prejudice cannot be affirmed. The tone and implication of Shakespeare's "Merchant of Venice" must

again for the justification and salvation of all who believe in and love Him.

“For these reasons this stone house, founded by me as a house of prayer, cannot be destroyed by any one, whoever may be king of this my land, forever and forever ; but if he shall destroy this house of prayer to God which I have founded, then is he not king of my land, Madagascar. Wherefore I have signed my name with my hand and the seal of the kingdom.

“RANAVALOMANJAKA,

“Queen of Madagascar.

“This word is genuine, and the signature by the hand of Ranavalomanjaka is genuine.

“RAINILAIARIVONY,

“Prime Minister and Commander-in-Chief of Madagascar.”

If you should visit this island to-day, you would find four sacred sites occupied by memorial churches. *Ampamarinana*, the summit of the martyrs' precipice ; *Ambohipotsy*, where Rasalama, the first martyr, was speared ; *Ambatonakanga*, where so many were kept in prison ; and *Faravohitra*, where the rainbow rested over the burning pile, and where the first stone of the church was laid exactly beneath the spot where the remains of the martyrs were found.

Is it possible to account for changes such as these, wrought within the space of sixty years by the simple preaching and teaching of the gospel, unless the power of God is indeed behind the Bible? If there ever was a wonder that compelled even the sceptical and the unbelieving to exclaim, “What hath *God* wrought!” it is to be found in the story of Madagascar.

THE INHERITANCES OF NATIONS ALLOTTED BY GOD.

BY REV. A. W. FITZER, D.D., WASHINGTON, D. C.

“God's works of Providence are His most holy, wise and powerful, preserving and governing all His creatures, ordering them and all their actions to His own glory.”

Individual life cannot be detached from God and His overruling Providence; and nations rise, flourish, decay and die in accordance not merely with natural law and second causes, but also, in accordance with His eternal purposes and plans. Before man was created, or human history had begun, God had a fixed place for every nation and a definite plan for every man's life. Nor has this Divine decree and Providence ever impaired the freedom and responsibility of the individual or the nation, nor is God the author of man's sin, nor is the efficiency of second causes diminished.

The nations of the earth come to their separate places of inheritance on the globe, moved by various motives and impelled by different forces. Restless for change, greedy for gain, envious of their

neighbors, ambitious for fame, filled with cruelty and thirsting for blood, the nations of the past and the present have freely worked out the problem of national destiny. And yet, it was the Most High God, whose Providence divided to these nations their inheritance, and who decreed and settled the bounds of all kindreds, tribes and peoples; and to each and to all He said, "Thus far shalt thou go and no farther, and here shall thy proud waves be stayed." There is a philosophy of history, but the Godless historian has never seen it—a philosophy of history human, yet divine—that makes full estimate of all human forces at work in the world, but fails not at the same time to see the mighty Providence of God in the onward march of all earthly things.

The Most High God located the nations of the old world and the new. He planted the Egyptian by the waters of the Nile, flowing from the ever-living lakes of equatorial Africa; He gave to the sons of Ham the "dark continent" teeming with life and filled with food; from central Asia His hand led out the people after the confusion of tongues at Babel to the Euphrates and Tigris; to India, to China, and to the islands of the great seas that wash the coasts of the Asiatic continent. To the sons of Japheth, the Cimbri, the Tartars, the Medes, the Greeks, the Muscovites, He gave northern Asia, Asia Minor and Europe.

The ethnology of the 10th chapter of Genesis remains an unchallenged chart of the nations to this day. Fifteen hundred years after Moses incorporated in his writings this chart, and after he had sung this song, another descendant from the family of Shem, stood in the midst of Mars Hill and declared to the wisdom-seeking sons of Javan that God had made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him.

God, then, has a purpose concerning this race and world of ours, and His overruling providence is silently, but irresistibly, conducting the races and nations along the great highway of human history. He plants and He plucks up dynasties, kingdoms, nations and empires, and orders, controls and governs all things according to the counsels of His own will.

What, then, is that supreme purpose of God, to the development and accomplishment of which, all agents and agencies, all forces and events, all kings and empires are made subservient and tributary? Surely it must be an object worthy of God Himself, and commensurate with His all-embracing and resistless providence. It is nothing less than the establishment of the Kingdom of God here on earth, in visible sovereignty and glory. Devout worshippers of the true and living God in all ages and lands have cried in prayer to Him, "Thy Kingdom Come."

In his last song, Moses tells the children of Israel encamped on the plains of Moab and in sight of the promised land, why it was that God had divided to the nations their inheritance and fixed the boundaries of the peoples. He had taken Israel, the seed of His friend Abraham, as his possession and portion, and, in relation to their number and location on the globe, He had arranged all other nations and peoples.

The Kingdom of God is to come on earth through Israel; for salvation is of the Jews; and David's greater son is yet to sit on David's throne, and hence God's people, His portion must be the centre around which and for the sake of which, all national movements, great and small, shall revolve.

The little strip of land on the western border of the continent of Asia, not 200 miles from north to south, by less than 100 miles from east to west, washed by the Mediterranean Sea, almost in sight of the life-giving waters of Africa's great river, and touching to the westward, the isles and lands of the Gentiles, is the divinely ordained home of the chosen people, and the geographical centre of all human history until the Kingdom of God shall come in power and glory.

Egypt, Assyria, Babylon, Media, Persia, Greece, Rome, all the nations of modern Europe have gazed with greedy eyes on this historic spot of earth.

Canon Farrar, in describing this land, as it spread out in beauty before the eyes of Jesus of Nazareth, says, "Pharaohs and Ptolemies, Emms and Arsacids, judges and consuls, have all contended for the mastery of this smiling tract. It had glittered with the lances of the Amalekites; it had trembled under the chariot wheels of Serostris; it had echoed the twanging bow strings of Sennacharib; it had clashed with the broadswords of Rome; it was destined to ring with the battle-cry of the Crusaders, and thunder with the artillery of England and France. Here, Europe and Asia, Judaism and Heathenism, Barbarism and civilization had met and struggled for supremacy."

The careful student of history cannot fail to see that the destinies of the empires of the Old World were determined by their relations to this land and its wondrous people whom the living God had chosen for portion and possession.

If he inquired why this land and people were so important in the history of the race, the answer is easily given. From Abraham to Moses, from Moses to Malachi, by words and acts, God made Himself known to this people. He came into this earthly realm, and became a factor in human history. Israel received from God the truth unto salvation in trust for all the nations of the earth. They are the divinely appointed trustees of this sacred deposit—to hold this in trust and preserve it pure, for all the families of man, is their high calling and providential mission to all tribes and races and nations. The

history of Israel, therefore, will have relations that reach out and embrace all lands and all peoples.

To the Egyptians, God gave the fertile valley of the Nile, that, here in the midst of this ancient civilization, the sons of Jacob, His chosen, might be developed from a clan into a nation, and be taught and trained in all the wisdoms and arts of this mighty and marvelous people.

To the Assyrians he gave the lands along the Euphrates and the Tigris, that here might be founded an empire that should, as His minister of justice and judgment, at the appointed time, sweep the kingdom of the ten tribes from the land of their fathers.

He, too, ordained that Assyria should be wasted by Babylon, and that Babylon should become the hammer of the whole earth, and should carry His people, Judah, captives to that far-off land, that in the horrors of the seventy years' captivity they might forsake idolatry forever. And when God has accomplished His purposes concerning Israel with Babylon, then He raised up the Medes, who broke down her broad walls, and burned her high gates with fire, and Babylon became heaps of ruins, a dwelling-place for dragons, an astonishment and an hissing without inhabitant.

The Hebrew prophets depict with the utmost minuteness and clearness the relations of the nations to Israel, their providential places in history, and how God used them to extend on the earth the knowledge of that truth given to His chosen and covenanted people. Isaiah foretells the fate of Moab, of Damascus, of Egypt, of Tyre, of Assyria, and of Babylon. Daniel in vision, and under the symbol of a beast, beholds in succession, the empires of Babylonia, the Medo-Persian, the Greek and the Roman, and even the destruction of the old Roman empire, and the ten kingdoms of modern Europe, that continue until the return of Jesus our Lord, from the heavens.

God divided to all these nations their inheritance; He fixed their boundaries; He appointed their providential mission; He determined the days of their dominion, and the day of their destruction; their highest use and chief end were what service they rendered in the establishment of the kingdom of God on earth. Egypt furnished the temporary home of the Israelites; the Babylonish captivity cured them of idolatry; the Persians restored them to their own land; the Grecians prepared the language to contain the Gospel of the son of David; and Rome builded the great highways whereon the apostles of our Lord carried the glad tidings to the ends of the earth.

Jesus Christ, the son of David, the son of Abraham, the son of God, was the climax and culmination of the revelations of God to the Hebrew people; and when He died upon the Cross, the inscription over His head, testifying to His kingship, was written in the world's historic languages, the Hebrew, the Greek and the Roman. Herod,

Pontius Pilate, the Gentiles and the people of Israel, did whatsoever God's hand and counsel had determined before to be done. To this great central and germinal event all the ages had looked, and all nations had contributed. The wise men from the east spake not for themselves merely, but for others, when they said: "Where is He that is born King of the Jews, for we have seen His star in the east, and have come to worship Him." God's kingdom must come on earth through Him, who is both David's son and David's Lord.

The Risen Christ, from His father's throne in heaven, exercises now an invisible, but resistless, dominion over all nations, kingdoms and empires, and the nations still come to their inheritance according to the divine appointment, and as they serve to make known on earth the sacred truth given in trust to the Jews, they prepare the way for the coming Lord, by proclaiming the glad tidings of that kingdom that shall never end.

God still determines the appointed times of the nations and the bounds of their habitations, with reference to their relations to His son, Jesus Christ, and the restoration of the kingdom to Israel. Many nations shall yet say: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem."

So far as nations have had any history, since the resurrection of Jesus Christ, that history has been connected with and tributary to the extension and establishment of the Gospel of that Risen Lord among all the peoples of the earth: for that Gospel must be preached to all nations, as God's witness, before the Kingdom of Heaven can come in power and glory on this earth.

The movements of men and nations through eighteen Christian centuries have been guided by the divine eye, and controlled by the divine hand. The dismemberment of the old Roman empire, the rise of the kingdoms of modern Europe, the growth of the Papacy, the career of Mohammed, the wars of the Crusaders, the darkness of the Middle Ages, the revival of learning, the persecutions of the Church by Rome—Pagan and Papal—the invention of printing, the translations of the Scriptures, the reformation of the sixteenth century, the exile of Christians for conscience sake, the use of the mariner's compass, and the opening up of new and unknown lands, were not less directed by the Almighty God of heaven, than Israel's march from Egypt to Canaan, and the times and bounds of the nations of the Old World.

Nowhere is the overruling providence of God more clearly seen than in this our land, and in the history of the people of these United States. Israel's God and our father's God divided to us this rich inheritance; and He has appointed our time and fixed our bounds,

that we might not only seek the Lord ourselves, but should give His Gospel, committed in trust to our custody, to all the nations. Mordecai's question to Queen Esther comes with fearful emphasis to the rulers and people of this republic: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Our forefathers brought with them to this new world that fear of the Lord that is the beginning of wisdom, that liberty of conscience to worship God that could not be enjoyed at home. With them came, too, the Scriptures of the Old and New Testament, the inspired and infallible Word of God; the family as the basis and unit of all true life in both Church and State; the sanctity of the oath unto God as the hope of a pure administration of justice in our courts; the divinely ordained rest of the Lord's Day, not for a holiday but for a *holy* day—in short, they brought with them, not monarchy, nor anarchy, not communism, nor atheism, not infidelity, nor materialism, nor papacy, but God-fearing piety and customs founded on the Word of God.

We have come to the Kingdom at such a time as this—a time when there are no longer any hermit nations, nor Chinese walls of exclusion; in a wider and deeper sense than ever before, every man may now say, "The world is my parish." Steamships supersede sail vessels, the engine does the work of a thousand men and horses, the sun paints our pictures, electricity illumines our cities and sends our words with lightning speed around the globe. All the ends of the earth are brought face to face in the great struggle for existence; and all races and nations jostle each other on the broad highway of life. Surely the Anglo-Saxon Christianity of America must have a mission from the God of Heaven to all the races and nations of the earth. "The wheels of history are the chariot wheels of the Almighty, and with every revolution there is an onward movement toward the goal of His eternal purposes," to establish here on earth the Kingdom of God in supernal splendor.

The providential mission of this nation is to give the blessed Gospel of the Son of God to all peoples of the earth. The weary and sin-stricken children of Adam, of every continent and island, of every tribe and tongue, in their darkness and degradation, look, with longing eyes to us for light and help and healing. "Come over into Macedonia and help us," is the despairing cry borne on every breeze and from every land beneath the skies—from China and Korea, from India and Japan, from Persia and Papal Europe, from the South American Republic and Mexico, from the islands of the oceans and the "dark continent" of Livingstone and Stanley.

We hold the Gospel, not merely for ourselves but in *trust* for a

lost world. We have the men and the money, the missionaries and the agencies, methods of transit and transportation, in more than abundance, to give the Gospel in ten years, as God's witness, to every nation under heaven. The supreme duty of this nation is to realize her sublime providential mission, and bear the blessed light of the Gospel to all the dark places of the earth, to the habitations of men now filled with cruelty. There is no second Columbus to be born, nor any new continent to be discovered. This is the "last days," and this "the ends of the earth," the light that shines across the Pacific from San Francisco and Portland reaches to the very lands where first that light was kindled "Now or never," is the world to be evangelized by us.

THE CONGO MISSIONS.

BY MISS HELEN F. CLARK, NEW YORK.

[Mr. C. J. Laffin went out to Africa under Bishop Taylor, but when his Congo Mission failed, he worked independently, though unofficially associated with the A. B. M. U. He sent us various notes from the Congo. He has just returned to take a medical course, then goes back to Central Africa. He has furnished Miss Clark with the facts and experiences of his three years' mission tour, which she here puts into form, under his supervision. The paper, being reliable and fresh from the Congo, cannot fail to be of special interest at the present juncture.—J. M. S.]

The question of evangelizing Central Africa is one that now engrosses the attention of aggressive Christianity in both England and America. The best plan of work, and the character of the workers, is largely discussed among the various boards and missionary committees; consequently any light that can be thrown upon these topics by missionaries who have been upon the field, and are, therefore, best qualified to give an opinion, is gratefully received.

Mr. Laffin spent his first few months in Africa in the vicinity of Vivi and Isangila, but afterwards pushed on up the Congo river 800 miles to the equator, stopping at Equatorville station, forming the acquaintance of various tribes along the banks of the Congo and lesser streams.

From the first he was keenly interested in the methods of work followed in the various mission stations which he visited, and carefully studied their every detail. Then followed much practical work on his own part among the natives as he traveled through the country and mingled with them.

As an independent missionary, Mr. Laffin founded no station, nor reported his work to any superior, but to the great Master Himself, but wisely spent his time in examining the country and the conditions under which he must work, and in forming his own opinion as to the wisest and most effective way to prosecute that work.

The Africans he came in contact with are a peculiar people, and must be dealt with in the utmost candor and with straightforward