

addressing the common individual in the substratum of society, and again approaching those in authority; appreciates the subtle influence of language, impregnated, through translations of Scripture and the publication of works on Western science, with Christian ideas; and estimates shrewdly the varied abilities and adaptation of the men who are selected for special fields and forms of missionary work. In emphasizing this human element of missionary power, we do not overlook the supernatural force in Christianity to which all its triumph is ultimately due; for the question will constantly arise, Whence did these men acquire statecraft? They were educated in no school of diplomacy. They never sat at the feet of the Charlemagnes, Suleimans, Bismarcks and Gladstones of political control; yet they have seen farther than these masters into the swirling mysteries out of which empires have emerged. As of the Great Master, we ask, "Whence have these men wisdom, having never learned?" There is but one reply, Where the Master found it—through communion with the divine Spirit.

Foremost among the statesmen of the world we must rank the Apostles. Stand upon a housetop in Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these housetops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the Church at Jerusalem showed a spirit of enterprise worthy of the Catholic faith which prompted it. Antioch was the chief center of influence on the Eastern Mediterranean. In this old capital of the Seleucidæ mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne roamed emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the Apostles put the clarifying, life-giving element of the gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus, Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Odessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centers." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. And so wisely did they plan and work that Justin Martyn pictures the opening of the second century thus: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Fifty years later, Tertullian said: "We have filled every sphere . . . cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of the judges, the imperial palace and the forum."

We know but little of the details of Church extension in the ages immediately succeeding the Apostolic. The results, however, show the same careful, systematic and far-aimed scheme of operations. The statesmen who directed the empire were matched by the ecclesiastics; indeed, the latter