

Thee as to go into foreign lands in order to testify of Thy holy mystery, of Thy blessed incarnation, and of Thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion would return with which the holy apostles met death for their Lord Jesus Christ."

As he thus pointed out a better way of self-denial than asceticism, so he longed to see put into operation a better way of conquering the heathen than that of warlike crusades, moving with sword and spear against non-Christian countries and people. To this end he wrote a treatise urging devout Christians to consider: "How they may be able by the force of argument, through the help and power of God, to lead unbelievers into the way of truth, so that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration. This way of converting unbelievers is easier than all others. For it must appear hard to unbelievers to forsake their own faith for a foreign one; but who is there that will not feel himself compelled to surrender falsehood for truth, the self-contradictory for the necessary? Of all methods of converting unbelievers and reconquering the Holy Land this is the easiest and speediest, which is most congenial to love, and is so much mightier than all other kinds and methods, in the proportion that spiritual weapons are more effective than carnal ones. This treatise was finished at Rome in the year 1296 on the holy evening before the feast of John the Baptist, the forerunner of our Lord Jesus Christ. May he pray our Lord that as he himself was the herald of light, and pointed with his finger to Him who is the true Light, and as in his time the dispensation of grace began, it may please the Lord Jesus to spread a new light over the world, that unbelievers may walk in the brightness of this light and be converted to join with us in meeting Him, the Lord Jesus Christ, to whom be praise and glory forever!"

Writers of high authority have assigned to Raymund Lull a position unique if not pre-eminent among the pioneers of modern missions. In this they have not erred. His persistent purpose, his magnificent enthusiasm, his broad missionary statesmanship, mark him as a man of such consecrated genius that one wonders what he would not have accomplished if he had had a church to second his proposals or a band of coadjutors to assist him in carrying out his plans. He not only proposed and outlined a noble scheme of missions, but, like Carey, he gave himself to be the pioneer of his new enterprise. He chose for his field of operations a country and people where to make a proselyte to Christianity meant death to the missionary effecting such conversion. He landed in Africa in 1292, and began preaching in the Mohammedan city of Tunis. His message stirred up instant persecution, and he was seized and cast into prison until an opportunity should be afforded to send him out of the country. He was driven away, but immediately began to meditate plans for returning. He appealed to Naples and Rome for help, but in vain. Meantime he occupied himself with preaching the Gospel to the Jews and Mohammedans