

Apostles of Missions.

BY REV. R. OSGOOD MORSE, M. A.
No. VI.

Raymund Lull, the Apostle to the Mohammedans.

1292-1792! Five centuries lie between these dates. Yet the earlier date is marked by a missionary movement unparalleled in originality and breadth of conception until the later date. Raymund Lull was the William Carey of the Dark Ages.

Raymund Lull was the first missionary to the Mohammedans, and he is the greatest one. He was a philosopher, a fanatic in its best sense, a scholar, and a martyr, that by persuasion, by love, by prayer, by proclaiming the love of Christ, rather than by arms he might win Islam to Christ. Crusade had succeeded crusade only to leave the Saracens more powerful than they found them; and in the Turk, to develop Christianity's deadliest foe; and to plunge the church into deeper corruption. God now raised up Raymund Lull to show what the crusades might have been had they fought for the Cross with the weapons of the Crucified One.

Raymund Lull was born of a rich and noble Spanish family at Palma, Majorca, about 1235. He was highly educated and loathsomely licentious during his first thirty years. When great grace through great revelations of Christ conquers a great sinner we have a great Christian. Such was Raymund Lull. It was while the young libertine was writing a sensual song that Christ appeared to him, but as the Crucified One. That sad form of Love incarnate never left him and he was drawn from sin, from the world, from himself, to a missionary career.

Lull's father had been a crusader, so from earliest youth he had heard of the Saracens. With his call to Christ came his commission to preach Christ to the Saracens. The needle turns to the pole of its own sweet will when released from constraints. No less truly did the heart of Raymund Lull set free from "serving divers lusts and pleasures," and magnetized by divine love, turn to the work dearest to our risen Lord, giving the gospel to those in darkness. His self-renunciation was complete. In a spirit strange to Christians of lukewarm faith he covenanted with God,—"To Thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please Thee, who didst so humble Thyself to the death of the Cross, to accept all that I offer to Thee, that I, my wife, and my children may be thy lowly servants." Selling all he had and providing only for his family, the young nobleman left his home, as he thought, forever. Six years he spent in retirement in the mountains of Randa, Majorca. Here his plan of missionary campaign revealed itself to him.

His work was threefold. He devised a philosophic system for persuading non-Christians of the absolute truth of Christianity; he established missionary colleges for training men in the Oriental languages, and he went and preached in Mohammedan lands, becoming the first martyr for Africa. We will follow him briefly in these three lines.

Being essentially a philosopher, Lull thought to convert men to Christ, at first, by showing the absolute truth of Christianity. Accordingly he wrote an apologetic work, "The Ars Major," in which, not unlike Butler in his analogy, he sought to prove the argument between the truth of revealed religion and that which is founded in the nature of the human mind. This he taught in the universities until the schools of Europe rung with its praise. They saw in it, however, only a philosophic method, and not the missionary key to the hearts of Mohammedans and heathens. But what avails philosophy without a language for it to speak. So he "bought a Saracen" and from him learned Arabic and cognate languages for nine years. William Carey and his pundit at Serampore were literally foreshadowed by Raymund Lull and his Saracen. From this, he became filled with the idea of missionary colleges where men might learn the languages, and be trained to preach the gospel to unbelievers. He thus approached very nearly the modern conception of foreign missionary work. A church buried in formalism and corruption failed to respond to this idea borne five centuries in advance of its age, else soon an army of translators had been at work. But nothing daunted Lull appealed to King James, of Majorca, to found a convent for the instruction of Franciscan missionaries in Arabic. He visited Rome to ask for a decree that a missionary institute should be attached to every convent, so as at once to give a practical direction to the monastic life of both sexes, and to convert the world. In 1311 he induced the Council of Vienne to pass a decree that Oriental languages be taught in the universities of Paris, Oxford and Salamanca. But alas for the man five hundred years in advance of his age! He is doomed to misunderstanding and martyrdom for his progressive ideas.

Raymund Lull pointed out a better way of self-denial than asceticism. Forsaking this world merely to be partakers of glory in the other was to him non-Christ-like. In his "Divine Contemplation" he breaks forth,—"I find scarcely anyone who, out of love to thee, O Lord, is ready to suffer martyrdom as thou hast suffered for us. It

appears to me agreeable to reason, if an ordinance to that effect could be obtained, that the monks should learn various languages, that they might be able to go out and surrender their lives to thee. . . . O Lord of glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify Thee, as to go into foreign lands to testify to Thy holy ministry, 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 apostle met death for their Lord Jesus Christ."

So, too, he longed to see the sword of war replaced by the sword of the Spirit in devoted lives as a means of conquering heathen peoples. He wrote 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 re-conquering the Holy Land, this is the easiest and speediest, which is most congenial to love, and is so much mightier, than all other kinds or methods, in the proportion that spiritual weapons are more effective than carnal ones. . . . May it 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."

Raymund Lull holds a unique place among the pioneers of modern missions. He was a missionary-statesman, of magnificent enthusiasm, and persistent purpose. His own course is the seal of his consecration. Not only did he propose and outline a noble scheme of missions, but he gave himself heroically to its execution. In 1292, this man whom Humboldt describes as at once a philosophical systematizer, and an analytic chemist, a skillful mariner, and a successful propagator of Christianity, lauded in Africa at the great Mohammedan city of Tunis to preach Christ to Islam.

The heroism of the undertaking! Raymund Lull, refused aid and sympathy by the Christians of Europe, went forth alone to carry Christ to a people, with whom apostasy is death, who had made all Christendom feel their prowess for centuries, whose advance had scarce known a check, and who up to this hour have yielded the fewest converts to the gospel, and have attracted the fewest missionaries to attempt their evangelization. And yet, carping critics say Christianity is an effeminate thing. Let them show like heroism or be silent.

He at once invited the Manloies or Mohammedan doctors to a conference. They came expecting an easy victory. They had miscalculated the power of the zeal and eloquence of this God-enthused man. The Trinity as manifesting the divinest perfection and completeness of attributes in the Godhead, and Christ the son of God, the hope for dying men, as with power dying for man,—such was the burden of his message. This message stirred up instant persecution. He was cast into prison to await deportation. But that dauntless spirit fired with love for Christ was not conquered. He at once laid plans for returning. His appeal to Naples and Rome for help was in vain. Being thus shut out from Africa he turned to the work at hand. He began evangelizing both Jews and Mohammedans of his native Majorca. Thence he went to Cyprus, and even into Armenia.

But "Islam in Africa" was the burden of his life. Accordingly, in 1307, he was found there again. He immediately made the market-place of Berrig his pulpit, where he preached Christ and denounced Mohammed. Again he was imprisoned and for six months the sensual wiles of Islam were used to induce him to deny Christ. He answered by a defence of Christianity which earned him a second deportation. Again, but in vain, he appealed to the church to take Christ to Islam. He writes, "The Saracens write books for the destruction of Christianity. . . . For one Saracen who becomes a Christian, ten Christians become Saracens. It becomes us to consider what the end will be of such a state of things. God will not be mocked." The church still needs to heed the warning and entreaties of this great missionary orator.

But the fire divine so burned in Raymund Lull's life that at seventy-eight years old, despite the entreaties of friends, a third time he embarked for Africa. For a year he ministered quietly to the little band of believers he had gathered. Then this divine fire impelled him to call once more upon the people to renounce Mohammed. This time it was to meet the martyr's death, for on June 30, 1315, as the worn body of seventy-nine years feel beneath the Mohammedans fatal stones, the heroic spirit passed to the house not made with hands, eternal in the heavens. The martyr's death well fitted this heroically self-sacrificing life, whose impelling motive was, "The love of Christ."

Let this motto from his own great book be that of all his successors: "He who loves not lives not; he who dies by the Life cannot die."

Christian Science in India and America.

BY PUNDITA RAMABAI.

After four months' stay in America I have become more than ever impressed with the words of Solomon, "There is no new thing under the sun." With all the advancement of the nineteenth century I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the guise of Christian names. It is a sad sight, to one who is

acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy all the privileges of a Christian civilization, being deceived by the glamor of a new name.

On my arrival in New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and, when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people for four thousand years. It has ruined millions of lives, and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion.

But what has shocked me most has been the report that there are women in America who are not deceived by the name of "Christian Science," but are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both literature and its influence upon my people, and I want to witness to its degradation. To study Indian philosophy one must go to India and see its results, and learn to read the Shastras in the original. It is all very nice to read pretty translations, where much that is base and degrading is expurgated; but the original is quite another thing.

The difficulty is that these American disciples of Hinduism have never appreciated the good things God has done for them. They are not interested in God's Word because they do not study it, and ignorance is at the root of all their infatuation. They are ignorant of the goodness of God, and they are wise in their own eyes. Many of them have had a university education, just as the men have had. They have clubs of their own and many other privileges, but, in spite of all this, they have become foolish. I do not say so, but the Bible says so. Now, if you want to have a philosophy that will be useful to you in your life, and will allow you to be useful to others, study the philosophy that you will find in the gospel of John and the first epistle of John.

These people are dissatisfied, and want something better, something grand. Some of them told me they found so many "grand things" in the Hindu religion after they studied these translations. They received that knowledge in the English language, and they say these books are "full of grand thoughts." I can tell you many of those "grand thoughts," for I have studied the same books in the original tongue. I thought I could find something happier and something higher in the philosophical works of my people, but I only found large words. The philosophical language is "very deep and very grand," therefore it is fine to make long sentences, and these sentences fill, perhaps, two or three or six pages. When you have got to the end of a sentence you do not remember what is said on the first page, and so you find it "very grand and very deep." You know it is very grand when you do not understand it, and that is just what this philosophy means. It is philosophy when you do not understand it. I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:

THE PHILOSOPHY OF NOTHINGNESS.

You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like him, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called "yoga," and that gives you liberation, and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that, nothing more.

ITS FRUITS.

And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruits. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but, out in India, they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our